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TWENTIETH CENTURY ENCYCLOPEDIA

OF

RELIGIOUS KNOWLEDGE

An Extension of

THE NEW SCHAFF-HERZOG
ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE

Editor-in-Chief

LEFFERTS A. LOETSCHER, Ph.D., D.D.
PROFESSOR OF AMERICAN CHURCH HISTORY
PRINCETON THEOLOGICAL SEMINARY

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KOEBERLE
to
ZWISCHEN

BAKER BOOK HOUSE
GRAND RAPIDS, MICHIGAN
1955

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By
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Library of Congress Catalog Card Number:
55–9824

Printed in the United States of America
American Book–Stratford Press, Inc., New York

KOEBERLE, ADOLF: Lutheran; b. in Berneck near Bayreuth, Germany, July 3, 1898. He studied at the Universities of Munich, Erlangen and Tuebingen. After four years of service in the Bavarian Lutheran church (1922–26), he directed the Lutheran missionary seminary in Leipzig (1926–30). He taught systematic theology at Basel (1930–39) until he became the successor of Karl Heim on the theological faculty in Tuebingen (1939–). He has written: *Rechtfertigung und Heiligung* (3rd ed., 1932; tr. into French and English, *The Quest for Holiness*); *Die Seele des Christentums* (5th ed., 1934); *Evangelium und Zeitgeist* (2nd ed., 1936); *Bach, Beethoven, Brueckner als Symbolgestalten des Glaubens* (5th ed., 1949); *Wort, Sakrament und Kirche im Luthertum* (1938); *Das Evangelium und die Raetsel der Geschichte* (suppressed by the Gestapo); and two volumes of sermons: *Das Licht der Welt;* and *Die Christusbotschaft.* RAYMOND W. ALBRIGHT.

KOEHLER, LUDWIG HUGO: Reformed; b. April 14, 1880, at Neuwied am Rhein, Germany. While doing his legally required military service at Freiburg im Breisgau he studied Heinrich Rickert's *Logik und Erkenntnistheorie* in the theology faculty there (see his *Ein Schweizer wird Schweizer, Jugenderinnerungen*). After moving to Zurich, where he was naturalized Jan. 3, 1903, he studied theology and Oriental languages at the university for four years under Paul Wilhelm Schmiedel, and earned his doctorate in theology in 1909. In the summer of 1904 he was ordained in the state Reformed Church of Zurich and served as the pastor in a rural community. After travelling in Egypt, Palestine, Syria, and Greece in the spring of 1908 he was named assistant professor of Old Testament and biblical geography at Zurich (Oct. 15, 1908); ordinary professor (1923–47). Before he retired in 1947 Koehler had been dean of the theology faculty (1916–18; 1926–28) and rector of the university (1930–32). His books include: *Amos* (1917); *Religion und Menschheit* (1922; 2nd ed., 1923); *Deuterojesaja stilkritisch untersucht* (1923); *Die Offenbarung des Johannes und ihre heutige Deutung* (1924); *Das formgeschichtliche Problem des Neuen Testaments* (1927); *Theologie des Alten Testaments* (1936; 2nd ed., 1948); *Kleine Lichter* (1945); and his monumental work in process, *Lexicon in Veteris Testamenti Libros* (1948–).
RAYMOND W. ALBRIGHT.

KOEHLER, WALTHER: Lutheran; b. Dec. 27, 1870, in Elberfeld, Germany; d. Feb. 18, 1946. He studied in the universities of Halle, Heidelberg, and Tuebingen. He taught church history in Giessen (1900–1909); in Zurich (1909–29); and at Heidelberg (1929–46). He was a specialist in German and Swiss Reformation history and an important contributor to the Weimar edition of Luther's works and the critical edition of Zwingli's works. His most important publications include: *Luthers Schrift an den christlichen Adel deutscher Nation im Spiegel der Kultur- und Zeitgeschichte* (1895); *Luther und die Kirchengeschichte,* Vol. I (1900); *Reformation und Ketzerprozess* (1901); *Dokumente zum Ablassstreit von 1517* (1902); *Luthers 95 Thesen und Gegenschriften* (1903); *Bibliographia Brentiana* (1904); *Konrad Ferdinand Meyer als religioeser Charakter* (1911); *Luther und die Luege* (1912); *Luther und die deutsche Reformation* (2nd ed., 1917); *U. Zwingli und die Reformation in der Schweiz* (1919); *Die Geisteswelt U. Zwinglis* (1920); *Zwingli und Luther, ihr Streit um das Abendmahl,* Vol. I (1924), Vol. II (1952); *Das Marburger Religionsgespraech 1529* (Rekonstruktion, 1929); *ibid.* (Darstellung, 1929); *Historie und Metahistorie in der Kirchengeschichte* (1930); *Zuercher Ehegericht und Genfer Konsistorium,* Vol. I (1932), Vol. II (1942); *Luther und das Luthertum in ihrer weltgeschichtlichen Auswirkung* (1933); *Dogmengeschichte als Geschichte des christl. Selbstbewusstseins,* Vol. I (1938), Vol. II (1951); *Omnis ecclesia Petri propinqua* (1938); *Ernst Troeltsch* (1941); *Huldrych Zwingli* (1943); *Der verborgene Gott* (1946).

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RAYMOND W. ALBRIGHT.

KOINE GREEK. See HELLENISTIC GREEK.

KOLPING SOCIETIES. See EMIGRANTS AND IMMIGRANTS, MISSION WORK AMONG.

KOREA: The Protestant Churches have been characterized as: (1) evangelistic—especially since the widespread revivals of 1908, personal witnessing has been the rule for all members; (2) Bible-centered—all members have belonged to Sunday schools, and in a single year over 3,000 Bible Training Institutes have been held; (3) self-reliant—with lay leadership and general emphasis on self-support; (4) a worshipping community—almost the entire membership attending church services; (5) disciplined to high living standards of individual conduct, Sunday observance, and marriage among Christians.

It has been largely a rural church. The preponderance of Presbyterians has continued, with Methodists next. National autonomous Korean churches have carried these two respective denominational traditions. Christian schools began as training institutions for the Christian nurture of the children of members, but have gone on to general education, culminating in the Chosun Christian University and the Ehwa Women's University (Seoul), the Union Presbyterian Theological Seminary (Pyengyang), and the Union Methodist Seminary (Seoul),

Medical work was maintained in fifty hospitals and clinics, capped by the Severance Medical College, Seoul. The Bible Society (Korean Bible Society, 1940), Christian Literature Society, Y.M.C.A. (*q.v.*), rural reconstruction, and city settlement projects served the wider public. Between 1910 and 1940 the Protestant churches grew from 120,000 to about 220,000.

Roman Catholic growth has been steady, from about 40,000 in 1908 to 130,573 in 1940. Much work has been done for women, with a staff of foreign and Korean sisters. Over five hundred grade schools were reported, together with homes for orphans, lepers (*q.v.*), and the aged (*q.v.*).

Since the annexation by Japan (1910) churches have undergone constant trials. These were first intermittent, as in the "Conspiracy Case" (1912), the Independence Movement (1919), and during the 1930's. After 1937 Japanese wartime pressures were continuous, with yearly aggravation until the surrender (1945). The problem of compulsory attendance at Shinto shrines rent the Christian educational world and led to the loss of several institutions to the Christian movement.

The year 1941 has been called the year of pro-Japanese renovation of the churches; 1942 the year of resistance; 1943 the year of persecution, with many arrests and the dissolution of Holiness (*q.v.*) and Seventh-day Adventist (*q.v.*) Churches; 1944 the year of church ruin; and 1945 the year of emancipation.

But the postwar period has been still more critical. The division of Korea shut off the northern Christians. Large numbers, however, filtered into South Korea as refugees, spreading the Christian witness wherever they went. The fluctuating line of battle after 1950 rendered homeless virtually the entire Christian community. But with courage they carried on, maintaining church life, restoring institutions where possible, and serving their needy countrymen as soldiers, refugees, or prisoners of war. No reliable statistics are available, but it is believed that the Christian movement is larger than before the war, the round figure of one million frequently being given as adherents. A number of Christians are active in the cabinet and in other areas of public life.

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[Sup.] CHARLES IGLEHART.

KRAELING, CARL HERMANN: Lutheran; b. at Brooklyn, New York, March 10, 1897. He studied at the University of Heidelberg (Dr.-Theol., 1935); Columbia University and Union Theological Seminary (A.B., 1918; Ph.D., 1928); and at the University of Pennsylvania (1919–21); and the Lutheran Theological Seminary, Philadelphia (1918–21, B.D.). He was teaching fellow (1920–21) and instructor and assistant professor at Lutheran Theological Seminary, Philadelphia (1923–29); assistant professor of New Testament (1929–38) and associate professor (1938–41) at Yale Divinity School; annual professor and acting director of the American School of Oriental Research, Jerusalem (1934–35); Buckingham Professor of New Testament Criticism and Interpretation (1941–50), and chairman of the Department of Near Eastern Languages and Literatures (1947–50) at Yale University; and Henri Focillon Scholar in charge of Research at Dumbarton Oaks of Harvard University (1946–47). Since 1950 he has been professor of Hellenistic Oriental archaeology and director of the Oriental Institute of the University of Chicago. He is president of the American Schools of Oriental Research at Jerusalem and Baghdad. He is known especially for his work in the Hellenistic and Roman phases of Near Eastern cultural history developed in the course of his association with the excavations of Yale University and the American Schools of Oriental Research at Gerasa in Trans-Jordan, and in connection with the excavations of Yale University and the French Academy at Dura-Europus on the Euphrates. He is the author of: *Anthropos and the Son of Man* (1937); (with E. R. Morey and E. K. Rand), *The Gospel Book of Landevennec,* Art Studies, Vol. VIII (1931); *A Greek Fragment of Tatian's Diatessaron,* Studies and Documents, Vol. III (1935); *The Decorations of Dura Synagogue,* Excavations at Dura-Europos, Vol. VI (1936); and *John the Baptist* (1951). He was editor of the *Journal of Biblical Literature* (1931–33); and editor and contributor to *Gerasa, City of the Decapolis* (1938).

KRAELING, EMIL GOTTLIEB: Lutheran; b. Apr. 13, 1892, Brooklyn, N. Y. He studied at New York University; the Lutheran Theological Seminary, Philadelphia; Leipzig; Pennsylvania; and Columbia (Ph.D., 1918). He was associate pastor in Brooklyn (1914–40); and taught Old Testament at Union Theological Seminary (1919–43) and at Columbia University (1919–26, 1945–46). He wrote: *Aram and Israel* (1918); and *The Book of the Ways of God* (Job) (1939).

KRAHN, CORNELIUS: Mennonite; b. at Rosenthal, Russia, Aug. 3, 1902. He studied at the universities of Berlin; Amsterdam; Bonn; Heidelberg (Th.D., 1936); and Wisconsin (M.A., 1939). He taught at Tabor College, Hillsboro, Kans. (1939–44), and Bethel College, North Newton, Kans. (1944–). He was editor of *Mennonite Life,* coeditor of the *Mennonite Encyclopedia,* and director of the Bethel College Historical Library. His books include: *Menno*

Simons (1496–1561): Ein Beitrag zur Geschichte der Taufgesinnten (1936); *Adventure in Conviction* (1952); (ed., 3rd ed.), C. Henry Smith, *The Story of the Mennonites* (1950).

KRONER, RICHARD: B. in Breslau, Silesia, March 8, 1884. He studied at the universities of Breslau, Berlin, Heidelberg, and Freiburg (Baden). He was instructor in philosophy at Freiburg (1912–24), he taught in the cultural department of the Technological Institute at Dresden (1924–28); and in the philosophical faculty at the University of Kiel (1928–34). Dismissed by Hitler in 1934, he emigrated to England in 1938, lectured at Oxford (1939) and was Gifford lecturer at St. Andrews (1939). He was visiting professor at Vassar, Wellesley, and Smith (1940) and was appointed Frethingham Professor for Metaphysics at McGill University (1940), but war conditions prevented him from starting lectures there. In 1941 he was honorary fellow at Yale; and visiting professor at Union Theological Seminary, New York, becoming adjunct professor there in 1948; since 1944 he has also been visiting professor at Temple University School of Theology. He served as an officer in the German army (1914–18). He founded (1910), together with friends, the international journal for the philosophy of culture, *Logos,* and was editor until 1934. He founded (1930), together with Dutch scholars, the International Hegel Society, and was president until 1935. His chief German works are: *Von Kant bis Hegel* (2 vols., 1921–24); and *Die Selbstverwirklichung des Geistes* (1928). In America he published: *The Religious Function of Imagination* (1941); *How Do We Know God* (1943); *The Primacy Of Faith* (1943); (with John Knox), *Hegel's Early Theological Writings* (1948); and *Culture and Faith* (1951).

KUECKLICH, REINHOLD: Evangelische Gemeinschaft (EUB); b. at Stuttgart, Wuerttemberg, April 13, 1896. He studied at the University of Tuebingen (Phil.D., 1924). He has been professor of Greek and New Testament at the Reutlingen Theological Seminary (1927– ; president, 1953–). Editor of *Evangelische Bausteine* (1925–41). He is the author of: *Kurzgefasste Grammatik des Neutestamentlichen Griechisch* (1930); *Unsere Verkuendigung* (1931); *Treues Haushalten* (biography of Ernst Reinhold Kuecklich) (1932); *Hundert Jahre Evangelische Gemeinschaft in Europa* (1950).

KUEMMEL, WERNER GEORG: United Evangelical; b. at Heidelberg, Germany, May 16, 1905. He studied at the universities of Heidelberg, Berlin, and Marburg (Dr.Theol., Heidelberg, 1929). He was assistant at Marburg University (1930–32); professor of New Testament at Zurich University (1932–51); professor of New Testament at Mainz University (1951). As a pupil of Martin Dibelius (*q.v.*) he tries to unite critical scholarship with definite theological exegesis. He wrote: *Roemer 7 und die Bekehrung des Paulus* (1929); *Die Eschatologie der Evangelien* (1936); *Verheissung und Erfuellung* (1945); *Das Bild des Menschen im Neuen Testament* (1948); *H. Lietzmann, An die Korinther I. II* (4th ed., 1949); he finished M. Dibelius' *Paulus* (1950).

KU KLUX KLAN: A secret society of southern whites organized in 1866–67 to combat Negro and northern influence in the South. The Klan utilized spectacular and extra-legal methods of fear and violence against Negroes. Congress passed the Ku Klux Act of 1870–71 in an effort to suppress the society. The weakening and gradual disappearance of the movement came as white rule was re-established.

In 1915 a new secret society was organized by Colonel William J. Simmons. Though drawing its name, methods, and paraphernalia (the fiery cross, night parades, hooded costumes, threatening letters) from the original Klan, the new movement had its strength in the Midwest, Texas, Oklahoma, Louisiana, and Oregon. The movement grew swiftly in the 1920's to a membership of some millions encouraged by a vigorous promotional campaign which appealed to fear and prejudice. With fanatic devotion to native, white, Protestant supremacy, the Klan vigorously denounced Jews, Catholics, Negroes, and aliens. Crimes and brutalities committed under the guise of Klan activity and the corruption of some of the leaders led to the decline of the movement in the late 1920's. It did not entirely disappear, and in the 1940's terroristic Klan activities reappeared.

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ROBERT T. HANDY.

KURDS. A tribal people mainly located in the mountainous regions of Iraq and Iran, in Turkey and Soviet Russia in the region of Mount Ararat. The district where they are predominant is known as Kurdistan. Isolated tribes are found in other parts of the Middle East. Their total number is estimated to be about two million.

Xenophon in 400 B.C. mentioned the *Kardouchoi* near the Tigris River in Northern Iraq on the retreat of the Ten Thousand. The name probably refers to the ancestors of the modern Kurds. The name Kurd was well known by the time of the Islamic conquest. Though of complex ethnic elements the Kurds are mainly Iranian, as judged by their language, which is akin to Persian.

There are a number of different dialects of the Kurdish language. The New Testament has

been translated into Kermanji and Mukri and separate gospels into other dialects. An American Lutheran Mission has worked among the Kurds in Iran and Iraq as well as the United Mission of Iraq, and the Presbyterian Mission U.S.A. in Iran.

For the most part the Kurds are Sunni Moslems, some follow the Shi'a sect, and there are sectarian divisions among them such as the Yazidis (*q.v.*), Ali Ilahis, etc. They are known as a brave, warlike people, and though some live in villages many are nomadic.

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J. CHRISTY WILSON.

KURTZ, BENJAMIN: Lutheran; b. at Harrisburg, Pa., Feb. 28, 1795; d. at Baltimore, Dec. 29, 1865. Educated privately, he entered the ministry in 1815, serving pastorates at Hagerstown, Md. (1815–31), and Chambersburg, Pa. (1831–33). As editor of *The Lutheran Observer* (1833–62), he vigorously advocated Americanizing the church and using new measures. He helped found Gettysburg Theological Seminary and Missionary Institute (now Susquehanna University). A General Synod leader, he was twice its president. He collaborated in Samuel S. Schmucker's (*q.v.*, Vol. X) *Definite Synodical Platform,* and championed doctrinal positions differing from the Lutheran Confessions. His works include: *Infant Baptism* (1840); *Why Are You a Lutheran?* (1843); *Lutheran Prayer-Book* (1856).

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WILLARD D. ALLBECK.

KUTTER, HERMANN: Swiss Protestant; b. in Bern, Switzerland, Sept. 12, 1863; d. March 22, 1931. Until his retirement in 1926, Kutter served parishes in Vinelz, Bielersee, and Zurich. He provided the chief impetus for the formation of the Christian Socialist movement (see CHRISTIAN SOCIALISM) in Switzerland, and his influence extended far beyond his native country, especially through such of his writings as: *Sie muessen* (1903); *Gerechtigkeit* (1905); *Die Revolution des Christentums* (1908); *Not und Gewissheit* (1926). Karl Barth (*q.v.*) received early impulses from Kutter. See also SOCIAL GOSPEL. THEODORE G. TAPPERT.

KUYPER, ABRAHAM: D. Nov. 8, 1920. He made a lasting impress on primary and secondary education, politics and literature in the Netherlands. Many of his works have been translated into English by Hendrick J. DeVries. One of his favorite mottos was "Pro Rege." In his three-volume work of that title he developed this theme, seeking to establish the authority of Christ in every sphere of life.

[Sup.] JOHN G. DEKRUYTER.

KYLE, MELVIN GROVE: United Presbyterian; b. near Cadiz, O., on May 7, 1858; d. May 25, 1933. He was educated at Muskingum College (A.B., 1881; A.M., 1884), and Allegheny Theological Seminary (graduated, 1885). He taught biblical theology and archaeology at Xenia Theological Seminary (now Pittsburgh-Xenia) (1908–30; president, 1922–30; later research lecturer). He was editor of *Bibliotheca Sacra* (1921) and lecturer in the American School of Oriental Research, Jerusalem (1921). He made exploration at Sodom and Gomorrah (1924) and at Kirjath-sepher (1926–28). He wrote: *The Deciding Voice of the Monuments in Biblical Criticism; Moses and Monuments; The Problem of the Pentateuch;* and *Explorations at Sodom.* RAYMOND W. ALBRIGHT.

KYODON. See JAPAN, II.

L

LABOR, THE CHURCHES AND: The roots of modern labor go back to the emergence of the wage-earning class during the latter part of the eighteenth and the early part of the nineteenth centuries, namely, during the period of the industrial revolution. Not that wage earners did not exist prior to this age. Long before the industrial revolution, small numbers of workers did work for employers. But they were the exception rather than the rule. In the modern world, the masses of workers no longer work for themselves in their own homes but for employers in factories.

Changes in the character of production and in the size of the industrial unit altered fundamentally the status of the worker. Craftsmanship and pride in one's work more or less disappeared. The worker lost the ability to employ himself and to control his economic life. He has become generally dependent upon the financial processes and peculiarly subject to the fluctuations of the modern economic system.

Laborers suffered from numerous problems prior to the development of modern industry, and it cannot be held responsible for all the ills experienced by the workingman since the industrial revolution. What is peculiar, however, to the present industrial system is that attempts on the part of workers to alleviate their grievances generally place them at cross-

purposes with their employers. Such grievances, just or unjust, are at the heart of the labor problem. They have been persistent factors in the development of the organized labor movement throughout the world. Also, they have been a major concern of the churches.

I. Unions: After Great Britain repealed its repressive labor laws in 1824, labor unions began to grow in number and in strength. With the adoption of the Reform Act in 1867, the political effectiveness of British labor increased markedly and by 1899 it had become sufficiently powerful to give rise to the Labor Party. Finally, during the difficult years of World War I, labor secured its extensive rights to organize and act collectively. Other European industrial countries also developed politically and economically powerful unions during the second half of the nineteenth and the first half of the twentieth centuries.

In the United States, labor organizations are of two major types: horizontal or craft unions, whose members are skilled in the same crafts, and vertical or industrial unions, composed of workers in the same industries irrespective of skills.

The two leading bodies of organized labor in the United States are: the American Federation of Labor, organized in the 1880's and made up mostly of craft unions, and the Congress of Industrial Organizations, formed in the 1930's and dominated largely by industrial unions.

The International Conference of Free Trade Unions was organized in 1949 with headquarters in Brussels. It is a world-wide agency which includes in its membership unions from more than fifty countries.

Churches and religious leaders were alarmed at the advent of the labor movement. Unions were considered to be a violation of the natural economic laws ordained by God. Late in the nineteenth century, a pronounced shift away from such extreme rigidity began to take place. The notion spread that unions could no longer be considered to be wholly evil. In the United States, exponents of the social gospel (*q.v.*) generally agreed that "labor had every moral and legal right to organize." From its inception the Federal Council of the Churches of Christ (*q.v.*) supported by word and deed the right of labor to organize.

On the whole, the same trend characterized the relationship of the Church of England and of the Roman Catholic Church to the organization of labor unions. The pronouncements of the Lambeth Conference (1920; *q.v.*) and Leo XIII's encyclical *Rerum Novarum* (1891; *q.v.*) are especially noteworthy expressions of their positions.

II. Weapons: In their struggle with employers, unions use various weapons: the strike, picketing, boycott, the union label, and the fair or unfair list. Deprived of their use, unions would be practically helpless in bargaining. At various times religious bodies have favored or condemned the use of specific coercive weapons by one or both parties to industrial disputes. They have also generally opposed all violence and favored conciliation and arbitration.

III. Problems: The problems faced by labor and of concern to the churches are: wages, length of the working day and week, unemployment, occupational diseases and poisoning, industrial accidents, protection of women and children, sweating and speed-up, housing, welfare measures, and the social insurances. In many respects, wages, hours, and unemployment constitute the three primary issues.

A. WAGES: The value of wages to the worker is difficult to determine not only because of fluctuations in the general price level but also on account of the irregularity of employment. To provide a floor for the support of wages deemed essential for the maintenance of workers in health and decency, recourse has been had to minimum wage legislation. The first laws were enacted by Australia (1896) and Great Britain (1909). The movement then spread rapidly to the continents of Europe and the Americas.

Protestant churches at first ignored the problem of wages and later objected to interference with the operation of economic laws. From the 1870's on, however, the problem of a living wage attracted repeatedly the attention of such leaders as Walter Rauschenbusch (*q.v.*) and Harry F. Ward (*q.v.*). Since its organization in 1908, the Federal Council of Churches has stood "for a living wage in every industry, and for the highest wage that each industry can afford."

Leo XIII (*q.v.*, Vol. VI) and Pius XI (*q.v.*) made significant contributions to Roman Catholic teachings on wages. The former urged, in 1891, employers "to refrain, religiously, from cutting wages, whether by force, by fraud, or by usurious dealing," for to do so is to sin against God and man. In 1931, Pius XI went on to explain that the wage paid must be sufficient to maintain the worker and his family in such a manner as to keep the mother in charge of the home and the children from being exploited.

B. HOURS: To labor, the length of the working day and week is a concern second only to wages. Prior to the industrial revolution the work day varied from eleven to fourteen hours, but under modern industrialism the number of hours increased to fourteen, fifteen, and even sixteen. After repeated attempts, ceilings limiting the hours of work began to be enacted into law in England (1833) and in the United States (1842). The earlier measures were mostly for the protection of women and children employed in certain specified industries. In the United

States there was a radical departure from precedent with the passage by Congress of the Wages and Hours Act (1938) which provided for minimum wages and for a forty-four-hour week with a reduction later to forty hours.

Even before the organization of the American Federation of Labor, some religious groups discarded their original apathy or antagonism and came out in favor of the eight-hour day. The Woman's Christian Temperance Union (*q.v.*) did so in 1875. Numerous denominations periodically adopted resolutions in favor of shorter working hours. The Federal Council of Churches favored a six-day week and shorter hours in 1908. Not until the depression of the 1930's, however, did it forcefully demand an eight-hour day.

The Roman Catholic position in regard to the length of the work day and week is well defined by Pope Leo XIII. The state should regulate work in order to prohibit excessive labor for all workers, especially women and children. In determining the hours of work, the time, place, and kind of work that is to be done must be considered.

C. UNEMPLOYMENT: The problem of unemployment constitutes the third major concern and one of the greatest fears of workers. Formerly it was believed to be the result of personal shortcomings. In some countries and during certain periods idleness was considered to be a crime and a sin.

The currently recognized causes of involuntary unemployment are: the labor reserve, seasonal fluctuations, the business cycle, technological changes, permanent changes in the demand for particular goods, maladjustments in the labor market, and mergers of firms. Almost all of these causes are beyond the workers' control.

Unemployment became especially widespread in most industrial countries after World War I and more especially during the depression of the 1930's (see DEPRESSION, ECONOMIC). Failure to solve the problem through private resources compelled the national governments to act. Employment services, unemployment relief, loans to private enterprises, insurance, public works programs, and numerous other measures were devised and adopted.

The attitude of American clerics was primarily one of condemnation throughout the nineteenth century. As late as 1894, when the "unemployed armies" marched on Washington, they received assistance principally from religion's radical fringe. In the twentieth century, both Roman Catholic and Protestant churches have consistently supported the right of workers to employment, self-maintenance, and, in case of necessity, to insurance or assistance.

In general, the attitude of churches toward labor passed through four main stages: indifference, antagonism, toleration, and support.

See also INDUSTRY, THE CHURCHES AND.

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CHARLES GARABED CHAKERIAN.

LACHISH LETTERS: In February, 1935, J. L. Starkey, director of the Wellcome Expedition to Tell ed-Duweir (Biblical Lachish), discovered eighteen ostraca inscribed with Hebrew characters. Three more turned up in a subsequent campaign (1938). Of the total, a number are badly faded, and others in a fragmentary condition; only about a third are sufficiently well preserved for decipherment and connected translation. Most of these proved to be letters addressed to a military commander at Lachish.

The ostraca were found in a guardroom of the gatetower of the city and belonged to the latest occupation level of the monarchic period of Judah. The immediate historical background is provided by Jeremiah 34:7, "And the army of the king of Babylon was fighting against Jerusalem and against all the cities of Judah that remained; for they were the fortified cities, of the cities of Judah, that were left." Since the final siege of Jerusalem commenced in January, 588 B.C., the siege and reduction of the two protecting fortresses may be dated a little earlier, perhaps in November/December, 589 B.C.

The letters reflect the turbulent conditions immediately preceding these events and may be placed just before the arrival of the main Babylonian army, around August, 589. (Confirmation for this may occur in Letter No. 20, where we have the expression "in the ninth [year]," presumably referring to the ninth year of Zedekiah.)

The writer of the letters was one Hoshaiah, an officer stationed at a military post within range of the fire-signals of Lachish and Azekah —perhaps in the vicinity of Tell Beit Mirsim. The letters are addressed to Ya'osh, apparently the commander of the garrison at Lachish. A brief review of their contents follows:

No. 1 is simply a list of names, the majority of which are found in the Bible. Nos. 2 and 5 are little more than greetings. No. 3 is the longest, containing most factual information. The writer refers to a letter sent to him about which there has been some misunderstanding, and defends his innocence of any wrongdoing. He also reports the movement of Jewish troops to Egypt, presumably to secure provisions or link up with the Egyptian forces. A final note mentions a prophet (unnamed) and his word of warning. No. 4 contains the important information that Hoshaiah, though observing the signals of Lachish, cannot see those of Azekah.

In No. 6 we find the biblical expression "to weaken the hands of the people," meaning to undermine the morale. In the book of Jeremiah, 38:4, the princes make this accusation against Jeremiah; in the letter the accusation is leveled at the princes.

Apart from their historical significance the letters are extremely important as examples of pre-exilic Hebrew prose. They are written in the southern or Jerusalem dialect of Hebrew—the prevailing language of the Old Testament. The vocabulary and style of the letters have affinities with the Deuteronomic literature and Jeremiah, though there is a fundamental difference between literary and non-literary prose. It is clear that the standard literary prose of the Old Testament reflects a stage of the spoken language considerably earlier than the Lachish Letters.

BIBLIOGRAPHY: H. Torczyner, *The Lachish Letters*, 1938; *idem*, *Te 'udot Lakhish* (in Hebrew), 1940; W. F. Albright, in *Ancient Near Eastern Texts Relating to the Old Testament* (James B. Pritchard, ed.) (1950), p. 322.

DAVID NOEL FREEDMAN.

LACTANTIUS: It is worth noting that there are two classes of the manuscripts of Lactantius, one a group from the sixth and seventh centuries, the other a ninth-century codex which includes passages referring to an evil spirit created by God as the opponent of the Logos, as well as other passages in praise of the emperor Constantine. The dualistic and panegyric passages presumably come from Lactantius himself and were later excised.

The poem *De ave phenice,* ascribed to Lactantius and probably written by him, has been analyzed by J. Hubaux and M. Leroy in *Le mythe du phénix* (1939). The authenticity of the political brochure *De mortibus persecutorum* is more questionable, but is probably to be maintained. As a rhetorician, Lactantius is able to employ various literary forms.

BIBLIOGRAPHY: H. Lietzmann, in Pauly-Wissowa, *Real-Encyclopaedie der classischen Altertumswissenschaft*, Vol. XII, pp. 351–356; B. Altaner, *Patrologie* (ed. 2, Freiburg, 1950), pp. 153–157.

[Sup.] ROBERT M. GRANT.

LAESTADIUS, LARS LEVI, AND THE LAESTADIANS: Laestadius was a pastor of the Lutheran Church of Sweden (b. 1800 in Arjeplog; d. 1861 in Pajala), a notable botanist and the "father" of the Laestadian revival which has spread in Sweden, Norway, Finland (whose northern parts are predominantly Laesstadian), the United States, Canada (where it is called Apostolic Lutheran), and Hungary. The revival began soon after Laestadius' conversion through the testimony of a Lapp girl, Maria (1844), first in Kaaresuvanto, the northernmost parish of Sweden, and then elsewhere in Sweden, Norway, and Finland, largely through the lay preachers whom Laestadius sent, first to read his sermons and then to preach. To America the movement came around 1870. While reading Luther's *Church Postil* in 1853, John Raattamaa, the most notable lay preacher, discovered the use of personal absolution in helping convicted sinners to faith and in consoling afflicted believers. Use of absolution became an important characteristic of the movement. The movement has split into: (1) the Firstborn, (2) New Awakenist, (3) Conservatives, (4) Small Firstborn, and (5) Pollarites (in America). In America the Apostolic Lutherans have about 150 churches, most of them in northern Michigan and Minnesota. The monthly English papers, *Christian Monthly* and *Greetings of Peace,* are published in Calumet, Michigan.

BIBLIOGRAPHY: Väinö Havas, *Laestadiolaisuuden historia*, 1927; Uuras Saarnivaara, *The History of the Laestadian or Apostolic Lutheran Movement in America*, 1947.

UURAS SAARNIVAARA.

LAETARE MEDAL: A gold medal awarded annually by the University of Notre Dame, in Indiana, to an outstanding Roman Catholic layman or laywoman of the United States. The decoration, conferred on the fourth Sunday of Lent, Laetare Sunday, is made in recognition of accomplishment for country or church. The recipient is hailed as a model of Christian morality and sound citizenship. The presentation has occurred annually since 1883 and has been awarded to men and women of note in the arts, professions, military, and business life.

THOMAS J. MCCARTHY.

LAGOS. See AFRICA.

LAGRANGE, ALBERT (in religion Marie Joseph): Roman Catholic; b. at Bourg-en-Bresse, France, March 7, 1855; d. at Saint Maximin, France, March 10, 1938. He studied civil law in Paris. Turning to theology, he entered the Seminary of Saint Sulpice (1878), and became a Dominican in 1879. After his ordination (1883), he studied at Salamanca and attended courses in Semitic languages at the University of Vienna. In 1890 he founded the *École Pratique d'Études Bibliques* in Jerusalem, where he resided until his retirement at Saint Maximin (1935). He played an important part in the revival of biblical studies in the Roman Church, advocating the use of historical criticism. Among his principal works are his commentaries on the four Gospels, all published between 1911 and 1925, and followed by a volume of synthesis, *l'Évangile de Jésus-Christ* (1928); *Épître aux Romains* (1915); *Épître aux Galates* (1918); *Études sur les Religions Sémitiques* (1903); *Le Messianisme chez les Juifs* (1909); *Le Judaïsme avant Jésus-Christ* (1931); *Introduction à l'étude du Nouveau Testament:* Vol. I, *Canon du N.T.*

(1933); Vol. II, *Critique textuelle* (1935); Vol. III, *Critique historique* (1937).

BIBLIOGRAPHY: F. M. Braun, *L'oeuvre du Père Lagrange*, 1943; R. T. Murphy, *Père Lagrange and the Scriptures*, 1946.

GEORGES A. BARROIS.

LAICISM: Antonym of clericalism (*q.v.*). The exercise by laymen, especially within Roman Catholicism, of powers which are believed rightfully to belong to clergymen. See, for example, TRUSTEEISM.

LAKE, KIRSOPP: Anglican; b. April 7, 1872; d. Nov. 10, 1946. He was educated at Lincoln College, Oxford (B.A., 1895; M.A., 1897); and served curacies at Lumley, Durham (1895–97), and St. Mary the Virgin, Oxford (1897–1904). He taught at the University of Leyden, Holland (1904–13). At Harvard University he taught Christian literature (1914–19), was Winn Professor of Ecclesiastical History (1919–32), and professor of history (1932–38). He visited Mt. Athos and other libraries to investigate Greek manuscripts, and directed archaeological expeditions to Serabit (1930, 1935), to Samaria (1932–34), and to Lake Van (1938–39). He wrote: *Text of the New Testament* (1898); *Codex 1 of the Gospels* (1900); *Texts from Mt. Athos* (1901); *The Athos Leaves of Codex H—Paul* (1904); *The Historical Evidence for the Resurrection of Jesus Christ* (1905); *The Athos Leaves of the Shepherd of Hermas* (1908); *Professor von Soden's Treatment of the Text of the Gospels* (1909); *The Earlier Epistles of St. Paul* (1910); *The Codex Sinaiticus*, Vol. I (1911), Vol. II (1921); *The Stewardship of Faith* (1914); *The Beginnings of Christianity* (5 vols., 1920–33); *Landmarks in the History of Early Christianity* (1921); *Immortality and the Modern Mind* (1922); *Religion Yesterday and Tomorrow* (1925); *Paul, His Heritage and Legacy* (1934); and *An Introduction to the New Testament* (1937). He translated: *The Apostolic Fathers* (1912); *Eusebius* (1927); *The Serabit Inscriptions* (1927). He edited: *The Caesarean Text of Mark* (1928); *Six Collations of New Testament Manuscripts* (1933); *Dated Greek Minuscule Manuscripts* (I-IX, 1934–41); *Studies and Documents* (9 vols., 1934–37).

RAYMOND W. ALBRIGHT.

LAMAISM: Tibetan and Mongolian Buddhism (*q.v.*) was fostered by the Manchu dynasty in China for political reasons, the republic discontinued subsidies and many Lama monasteries in North China disappeared as the monks were Mongols and the erotic aspects repelled Chinese. Recently Lamaism has influenced Chinese Buddhism, and the government invited a Living Buddha to conduct religious exercises in Chungking. Chinese scholars visiting a Tibetan monastery report it a Buddhist university with a ten year curriculum. Russian, Indian, Japanese, and other scholars have made increasing use of Tibetan materials to restore or compare scriptures not otherwise available. Much remains to be done in the study of Lamaism in Tibet. EARL H. CRESSY.

LAMBETH CONFERENCE: Neither immediate use nor immediate results followed the Quadrilateral of 1888. Attention of the bishops seemed to be directed toward European Christian communions; correspondence was reported with the Eastern Orthodox, the Unitas Fratrum, the Church of Sweden, and the Old Catholics in communion with Utrecht. The Conference of 1898 reaffirmed the Quadrilateral of 1888.

For the first time, in 1908, the problem of Christian communions lacking episcopal ordination was reported, and some attempt was made to equate the two ministries. Many Anglicans saw this as a weakening of the original Quadrilateral, but from this time conferences have been held from time to time to discuss supplemental ordinations and recommissioning formulae.

The 1920 Conference issued *An Appeal to all Christian People*. Irenic in character, the *Appeal* was attacked for theological deterioration which changed the basis of union from "adherence to the structural principles of the undivided Apostolic Church which were of divine commission" to "the inclusion of all principles of modern divided Christendom."

The 1930 Conference reaffirmed the Quadrilateral and removed some of the vagueness of the *Appeal* by defining "Historic Episcopate" as "Episcopate as it emerged in history without any speculation as to the mode of historic origin and without any specific constitutional form." By this affirmation the bishops appeared willing to accept a ministry without dogmatic basis, and thus gave partial approval of the new scheme for a united South Indian Church. When the 1948 Conference met, however, the newly constituted South Indian Church was not recognized as part of the Anglican Communion, nor were its ministers permitted to officiate in English Churches.

BIBLIOGRAPHY: G. K. A. Bell, *Christian Unity*, 1948; L. A. Haselmeyer, *Lambeth and Unity*, 1948; H. R. T. Brandreth, *Unity and Reunion, A Bibliography*, 1945, 1950.

[Sup. to UNION OF CHURCHES, 1, 2.]

NELSON RIGHTMYER.

LAMENTABILI SANE EXITU: Decree issued by the Roman Congregation of the Holy Office and signed by Pope Pius X on July 4, 1907. It lists sixty-five propositions taken from the writings of modernist scholars, particularly of A. Loisy, but also of G. Tyrrell and E. Le Roy. It condemns as errors: the claim that

scientific research, even in theological matters, ought to be free from ecclesiastical control; the rejection of scriptural inerrancy; a subjective notion of revelation; religious pragmatism and an evolutionistic conception of the dogmas and institutions of the church, whose objective character and absolute value was denied by modernism. The decree was followed after an interval of two months by the encyclical *Pascendi Dominici Gregis* (*q.v.*).

Original text in *Acta Sanctae Sedis,* Vol. XL (1907), pp. 470 ff., Eng. tr. in J. E. Steinmueller, *A Companion to Scripture Studies,* Vol. I (1946), pp. 420–425. GEORGES A. BARROIS.

LAMENTATIONS, BOOK OF. See JEREMIAH, LAMENTATIONS OF.

LAMPE, WILLIAM E.: Evangelical and Reformed; b. at Frederick, Md., May 23, 1875. He studied at Princeton (A.B., 1896); Princeton Theological Seminary (1896–98); Theological Seminary of the Reformed Church (B.D., 1899). A missionary to Japan (1900–1907), he organized the Layman's Missionary Movement in the Reformed Church (1908). He served as president of the United Stewardship Council of the Churches of Christ in America (*q.v.*); member of the Federal Council of Churches (*q.v.*) and of its Executive Committee. He was secretary of the General Synod and General Council of the Evangelical and Reformed Church. He died in Philadelphia, Aug. 16, 1950. H. M. J. KLEIN.

LANFRANC: His monastic constitutions give the most methodical account of the life lived by English monks shortly after the Norman Conquest of England in 1066. During the seventh and eighth centuries monasticism had flourished in England and Ireland, but in the ninth century it almost completely vanished as the result of the invasions by the Northmen and the decline in religious fervor. Then followed a profound revival in the tenth century, particularly in Normandy, from where it spread into England. Lanfranc accomplished much in Normandy and England. Even as archbishop of Canterbury he remained a monk at heart. He made a directory of monastic customs. It used to be widely believed that he concentrated heavily upon Bec, which was the home of the original movement for reform, and also Lanfranc's home. The error was caused by the author of the *Apostolatus,* and by Ralph de Diceto and Robert of Torigni. Dr. Rose Graham finally exploded the legend. Lanfranc's work deals with English monasticism as a whole. It constitutes a valuable source of information on English monasticism.

BIBLIOGRAPHY: A. J. Macdonald, *Lanfranc,* 1926; L. A. L. Smith, *Canterbury Cathedral Priory,* 1943; Dom David Knowles, *The Monastic Order in England,* 1940; *idem, The Monastic Constitutions of Lanfranc* (1951), containing the text with Introduction and bibliography.
[Sup.] ALBERT HYMA.

LANG, COSMO GORDON: Archbishop of Canterbury; d. Dec. 5, 1944. He was archbishop of York (1909–28) and archbishop of Canterbury (1928–42).

BIBLIOGRAPHY: J. G. Lockhart, *Cosmo Gordon Lang,* 1949.
[Sup.] RAYMOND W. ALBRIGHT.

LANGTON, STEPHEN: Stephen Langton (*ca.* 1165–1228) was a leading theologian in Paris schools, a cardinal, archbishop of Canterbury, a champion of law and order, and the central figure in the sharpest conflict between church and state in English medieval history. Born on a small manor in the neighborhood of Wragby in Lincolnshire, his surname suggests a place or locality of Anglo-Danish origins. Although nothing is known of his mother, his father, Henry, and his elder and younger brothers, Walter and Simon, respectively, are well known. In 1180 or soon after he went to Paris where he studied and taught for more than twenty years; and, according to Pope Innocent III, became a doctor in the liberal arts and in theology. His was a secure place among his contemporaries as a teacher and a preacher. Much of his writing, especially his *Questiones* which are discussions of moral and theological problems, is still extant in many manuscripts.

Langton became a cardinal priest with the title S. Chrysogonous in 1206 and in December was elected Archbishop of Canterbury by the monks of Christ Church in the presence of Innocent III. Although consecrated at Viterbo (June 17, 1207), he was unable to live in England because King John refused to accept him until July, 1213. Much of the time during the intervening six years he spent in the Cistercian monastery at Pontigny in the diocese of Auxere while negotiating with king and pope relative to his see in England. The issue of canonical elections in which Langton was the central figure was not merely a quarrel between pope and king relative to their respective authority in England but was instead a clash between a growing church unity with its concomitant development of canon law and a growing state unity with its customs (e.g., Constitutions of Clarendon) hardening into legal concepts. In this struggle, it is known that Langton believed that the cause for which St. Thomas had died was at stake. Although the law of the church proved to be at this time the stronger, eventually English law (Henry VIII) rearranged the whole structure of church vis-à-vis state. It was Langton who absolved King John from excommunication and gave him the kiss of peace at the Winchester cathedral on July 20, 1213.

Soon thereafter Langton became a leading figure in a general program of reform which

was climaxed by the granting of Magna Carta. Recent scholarship has disclosed no evidence of such a program among King John's opposition until Langton's return and suggests that he may have led the barons to seek a general statement respecting legal principles instead of individual benefits. There is no doubt of his strong support of Magna Carta nor of his striving to bring to England a regime of established law. When King John in letters to Innocent III misrepresented the developments in England, Langton was ordered to denounce publicly as excommunicate all disturbers of the king and kingdom. His refusal to carry out this ambiguous excommunication was the occasion for his suspension from ecclesiastical functions by the papal commissioners, Pandulf and the Bishop of Winchester. Although the suspension occurred just as he was leaving, or, perhaps, shortly after he left, England for Rome the Pope confirmed it (November 4, 1215). Langton did not return to England until the spring of 1218 after winning the favor of Honorius III, Innocent's successor.

On May 17, 1220, Langton carried out the Pope's command to perform at Winchester a second coronation of Henry III in order to correct the defects of the first. On July 7 he presided over the translation of the relics of St. Thomas which was accompanied by a great outburst of medieval splendor. After Michaelmas he went again to Rome and was successful in demanding that the pope once more forbid the archbishop of York from assuming metropolitical dignity in the south; that the papal claim of provision would never be twice exercised for the same benefice; and that no resident legate be sent to England during Langton's lifetime. The office of legate for life was continued by his successors, and until Cranmer dropped it in 1534 "legate of the Apostolic see" was part of the official style of Canterbury. On April 12, 1222, Langton opened a church council at Osney whose decrees are fundamental as the earliest provincial canons still recognized as in force in English ecclesiastical courts. In the matter of the redistribution of royal castles in 1223 and in the crisis of 1224 Langton and his bishops assumed a large part of the responsibility of government, thus relieving the pressure on the justiciar and helping to preserve the solidarity of the council. Langton did much in arranging for the very important reissue of Magna Carta in 1225 and his use in 1226 of the representative system in convocations weighed heavily in its early development in England. Indeed, throughout the period from 1221 until his death, Langton strongly supported the crown and used all the spiritual weapons at his command to bring any opposition to reason. He died July 9, 1228.

BIBLIOGRAPHY: Sources include a Canterbury Chronicle printed in Bishop Stubb's edition of Gervase of Canterbury, Vol. II, Appendix to preface; Roger of Wendover; Walter of Coventry; Mathew Paris; Annals Monastici; Royal Letters (all in Rolls Series); Close and Patent Rolls (Record Commission); and Life and Letters of Innocent III (Migne, *Patrologia*, Vols. CCXIV-CCXV). Recent secondary studies include F. M. Powicke, *Stephen Langton* (1928) in which see appendixes for Langton's Sermons, *Questiones*, and *Documenta Clericorum;* Z. N. Brooke, *The English Church and the Papacy*, 1931; Kate Norgate, *The Minority of Henry the Third*, 1912; Sidney Painter, *The Reign of King John*, 1949; F. M. Powicke, *King Henry III and the Lord Edward*, Vol. I, 1947.

[Sup.] W. R. LESLIE.

LANGUET, HUBERT: Languet also visited the University of Ferrara in 1546 and 1548 while studying in Italy. His 1551–59 travels took him to Pomerania, Sweden, France, Italy, Latvia, Finland and Lapland. In 1557 King Gustav I of Sweden tried to get Languet to conduct an overseas exploration for Sweden but he rejected this offer. Gustav also asked Languet to recruit skilled French workers for new Swedish industries. Languet refused several offers of university professorships in Germany, partly because he could not speak German. He came to know well such intellectually-minded French Protestant leaders as Theodore Beza (*q.v.*), Henri Estienne, and especially Philippe du Plessis-Mornay. From Cologne he went to Antwerp, made a last trip to France in 1580, and finally died despite the care of Mme. du Plessis-Mornay in Antwerp.

A fourth collection of his letters is the *Decades tres Epistolarum Huberti Langueti, Jo. Camerarii, Jo. Cratonis et Casp. Peuceri; . . .* (1702). His letters to Sir Philip Sidney were translated into English by S. A. Pears (1845). Languet is credited with several political tracts and may have helped to prepare the famous *Apologie* of William the Silent, Prince of Orange. The famous *Vindiciae Contra Tyrannos,* now available in English translation, was first published under the pseudonym "Stephanus Junius Brutus" and its real author has never been definitely established. External sources point both to Languet and to Duplessis-Mornay as the author. Internal evidence suggests that Languet may have written the bulk of Part III and part of the preface, while Duplessis-Mornay wrote the rest of the text and prepared the book for publication. Part III sets forth a detailed defense of revolt led by lesser magistrates on behalf of the whole people against a sovereign tyrant. Parts I and II sketch in more summary fashion a theory of double contract, between ruler and God and between ruler and society, with the divine contract irrevocable and the human contract breakable. Part IV contains a summary justification for foreign aid to leaders of a just revolt. One writer may have outlined a general social theory permitting revolution, while the other specified the means of actually effecting revolution.

BIBLIOGRAPHY: Eug. and Em. Haag, *La France, Protestante . . .*, Vol. VI (1846–58), pp. 264–278; ably summarizes his life and lists his works; Raoul Patry, *Philippe du Plessis-Mornay* (1933) mentions Languet often. Writ-

ing on the *Vindiciae* is voluminous. See the English translation and commentary, Harold J. Laski, *A Defence of Liberty against Tyrants*, 1924; reprint of German translation and commentary, Laure Wyss (ed.), Carl Bernhard Hundeshagen, *Calvinismus und staatsbuergerliche Freiheit*, and Hubert Languet, *Wider die Tyrannen*, 1946. The case for Mornay's authorship is developed by Albert Elkan, *Die Publizistik der Bartholomaeusnacht und Mornay's 'Vindiciae Contra Tyrannos'*, 1905; and Paul F.-M. Méaly, . . . *Les Publicistes de la Réforme sous François II et Charles IX*, 1903. The case for Languet's authorship is presented by Joseph Barrère, "Observations sur quelques ouvrages politiques anonymes du XVIe siècle," in *Revue d'histoire littéraire de la France*, XXI (1914), 375–386; and the joint authorship case by G. T. van Ysselsteyn, "L'auteur de l'ouvrage Vindiciae Contra Tyrannos publié sous le nom de Stephanus Junius Brutus," in *Revue historique*, CLXVII (1931), 46–59.

[Sup.] ROBERT M. KINGDON.

LAODICEANS, EPISTLE TO THE. See APOCRYPHA.

LAPPS: Work among the Swedish Lapps, numbering about 10,000 (1945), is carried on by traveling deacons and chaplains. The Swedish Mission Society also works for the Christian and social welfare of the Lapps. In several places, however, the services are performed by laymen, so-called "prayer-pastors" (*bönpräster*). Ambulatory, nomad schools were transformed in 1925 into fixed boarding schools. In 1941 a Lapp people's high school was founded, located since 1944 in Jokkmokk. A Lapp hymnal was published in 1946.

Church work among the Norwegian Lapps, numbering 20,000, has been carried on since 1925 by *Norges finnemisjonsselskab*. Its aim is to carry on home mission work on a biblical and Lutheran basis among all Lapps in Norway. The society also has schools, nursing homes, and almshouses.

There are about 2,500 Lapps in Finland and 1,800 in Russia.

[Sup.] CARL-GUSTAF ANDRÉN.

LARROQUE, MATTHIEU DE: French Protestant theologian; b. at Lairac, near Agen, France, in 1619; d. at Rouen, Jan. 31, 1684. He studied at Montauban; was pastor at Poujoh (1643–44), at Vitré (1644–69), and at Rouen (1669–84). He was unable to accept several important pastoral appointments and a call to a professorship at Saumur because of government opposition, very probably to his aggressive Christianity. His eucharistic history is an invaluable account of liturgical worship to his period. Among his works the most noted are: *Histoire de l'Eucharistie* (1669; 2nd ed., 1671); *Dissertatio duplex de Phōtino haeretico et de Liberio pontifice Romano* (1670); *Observationes in Ignatianas Pearsonii vindicias et in annotationes Beveregii in Canones Apostolorum* (1674); *Réponse au livre de M. l'évêque de Meaux, De la Communion sous les deux espèces* (1683); *Nouveau Traité de la Régale* (1685), and his incomplete ecclesiastical history, *Adversariorum sacrorum* (1688).

RAYMOND W. ALBRIGHT.

LARSEN, PETER LAURENTIUS: Pioneer Norwegian Lutheran pastor and educator (1833–1915), Larsen emigrated to America in 1857. After home mission work in Minnesota, he served the Norwegian Synod's students at Concordia Seminary, St. Louis, Mo. (1859–61). Civil War tensions took him and his students to Decorah, Iowa. There, as the genius of rising Luther College, Larsen committed his synod to the advancement of higher education. Involved periodically in controversies over slavery, absolution, predestination, he held the respect of friend and foe by his integrity and wisdom. College president until 1913, he had also been vice-president of the Norwegian Synod (1876–93), editor of *Evangelisk Luthersk Kirketidende*, and counselor of many.

BIBLIOGRAPHY: Karen Larsen, *Laur. Larsen, Pioneer College President*, 1936.

E. THEODORE BACHMANN.

LÄSARE MOVEMENT: An aspect of Swedish Pietism which first emerged during the middle of the eighteenth century, called *Läsare* (readers) because it emphasized diligent reading of the Bible and Lutheran devotional literature and frequent attendance at prayer and testimonial meetings. In its early stages the movement exhibited tendencies toward excessive emotionalism, but about 1800 a later phase developed, called *Ny Läsare* (new readers), which stressed Luther's doctrine of justification through faith by grace.

Through the influence of Lars Levi Laestadius (*q.v.*), Carl Olof Rosenius (*q.v.*, Vol. X), and Peter Wieselgren the movement developed a strong social consciousness, expressed in its support of national temperance, and, through Peter Fjellstedt and George Scott, a vital concern for home and foreign missions. Most Swedish immigrants who came to America during the middle decades of the nineteenth century had been influenced by the Läsare movement.

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G. EVERETT ARDEN.

LASCO, JOHANNES À: His work in Poland has been mentioned in the article on Poland (*q.v.*). But a few biographical matters should be noted here. Kuyper and Dalton were of the opinion that the sworn declaration which he in 1526 issued to show that he was no heretic resulted from criticism about his residence in Basel. In 1525 he lived with Erasmus (*q.v.*) in Basel and even bought his library except a few Greek manuscripts, on condition that Erasmus might use them till his death, when they were sent to Poland. Kawerau claimed that the oath was sworn in 1542 and was identical with the Protestation (*protestatio*) which he presented at the time to the Chapter at Cracow.

A more satisfactory view is that of O. Naunin ("Zur Laski-Kontroverse," in *Der Gegenwart* [1906], 76–102), who indicates that the oath must be dated at the beginning of 1538. Since 1533 he had corresponded with Melanchthon, after having studied the latter's commentary on Paul's Epistle to the Romans. On May 1, 1537, he had met Melanchthon at Leipzig. His residence in Germany had caused much criticism in Poland, for which reason he felt called upon to declare to the archbishop of Gnedly and the bishop of Cracow under oath that he rejected all heretical teachings and wished to believe only that which the holy, Catholic and Apostolic church had accepted and declared good. The Protestation of 1542 was the solemn declaration to the effect that he was entirely free from heresy. His brother Jerome was very ill and he came to visit him from Emden to wish him farewell, having in mind his claim to the income from his prebends in Poland. He was still under the powerful influence of Erasmus. Not until March, 1543, did he finally relinquish his prebend in Cracow. Before he left Emden permanently for England he sought contact with Duke Albrecht of Prussia and King Sigismund August of Poland. He felt that he should reserve his energies for his own native land, and he understood from current accounts that the new king was not against the Reformation. Only after he had observed that his services were no longer wanted in Poland did he leave for London (May, 1550).

He was superintendent at Emden from 1543, and in that capacity he carefully watched the various little sects, taking severe action against heretics. But the followers of Menno Simons (*q.v.*) he treated with greater toleration, although he did disapprove of their teachings, as was the case in his dispute with Menno in January, 1544, at Emden. Unlike the other groups they were permitted to remain on condition that they receive a certificate.

In London he rendered political services as the official representative of Albrecht of Prussia at the court of Edward VI. He was a moderate Calvinist; starting from the standpoint of Erasmus, he gradually became a real Calvinist, though greatly influenced by Melanchthon and Bucer, as well as by Calvin and Bullinger. His original Erasmian ideals did not entirely fade away, leaving a strong residue of humanistic principles, with the result that he did not wish to accept the purely Calvinistic conception of predestination. He had in mind a more extensive program of salvation than did Calvin. His strength did not lie in the field of dogmatics but in that of church organization.

His church in London did not go to pieces when Mary Tudor ascended the throne. On the contrary it developed new vitality on foreign soil, where the Marian exiles (*q.v.*) labored with boundless ambition, while in London the underground elements also contributed their share. After 1558 the congregation continued to flourish, and its building called Austin Friars was used by thousands of devout Calvinists from the Low Countries in particular. Unfortunately the memorable structure was destroyed during World War II. In 1950 a solemn ceremony was held on the site, and Professor J. Lindeboom of the University of Groningen devoted a handsome volume to its history.

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[Sup.] D. Nauta.

LATERAN TREATY. See Vatican, Diplomatic Representation at the.

LATIMER, HUGH: After having been under suspicion several times because of his friendship with some heretics, he gained the king's favor in 1530 by declaring that the marriage of Henry and Catherine was against natural law. This meant for him the beginning of a new career, which also happened to others equally fortunate. In 1530 he was put on a commission to report on heretical books. In 1534 he preached a Lenten sermon before the king each week.

Bibliography: His Sermons are now available in the Everyman Library; H. Maynard Smith, *Henry VIII and the Reformation* (1948), pp. 253–259, 414–415, 443–445; P. Hughes, *The Reformation in England* (1951), pp. 97, 131, 195, 286, 310, 347, 352. Hughes calls him perhaps the only popular figure among the English reformers, because of his "bluff virility" (p. 347).

[Sup.] Albert Hyma.

LATIN AMERICA, COMMITTEE ON COOPERATION IN: The committee came into being at the Congress on Christian Work held in Panama in 1916, the first great Protestant conference to be held in Latin America. Since then the committee has organized similar conferences in Montevideo (1925) and Havana (1929). It is composed of thirty-two North American Protestant mission boards and agencies having work in Latin America, and these bodies largely supply the funds for its work.

It has served to co-ordinate much of the Protestant work in Latin America, establishing in its early years comity agreements to avoid overlapping in various countries, and carrying out surveys. As a result of two surveys, important interdenominational projects were created, the Board for Christian Work in Santo Domingo and the United Andean Indian Mission, the headquarters of which are housed in the committee's offices in New York City.

Among other activities, the committee has

subsidized the production and distribution of hundreds of books and pamphlets in both Spanish and Portuguese; sponsored literacy campaigns; arranging for three visits by Frank C. Laubach to Latin America; established recording studios to help local radio programs and to produce records; organized the new set of curriculum materials in Spanish for Sunday schools and young people's work. The Committee has four full-time Latin-American field secretaries.

BIBLIOGRAPHY: *The Panama Congress*, 3 vols., 1916; *Christian Work in South America*, 1925; *With the Evangelicals at Havana*, 1929.

W. STANLEY RYCROFT.

LATOURETTE, KENNETH SCOTT: Baptist; b. Aug. 9, 1884, in Oregon City, Oregon. He had his education in the public schools of his native town, Linfield College (B.S., 1904), and Yale University (B.A., 1906; M.A., 1907; Ph.D., 1909). He served (1909–10) as a travelling secretary of the Student Volunteer Movement. He went to Changsha, China in 1910, to the faculty of Yale in China, but was invalided home (1912). After a prolonged convalescence, he taught history in Reed College, Portland, Oregon (1914–16), and at Denison University (1916–21). At Denison he was head of the department of history and political science and chaplain of the university.

In 1921 he went to Yale University as professor of missions where he was appointed Sterling professor of missions and Oriental history (1949–). He was also a fellow of Berkeley College and director of graduate studies in the department of religion at Yale. Across the years he held fully a score of lectureships in colleges, universities, and theological seminaries, including the Noble Lectureship at Harvard University (1940–41), and the Cadbury Lectureship at the University of Birmingham (1947). Among many other offices, he served as president of the American Society of Church History, president of the American Historical Association, president of the Japan International Christian University Foundation, and president of the American Baptist Convention.

He was fairly conservative theologically and was prominent in the International Missionary Council and the formation of the World Council of Churches. He was the author of more than three hundred articles and of about thirty volumes, of which the most substantial were: *A History of Christian Missions in China* (1929); *The Chinese, Their History and Culture* (2 vols., 1934); *A History of the Expansion of Christianity* (7 vols., 1937–45); *A Short History of the Far East* (1945); and *A History of Christianity*.

LATREILLÉ, ANDRÉ: B. in Lyon, France, April 29, 1901. He studied at the University of Lyon and taught history successively since 1923 at the Lycées de Clermont-Ferrand, Marseille, and Lyon. After receiving the degree of Docteur ès lettres at the Sorbonne (1935) he became professor in the university at Poitiers (1937–45), and since then at Lyon. His specialty is the history of Catholicism. His publications include: *Napoléon et le Saint-Siège; l'ambassade du Cardinal Fesch à Rome, 1801–08* (1935); *Le Catéchisme Impérial de 1806* (1935); *L'Eglise catholique et la Révolution francaise* (2 vols., 1946–48; awarded the Grand Prix Gobert in 1947); (with M. A. Siegfried), *Les Forces religieuses et la Vie politique* (1951); and *Histoire de Lyon* (1952; being Part III in the history by A. Kleinclausz).

RAYMOND W. ALBRIGHT.

LATRIA. See HYPERDULIA.

LATTER HOUSE OF THE LORD FOR ALL PEOPLE AND THE CHURCH ON THE MOUNTAIN, APOSTOLIC FAITH. See CHURCH (CHURCHES) OF GOD.

LATVIA: On Nov. 18, 1918, Latvia was separated from Russia and constituted an independent republic. The population approached 2,000,000, of which 76% were Latvians, 11% Russians, 5% Jews, 4% Germans. About 1,100,000 (56%) were Lutherans, 25% Roman Catholics, 9% Orthodox. The new constitution guaranteed religious liberty and granted all religious bodies autonomy, but because of its size and cultural influence the Lutheran Church was, in effect, the folk church (*q.v.*).

The first general synod of the Lutheran Church, made up of a clergyman and a layman from each congregation, met in 1921. This body elected a bishop (after 1931 an archbishop) and a superior church council, over which the bishop presided, as the executive organ of the church. Clergymen were trained in the new University of Riga to replace the German clergy who had emigrated and the forty other clergymen who had been murdered by Bolsheviks. By 1937 there were 308 congregations, 260 clergymen. The German Lutheran minority had its own bishop and superior church council. By a concordat the Roman Catholics were guaranteed similar freedom and were organized as a separate archdiocese.

The flourishing church life was interrupted by the invasion by the Russian army in 1940. Religious instruction of children was forbidden, the theological faculty in Riga was closed, religious exercises were confined to church buildings, church property was "nationalized," and pulpits were muzzled. Atheistic propaganda was introduced. Deportations and murders quickly followed. When, in July, 1941, the Russians were driven out by the Germans, there was some improvement, but in 1944 the Russians returned.

Remembering the terror of 1940–41, many Latvians fled westward. Only 6,000 reached Sweden; 200,000 fled to Germany. In time 12,000 Latvian refugees (*q.v.*) settled in England, 11,000 in Canada, 40,000 in the United States, 20,000 in Australia, others in South America. Everywhere Latvian clergymen organized Lutheran congregations for the refugees with aid from the Lutheran World Federation (*q.v.*).

Meanwhile conditions in Latvia were distressing. Of about 120 Lutheran clergymen and 50 Catholic priests who had remained, only half were still in office in 1952. The Christian population was sharply reduced and supplanted by Russian and Mongolian colonists.

BIBLIOGRAPHY: A. Spekke, *History of Latvia,* 1951; A. Bilmanis, *Latvia,* 1951.

KARLIS KUNDZINS.

LAUBACH, FRANK CHARLES: Congregational; b. Benton, Pa., Sept. 2, 1884. He studied at Bloomsburg Teacher's College (M.E., 1901); Princeton University (A.B., 1909); Union Theological Seminary (1911–14), Columbia University (A.M., Ph.D., 1915). He was missionary for the American Board in the Philippines; professor, Union Theological Seminary, Manila; dean, Union College, Manila; dean, College of Education, Manila University; director, Maranaw Folk Schools; and has been special councillor to the committee on World Literacy and Christian Literature of the Division of Foreign Missions of the National Council of the Churches of Christ. Among his books are: *People of the Philippines; Rizal, Man and Martyr; Zero Hour in the Philippines; Prayer, the Mightiest Force in the World; India Shall Be Literate; Teaching the World to Read; Maranaw Dictionary; Literacy as Evangelism;* and more than 300 primers in 235 languages to teach adults to read and write. See also EXPANSION OF CHRISTIANITY (MODERN), IV.

LAUD, WILLIAM: His enemies seized upon the fact of his birth of middle-class parents as a favorite theme for their taunts and abuse. Unfortunately, Laud was sensitive in this matter, and revenged himself whenever possible.

In 1630 he was elected chancellor of Oxford University, and the greatness of his achievements in this connection is undisputed. He was aware of much idleness and drunkenness at the old institution, as well as a state of general confusion amongst the colleges. As one significant eye-witness, Thomas Raymond, related in his autobiography (G. Davies, [ed.], 1917), the situation needed reform, and that is exactly what Laud produced. In 1636 his statutes were introduced, and though in the course of three centuries they have undergone considerable revision, their underlying influence is still apparent today. Some of the changes were obnoxious. For example, the professors were deprived of their ancient prerogatives to lecture as they saw fit. Henceforth everything was rigidly prescribed. All the students had to copy the lectures until they obtained their master's degrees. At both Oxford and Cambridge, Roman Catholic and Puritan students were refused admission to the theological faculties. Laud was also responsible for bringing into being what is now known as the Oxford University Press.

The trouble with the Scottish Church arose through Laud's attempt to impose upon it a Prayer Book which he himself had prepared. July 24, 1638, was the date fixed when it was to be used in all churches in Scotland.

BIBLIOGRAPHY: H. R. Trevor-Roper, *Archbishop Laud,* 1940; R. P. T. Coffin, *Laud—Storm Center of Stuart England,* 1930; E. C. E. Bourne, *The Anglicanism of William Laud,* 1947; A. S. Duncan-Jones, *Archbishop Laud,* 1927. Excellent references may be found in G. Davies, *The Early Stuarts* (1937), and in the works mentioned under JAMES I; CROMWELL; INDEPENDENTS; WESTMINSTER ASSEMBLY; etc.

[Sup.] ALBERT HYMA.

LAUSANNE. See ECUMENICAL MOVEMENT.

LAW CODES, ANCIENT: I. Introductory: Primitive law was everywhere a matter of custom, but in course of time it came to be written down so that all might know it. Accordingly, the laws current in Athens were eventually engraved on wooden blocks by the archon Draco in the seventh century B.C. and set up where all might see them. Similarly, in the fifth century the laws of Rome were engraved on twelve stone tables and these "Laws of the Twelve Tables" were the basis of all later Roman law, reaching its climax in the Justinian Code of the sixth century A.D., which in turn has tremendously affected all later law. In India it is the Laws of Manu of the third century B.C. that are the most revered and influential among the several codes of Hindu law, and in China it was the powerful Ch'in Dynasty of the same century that gave that nation its first general code. However, it is in the ancient Near East that we have law codes that are really ancient.

II. The Eshnunna Code: The oldest of these is the most recently discovered. In the year 1948 the Iraq Directorate of Antiquities announced that its expedition at Tell Abu Harmal, on the southern outskirts of Baghdad, had unearthed two clay tablets which were two recensions of the law code of the city state of Eshnunna, coming apparently from the reign of one of its early kings, Bilalama (*ca.* 1930 B.C.), shortly after the fall of the Third Dynasty of Ur. The language is Old Babylonian, and the laws would seem to be based on Sumerian prototypes, which go back to the Third Dynasty of Ur or perhaps to the reforming king of Lagash, Urukagina (*ca.* 2370 B.C.). The code is only preserved in part. There is a very brief prologue, badly mutilated, followed by fifty-nine laws quite well preserved and two others

badly preserved. If there was an epilogue, it has been lost. The laws reflect a comparatively advanced stage of development in agriculture, commerce, and industry.

III. The Lipit-Ishtar Code: Next in age to the Eshnunna laws is the much more extensive code of Lipit-Ishtar, fifth king of the city state of Isin (*ca.* 1868–1857 B.C.), written rather oddly in the Sumerian language, which by that time was rapidly becoming obsolete. A few fragments of this code had been known earlier, but it was not until 1947 that any extensive remains were discovered, this time in a museum, the University Museum of Philadelphia, among tablets that had been excavated at Nippur some fifty years earlier. This led to the identification of a number of previously published tablets as belonging to the same code, and eventually a considerable restoration of the text was achieved, with a total of about 400 lines, containing 38 laws, out of an estimated total of 1,200 lines or a little more than 100 laws. The code was written on a stela originally, but what we have are copies on clay tablets, rather badly preserved. The code has a prologue eulogizing Lipit-Ishtar and an epilogue invoking blessings on those who respect the stela and curses on those who do not.

IV. The Code of Hammurabi: Next in order of time is the famous Code of Hammurabi, the sixth king of Babylon (*ca.* 1728–1686 B.C.), the founder of the Old Babylonian Empire. This was an imperial code, as the others were city codes. In it Hammurabi brought together the various laws of the several cultures within his empire, reduced them to a common tongue (the Old Babylonian), and made them a more or less consistent whole, but not wholly consistent, because the oriental mind is not quite so consistent as the occidental, and inconsistencies appear in Hammurabi's code as they do in most, indicating amendments from time to time. The code is preserved on a diorite stela, topped by a bas-relief showing Hammurabi in the act of receiving the commission to write the lawbook from the god of justice, the sun-god Shamash. The stela was discovered by a French expedition in the winter of 1901–2 in the old Elamite capital, Susa (the Shushan of Esther and Nehemiah), whither it had been carried off by some Elamite conqueror as a trophy of war. All of the laws from the end of 65 to the beginning of 100 were chiseled off by the Elamites, but these have been preserved in large part by copies on clay tablets. There is a long prologue and an even longer epilogue after the order of those in the Lipit-Ishtar Code, and the laws number close to 300. It is the most extensive and the most elaborate of all the ancient law codes and represents a stage of culture far advanced beyond that achieved by the early Hebrews.

V. The Hittite Code: Next in order of time is the Hittite Code of *ca.* 1300 B.C., preserved to us on partly broken clay tablets, discovered by Hugo Winckler of the University of Berlin (1906–7) in his excavations at Boghaz-köi, the site of the capital of the ancient Hittite Empire, not far from Ankara, Turkey. The text as preserved to us comes from two tablets of a series called "If anyone," the third tablet of which has not been recovered. The script is cuneiform, but the language was unknown until it was deciphered in 1915, and it is now known to be Hittite, an Indo-European language. A feature of our copy of the Hittite Code is the inclusion of amendments to a number of the laws showing a lessening of the severity of the penalties.

VI. The Middle Assyrian Code and Old Assyrian Laws: Another ancient lawbook comes from the time of Tiglath-pileser I, king of Assyria (*ca.* 1112–1074 B.C.). It is preserved to us on partly broken clay tablets excavated by a German expedition at Ashur, the ancient capital of Assyria, just before World War I, but it was not published until 1920, supplemented by five other tablets in 1937. There seems to have been a hortatory introduction to the code as it stood originally, something after the order of the hortatory introduction to the laws in Deuteronomy. As might be expected from the militant character of the Assyrians, the laws are more severe in their penalties than are the other codes. Three very fragmentary tablets containing Old Assyrian laws of approximately the twentieth century B.C. are known to us, but they come from an Assyrian trading colony in Asia Minor and are not the law of Assyria proper.

VII. The Neo-Babylonian Code: The last of the codes in the cuneiform script known to us is a small Neo-Babylonian collection. Only nine laws are preserved out of approximately sixteen on the tablet originally. Slightly more than half have to do with marriage, the others with various matters.

VIII. No Egyptian Code: No Egyptian lawbook has yet been discovered, with the exception of a very fragmentary civil code from the Ptolemaic period. This means that the ancient Egyptians wrote their laws on perishable papyrus and leather, or else they did not codify law, but were governed in each situation by the word of the god-king.

IX. The Hebrew Torah: Finally we come to the Hebrew Torah, which is a most intricate document, or rather series of documents. Unlike the other codes, it is not preserved as an entity in itself, but its several parts are set amid narratives which supposedly give the historical settings of the various collections of laws. As in the case of other ancient laws, the early Hebrew laws must have been handed down orally for many centuries. It is true that

the writing down of laws is attributed to the time of Moses (see, e.g., Ex. 34:27 f.; Deut. 5:22; 10:2, 4; 27:8) and to Joshua (Josh. 8:32), but it is questionable whether we have many of these laws in their original form. Laws are tenacious and change slowly, but they do change and give place to new laws as they become outworn. The two decalogues, Ex. 20:2–17 and Ex. 34:17–26, are intimately associated with Moses, but the arrangement in decades would seem to be a purely mechanical one that smacks of artificiality and may be late. Moses is also thought to have had something to do with framing the Book of the Covenant (Ex. 20:22–23:33), and this in its original form may indeed go back to him or to Joshua. However, it is now incorporated in what most scholars regard as the fusion of a northern, or so-called E collection of laws of *ca.* 750 B.C. with a southern or J collection of *ca.* 800 B.C., which fusion is dated in the seventh century B.C. The Deuteronomic Code in its original form is also assigned by most scholars to the seventh century, the Holiness Code (Lev. 17–26) to the sixth century, and the Priestly Code (parts of Ex., Lev., Num.) to the fifth century, but scholars are by no means unanimous on these points, and they still differ very much in details. All are agreed, however, that the Hebrew Torah is not one consistent whole, the work of a single legislator, Moses, or anyone else. Like all law it came into existence slowly to meet the ever-changing needs of the times, and there are accordingly striking contrasts between the simplicity of the Book of the Covenant, the reforming spirit of Deuteronomy, and the cultic, legalistic attitude of the Holiness and Priestly Codes.

X. The Torah Contrasted with the Other Codes: Hebrew law was undoubtedly influenced to some degree by the earlier Near Eastern codes. Some of the Hebrew laws have close parallels in the other codes, and one, Ex. 21:35, is practically identical with one of the laws in the Eshnunna Code, No. 53: "If an ox gored a(nother) ox to death, both ox owners shall divide the price of the live ox, and also the value of the dead ox." On the other hand, the Hebrew Torah completely transcends all the other codes in its ethical humanitarianism, and this is due in large part to the fact that the lawmakers were not the political rulers, but chiefly priests and prophets, the moral and religious leaders of the people. In contrast with the political and economic interest of the other codes, that of the Hebrew Torah is moral and religious, with its place in life almost wholly cultic-theological. The Hebrew motive was not so much to maintain the economic prosperity of the country as to better the social and religious life of the people, and much of the law is accordingly hortatory or apodictic, with no penalties attached. Some scholars have argued that the apodictic type of law (direct command or prohibition) is unique with the Hebrew Code, but it is found in the others as well, but not to such a degree except in the small Neo-Babylonian collection. Like all the other codes the Hebrew Torah in its several collections has no systematic arrangement of the contents, showing that each was a growth over centuries of time, and in each there is early and late material, even in the latest, and to disentangle the contents with any degree of satisfaction is a hopeless task, although many scholars have attempted it.

BIBLIOGRAPHY: The latest and best translations of the cuneiform codes, with introductions and notes, are to be found in James B. Pritchard (ed.), *Ancient Near Eastern Texts Relating to the Old Testament*, 1950. The Code of Hammurabi, the Middle Assyrian Laws, and the Neo-Babylonian are translated by the present writer on pp. 163–188, 197 f.; the Lipit-Ishtar Code by Samuel N. Kramer on pp. 159–161; and the Laws of Eshnunna and the Hittite Code by Albrecht Goetze on pp. 161–163, 188–197. All the pertinent literature is noted in the several introductions, and a comparative study is to be found in the present writer's *Hebrew Origins*, 2nd ed. (1950), pp. 49–81.

THEOPHILE J. MEEK.

LAW, ECCLESIASTICAL. See PROPERTY, ECCLESIASTICAL.

LAWRENCE, WILLIAM: D. Nov. 6, 1941. He was bishop of Massachusetts from Oct. 5, 1893, to May 30, 1926, when he resigned the office and title. He was largely responsible for the enlargement of the Pension Fund of the Episcopal Church. Among his later books are: *The American Cathedral* (1921); *Fifty Years* (1923); *Life of Henry Cabot Lodge, U.S. Senator* (1925); *Memories of a Happy Life* (1926); *The New American* (1929); and *Life of Phillips Brooks* (1930). [Sup.] RAYMOND W. ALBRIGHT.

LAYMEN'S FOREIGN MISSIONS INQUIRY. See FOREIGN MISSIONS INQUIRY, LAYMEN'S.

LAYMEN'S MISSIONARY MOVEMENT: Since 1931 the Movement has sponsored the continent-wide observance of Men and Missions Sunday and Men and Missions Community Fellowship dinners, which have stimulated missionary interest and support among laymen. This observance has had the co-operation of sixty denominational and mission executives and has had resident chairmen in as many as 3,500 cities and towns in the United States and Canada.

The Movement was expanded to include home as well as foreign missions and was incorporated in Illinois in 1917, with central offices in Chicago. Frederick J. Michel, who served for forty years, was succeeded by Harry B. Ansted as executive secretary in 1950.

[Sup. to MOVEMENT, LAYMEN'S MISSIONARY]

HARRY B. ANSTED.

LAY PREACHING: In our century a mark of growth in religious consciousness has been the increasing currency of the term, "the ministry of the laity," which would once have seemed to many a self-contradictory expression. The notion that preaching and other ministries should be limited to those ordained by churches is now widely looked upon as being invalid. The strongest evidence of this new trend appears in many conferences of Christian laymen, a striking feature of religious life in the middle of the twentieth century.

Actually, there has long been powerful lay preaching. Most of the early Christians, who helped to win the remarkable victory over the ancient pagan world, are by many regarded to have been what we should call laymen. Aquila and Priscilla were tent makers, whose names appear in three New Testament books as evidence of their powerful ministry in the early church. The contention is that Christianity won largely because of its adoption of a universal ministry, and that for early Christianity all laymen were also ministers.

Lay preaching has in many generations been more effective than that of professionals. St. Francis of Assisi and George Fox are examples of effective lay preaching. In our day the work is fostered by the Laymen's Movement for a Christian World, and by many denominational organizations of laymen.

D. Elton Trueblood.

LEACH, WILLIAM H.: Presbyterian; b. Shingle House, Pa., 1888. He studied at Alfred University (Ph.B., 1911). He did graduate study, Syracuse University, Auburn Theological Seminary, Union Theological Seminary. He served the following churches: First Congregational, Port Leyden, New York; Cochran Memorial Presbyterian Church, Oneida, New York; First Presbyterian Church, Alden, New York; Walden Presbyterian Church, Buffalo, New York. He was editor of religious literature, George H. Doran Company (1925–28); founder and editor of *Church Management* (1924–). He has written *Putting It Across; How to Make the Church Go; Church Finance; Church Publicity; Cokesbury Funeral Manual; Cokesbury Marriage Manual; Sermon Hearts; Sermon Hearts from the Gospels; Sermon Hearts from the Psalms; The Making of the Minister; The Improved Funeral Manual; Toward a More Efficient Church; Protestant Church Building;* (with J. W. G. Ward), *The Tragedy and Triumph of Easter;* (with J. W. G. Ward), *Special Day Sermons with Worship Outlines;* (with Marcus L. Back), *Vesper Dramas.*

LEAGUE OF NATIONS, THE CHURCHES AND THE: The League (1919–45), aiming at co-operation for peace, was originated and presented under leadership conspicuously Christian, including names like Woodrow Wilson, Jan C. Smuts, and Robert Cecil. Many Christians welcomed it with enthusiasm, notably in Scandinavia, the British lands, and the United States, and established or joined supporting associations. Resolutions of approving church bodies and the declarations of church leaders may be represented by the statement of Archbishop Nathan Söderblom (*q.v.*) of Sweden (1926): "The fundamental idea of the League of Nations thus constitutes in my judgment a continuation of the divine work of creation."

But in Germany, France, Italy, and the United States there were various objections to the entire settlement of World War I, to which the League was bound, and political leaders tended to oppose or to distrust the League. The United States stood outside, co-operating occasionally. The Roman Catholic hierarchy generally maintained a cautious reserve.

Moreover there developed an increasing restlessness at: (1) disappointment that international relations still were motivated in large degree by national reasons of state; and (2) the presence in the League Covenant of economic sanctions and potential military sanctions against aggressors. To this the Briand-Kellogg Pact (1928), renouncing war as an instrument of national policy, afforded an emotional outlet. Church opinion was increasingly confused and divided by the rise of Hitler, the Spanish Civil War, and the nominal sanctions against the Italian conquest of Ethiopia.

Apart from the bafflement of international politics, church members generally approved—only a few with knowledge—the social and humanitarian activities of the League and the efforts to protect from abuses minorities and mandated populations. The churches did not put forth sufficiently strong or persistent effort, in the United States or elsewhere, to persuade national states to act in accord with the political program of the League, which provided means for peaceful adjustment.

Bibliography: See portions of books on the church and peace, or Christianity and international relations, such as A. Keller, *Die Kirchen und der Friede, mit besonderer Beruecksichtigung ihrer Stellung zum Voelkerbund,* 1927.

Miner Searle Bates.

LEBANON: After the decisive battle in 1516 of Marj Dābiq in north Syria (*q.v.*), in which the Ottoman sultan Salīm I destroyed the army of the Mamlūks, who were then masters of Syria and Egypt, Fakhr al-Dīn al-Ma'ni, the Druse chieftain of Lebanon, appeared in person before the victor and was forthwith confirmed by him as governor of the mountain. Lebanon was allowed the same autonomous privileges enjoyed under the Mamlūks. Its population was comparatively sparse and the Turks had more serious problems on their hands.

Under a successor and namesake, Fakhr al-Dīn II (1590–1633), Lebanon emerged as a separate political entity, defying the Sublime Porte, and ushered in an era of exposure to Western cultural influences hitherto unknown in the Muslim world. Not satisfied with consolidating Lebanon under his rule, this Fakhr al-Dīn extended his authority over a large part of Syria. His rise was considered a challenge to Constantinople, which in 1613 sent an army from Damascus against him. Forced to flee the land he sought refuge with his friend Ferdinand I, grand duke of Tuscany, with whom he had signed a treaty. After a sojourn of five years in Florence and other Italian cities, he returned to regain his lost province. The Porte now acknowledged him as lord of 'Arabistān, the territory from Aleppo to the Egyptian border. From Italy he invited architects, engineers and agricultural experts who introduced new methods in road building, cattle raising and farming. European merchants were encouraged to settle in the land. Catholic missions—Capuchin, Jesuit and Carmelite—were permitted to establish centers in Sidon, Beirut, Tripoli and even certain villages in the mountain. It was even rumored that he himself was baptized by a Capuchin. His sympathy with Christians and the increased armament program he undertook finally aroused the suspicion of Sultan Murād IV, who in 1633 sent land and sea forces against him. He was taken prisoner to Istanbul and beheaded in 1635.

A period of anarchy ensued in which feudal lords in Lebanon struggled against each other prior to the rise of the Shihābs as successors to the Ma'ns. Of the Shihābs Bashīr II (1788–1840) followed in the footsteps of Fakhr al-Dīn, befriended Europeans—the British—and cast his lot with the Egyptian viceroy, Muḥammad 'Ali, when the latter sent his son Ibrāhīm Pasha against Turkey. The Lebanese facilitated the conquest of Syria by the Egyptian army, which crossed over into Anatolia and came near destroying the entire Ottoman Empire. Bashīr encouraged foreign trade, welcomed political and religious refugees—Druses (*q.v.*) and Greek Catholics from Syria—and embraced Christianity, which he did not, however, openly profess. He opened the door still wider than before to Western cultural influences. In his time the first American missionary, Pliny Fisk, established a center in Beirut (1823). The Jesuits, whose order had been temporarily suppressed, returned in 1831. Bashīr's policies, as is to be expected, alienated the Porte and he had to flee the country in 1840 on a British ship to Malta, whence he moved later to Constantinople.

Civil strife between Christians and Druses, fanned by a regime in Constantinople intent upon bringing refractory Lebanon under direct Ottoman rule, ensued, culminating in the massacre of Christians, mostly Maronites (*q.v.*), in 1860. This civil war invited Western European intervention spearheaded by France. The result was the bestowing upon Lebanon of an organic statute in 1861, revised three years later, which allowed Lebanon autonomous status under a Christian military governor general nominated by the Porte but approved by the five signatory powers: France, England, Russia, Prussia and Austria. Italy joined later. The governor general was assisted by an administrative council of twelve elected by the various religious communities as their representatives. The tiny state had its own fiscal and judiciary systems and its people were not subject to military service and paid no tribute to the Porte.

Under this novel administrative setup Lebanon prospered as no other province of the Ottoman Empire did. True to its tradition of acting as asylum to persecuted minorities it received fresh immigrants from neighboring lands. Its overpopulation beginning with the late nineteenth century had to find exit into new lands, particularly the Americas. Some quarter of a million Lebanese and their descendants, mostly Christians, are now settled in the United States. Meantime, cultural penetration from the West continued. American educational activity culminated in the founding of the Syrian Protestant College in 1866, now the American University of Beirut. French missionary work reached its climax in the establishment of the Université Saint-Joseph in 1874. The American Mission Press and the Imprimerie Catholique, both of Beirut, are among the oldest and best equipped institutions of their kind in that part of the world. Soon native schools, printing presses, literary and scientific societies—all modeled after their Western counterparts—began to flourish throughout the land.

Graduates of the American and French institutions of Beirut found in British-controlled Egypt a wider and freer field for their intellectual activity. It was they who founded such magazines and newspapers as *al-Muqtaṭaf* and *al-Hilāl, al-Muqaṭṭam* and *al-Ahrām,* that are among the oldest and most influential not only in Egypt but in the entire Arab world. Moreover, those early European-educated men were to a large extent responsible for the modern renaissance of the Arab East both intellectually and politically. Imbued from Western sources with the ideas of democracy and nationalism, they laid the basis of the Arab nationalist movement. Lebanese intellectuals were among the first champions of Arab independence. The rate of literacy in Lebanon today is about 85% higher than in any neighboring state. Of all the Arabic-speaking peoples the Lebanese have adopted the largest measure of Westernization.

In World War I the Turks abolished the privileged status of Lebanon, which, however,

at the conclusion of hostilities was put under French mandate of the Class A type. In 1920 General Gouraud, the French high commissioner, declared Grand Liban a republic, thus restoring to it some of the territories of which it was stripped in 1861. Its new constitution was put into effect in May, 1926. At first not averse to French control, the Lebanese later became disappointed, even resentful of the attempt to make their country a bulwark of French influence, and in the fall of 1943 tried to assert their independence under Bishārah al-Khūri, the newly elected president of the Republic. The Vichy regime had tried to check the pro-Allied sympathy of the Lebanese and Syrians but between June 8 and July 14, 1941, Allied forces, headed by the British, drove the regime out of the land. Early in 1944 Lebanon was internationally recognized as a sovereign state. Subsequently it exchanged diplomatic representatives with the United States and other great powers. It was a charter member of the Arab League founded in Cairo in 1945. With the termination of the British mandate over Palestine and the declaration of the formation of the state of Israel on May 15, 1948, Lebanon went to war in Palestine together with its fellow-members of the League and signed an armistice on March 23, 1949. The present area it occupies is 3,977 square miles with a population of 1,165,208, according to the 1946 census, a slight majority of whom are Christian.

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[Sup.] PHILIP K. HITTI.

LEBANON AND SYRIA, THE PROTESTANT MILLET IN: In the Near East the "Religious Community" or *millet* stands next to the family in importance. Upon it depends not only religious life but also political, social, and economic standing and activity. Each person belongs to the *millet* of his father. To change to another *millet* is difficult, dangerous, or, it may be, impossible. Each *millet* has government recognition, with rights and prerogatives (Status of Personal Rights) maintained by its religious head, be he Muslim mullah, Jewish rabbi or Christian bishop.

In 1914 the Protestant community was a minority group in the Turkish Province of Syria (*q.v.*), numbering a scant fifteen thousand among three and a quarter million Arabic speaking inhabitants. Unlike the Maronites (*q.v.*), who formed the largest Christian community, it was not recognized by the Sublime Porte in Istanbul as a separate *millet*, but depended for its personal rights, for *firmans* to build churches and for permits to conduct parochial schools, upon the foreign missionary organizations that had brought it into being.

The Protestants were not one body but several: Presbyterian, Reformed Presbyterian, Lutheran, Friends, Pentecostal, etc. All were started by foreign missionary denominations, to which they conformed in ecclesiastical polity, and by whom they were directed and supported. The Protestants were thus an unrecognized minority within a Christian minority in the midst of an overwhelming Muslim environment.

The largest Protestant group was the Presbyterian. It was maintained by the "Syria Mission," with headquarters in Beirut, under the Board of Foreign Missions of the Presbyterian Church in the U.S.A. It was really a small community numbering only 3,000 communicant members. Through its presbyteries it nominally managed its own affairs, but actually the ideas of the American missionary in charge were carried out. During the 1914–20 period progress was made in training Syrian leadership. More Syrian pastors were ordained, Syrians replaced Americans as treasurer of presbyteries, various committees directed ecclesiastical and educational work and executive committees were given more responsibility.

The years 1920–40 marked the period of the French mandate and the growth of nationalism, stimulated by two rebellions. American influence could no longer protect Protestants against injustice or aid in securing legitimate rights from a government that looked upon Americans with disfavor and tended to favor Catholics as against Protestants. Church and school permits had been secured by the missions from the Sublime Porte and it took much negotiation to establish the same status with the French mandate government. It became increasingly imperative for the Protestant community to take over from the Americans and establish its own position officially.

During this period the church, at the initiative of the mission, formed a Synod. Gradually this body gained in strength and influence and was admitted to membership in the United Missionary Council. The Syria Mission changed from a "station" to a departmental system, and church and mission relations were carried on by its two secretaries for evangelism and education. The mission director of evangelism with the Syrian moderator of Synod visited all the Protestant denominations in Syria in an effort to stimulate church union and, if possible, to form a united evangelical church for the Near East. The national groups were favorable to this idea, but hesitated, lest funds be cut off from abroad, to break with their supporting boards which did not approve the idea. At this time Beirut had the only independent church.

About this time the Syria Mission abandoned its paternalistic attitude toward Synod which then took full responsibility for its own administration. The mission continued its grant-

in-aid which was to be reduced annually so as to terminate in twenty years, on the principle that the church should meet the expense of its own worship services and parochial schools. All church and school properties were to be used by Synod and a procedure for transfer was initiated. Although missionaries had opposed religious endowments (*waqf*), there was no mission policy against them and Synod undertook to undergird its work by raising funds for endowment. The result of this effort was not church union but a federation of all Protestant denominations within the French mandate under the name of The Highest Council (*Al-Majlis al-A'la*). Synod was the largest body in this council and the most influential. The Highest Council proceeded to secure a position commensurate with that enjoyed by other Christian bodies, i.e., to become a recognized *millet*. A document called "Personal Rights" was prepared. It included such matters as marriage, divorce, guardianship of minors and inheritance. These were to be administered by a Protestant judge (*Qāḍī Madhhab*). Thereafter all Protestant approach to the government had to be made through the Highest Council.

The years 1940–53. The period of national independence stimulated the independent spirit of the Protestant community. Syria and Lebanon became separate, independent governments and the mission changed its name to "Syria-Lebanon Mission." Synod annulled presbyteries and constituted them areas with no administrative powers. It prepared a constitution and took the official name, "The Evangelical Synod of Syria and Lebanon," the term "Evangelical" being preferred to "Protestant." Synod also took active part with the Armenian Evangelical Union in the direction and support of Aleppo College and of the Near East School of Theology. Perhaps the crowning point of selfhood came when Synod became a member of the World Council of Churches (*q.v.*).

In the political sphere the Protestants, under the Highest Council, secured a representative in the Lebanese parliament. However, with the reduction of parliament from seventy-seven to forty-four members, they now share the member who represents all the minority groups.

The Protestant *millet* in Syria and Lebanon, officially recognized by the government, is independent of foreign control. Though still a minority group, it has secured a position of influence, and is able, through its Highest Council, to maintain its legitimate rights and to protect its interests. But it is not independent of the state in the Western sense of "separation of church and state." This is not because the state interferes directly in its internal affairs, especially its ecclesiastical affairs, but rather because the system of *millet*, the idea inherent in this basic concept of the religious community, integrates the political with the religious. This is a process that tends to despiritualize religion.

ROBERT CRANE BYERLY.

LECTERN: A reading desk of wood or metal, sometimes ornate, to support a large copy of the Bible, lying open during worship. From the lectern the minister reads the lessons. Because of the acoustics he may stand there for other parts of worship. Many think he should come to the lectern only to read, and go to the pulpit only to preach, conducting other parts of worship from the altar, or communion table, as the focal point. The part of the lectern visible to the people is covered with rich cloth, and the Bible has one or two richly colored ribbons. Both cloth and ribbons may be adorned with symbolic figures. In liturgical bodies five colors shift with the seasons of the Church Year. See also PULPITS.

ANDREW W. BLACKWOOD.

LECTIONARIES, NEW TESTAMENT GREEK: The lectionaries of the Greek New Testament contain most of the text except Revelation and part of Acts arranged in selections designed to supply readings for the liturgical year of the church. (For the general contents and organization of these documents see EVANGELIARIUM, Vol. IV, and PERICOPE, Vol. VIII.) Known Greek lectionaries now total about 1700. They include a large number of uncial documents ranging in date from the seventh to the twelfth centuries and a dozen leaves and fragments from the fourth to sixth, of which five or six are papyri.

The origin of the lectionary still remains obscure. We are ignorant of the exact circumstances and date of the transition from early usage of nonlectionary manuscripts with lections marked off in the text to the later lectionary proper. The papyri do not appear to reflect the organization of lections as we know them from the seventh century on. However, various converging lines of evidence, historical, liturgical and textual, point to Syria, possibly Antioch, in the mid-fourth century as a likely place and date for this event.

This and other problem areas are receiving illumination from recent textual research. Although some scholars, especially Gregory and Scrivener, appreciated the potential value of lectionaries for the study and reconstruction of the New Testament text, they were generally neglected or inadequately employed to this end until recently. Critical and systematic exploration of their text began at Chicago in the 1930's, in particular with the publication of the lectionary studies edited by Colwell and Riddle in 1933. This volume may be consulted with profit for data on terminology, contents, method of study, textual evaluation, and previous use of lectionaries. Here and in subsequent studies (see Bibliography) the key to the text was

shown to be the individual lection as the unit for analysis. Quality of text was found to vary by lections or groups of lections, while, at the same time, a remarkable homogeneity of text was displayed in such lections, irrespective of the date of the manuscripts. While this text is predominantly "Byzantine" in large areas, certain groups of lessons are found to have an early form characterized usually by "Alexandrian" and "Caesarean" readings. This points to the fourth century as the time of fixation of the text, the conservative nature of these "pulpit Bibles" accounting for the preservation of the early readings in spite of a tendency for assimilation to the later ecclesiastical forms. Lectionaries also had their influence upon non-lectionary manuscripts, significant examples being the location of John 7:53–8:11 after Luke 21 and Luke 22:43–44 after Matt. 26:39 in the group of minuscules known as Family 13.

Further textual research has been stimulated of late by the international project to establish a new *apparatus criticus* to the Greek New Testament. Here for the first time lectionaries will be accorded adequate recognition and consistent representation. The ultimate aim of lectionary study remains the establishment of a critical text. The Patriarchate edition is uncritical, being marked by frequent assimilation to the current ecclesiastical form.

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ALLEN P. WIKGREN.

LECTIONARY: A list of Bible readings for use in public worship through the year, usually at morning worship. In liturgical bodies, the lectionary is prescribed; elsewhere, optional. Denominational books of worship have such lists, which many pastors ignore. A good lectionary exalts Scripture by singling out passages suitable for worship; ranging over the Book, never aimlessly; following the Christian Year, not slavishly; emphasizing the New Testament, not exclusively; and encouraging the minister to preach from the Bible, with the paragraph as the unit. Lectionaries suffer from lack of continuity, ignoring the way the Bible was written, by books. In a church not liturgical a pastor may make a lectionary every year, in keeping with his plans for preaching, and encourage people to read the Bible, book by book.

ANDREW W. BLACKWOOD.

LEDRÉ, CHARLES: B. in 1895. Formerly a professor at Lyon Catholic University, he teaches now in Paris at the Higher school of "journalism." He wrote numerous essays about literature and history in French reviews and newspapers. He wrote also several books: *Cardinal Cambacérès*, (1943); *Une controverse sur la Constitution Civile du Clergé* (1943); *Le Culte caché sous la Révolution de 1789* (1949); *L'Eglise de France sous la Révolution* (1949); *Pie X* (1952).

LEE, ANN. See MESSIAHS, FALSE.

LEE, ROBERT GREENE: Baptist; b. Fort Mill, S. C., Nov. 11, 1886. He was educated at Furman University (A.B.) and Chicago Law School (Ph.D.). After four years as a student pastor in South Carolina, he became pastor, First Baptist Church, Edgefield, S. C. (1919–21); First Baptist Church, Chester, S. C. (1921–22); First Baptist Church, New Orleans, La. (1922–25); Citadel Square Baptist Church, Charles, S. C. (1925–27); Bellevue Baptist Church, Memphis, Tenn. (1927). He was president, Southern Baptist Convention, for three terms. Among his books are: *Lord, I Believe; A Grand Canyon of Resurrection Realities; Glory Today for Conquest Tomorrow; For the Time of Tears; The Sinner's Savior; The Bible and Prayer; This Critical Hour;* and *The Power of a Book.*

LEE, UMPHREY: B. Oakland City, Indiana, March 23, 1893. He studied at Trinity University (B.A., 1914); Southern Methodist University (M.A., 1916); Columbia University (Ph.D., 1931); and in Germany and England. He was pastor of the Methodist Church at Cisco, Tex. (1918–19); director of the Wesley Bible Chair in Austin (1919–21); pastor of the Methodist Church at Ennis, Texas (1921–23); Highland Park Methodist, Dallas (1923–36); taught homiletics in the Southern Methodist University School of Theology (1927–32); and was dean of the School of Religion at Vanderbilt University (1936–39). He was president of the Southern Methodist University (1939–). He has written: *The Lord's Horseman: John Wesley; John Wesley and Modern Religion; Jesus the Pioneer* (1926); *Short Sketch of the Life of Christ* (1927); *The Bible and Business* (1930); *Historical Backgrounds of Early Methodist Enthusiasm* (1931); *The Historic Church and Modern Pacifism* (1943); and *Render Unto the People* (1947).

LEFLON, JEAN: Canon of Reims; professor at the Catholic Institute, Paris. B. at Bousiers, France, May 9, 1893. He studied in the Sorbonne (Docteur des Lettres, 1938); and won the Gobert Great Prize of the French Academy. His books include: *Bernier* (1938); *M. Emery* (2 vols., 1945–47); *Revolutionary*

Crisis (1949); *French Church and 1848 Revolution* (1948); and *Gerbert* (1946).

LEGATES AND NUNCIOS, PAPAL. See DELEGATE, APOSTOLIC.

LEGER, PAUL EMILE: Cardinal; b. at Valleyfield, Quebec, April 26, 1904. He was educated in Catholic Schools and studied at the seminary of the archdiocese of Montreal. Ordained to the priesthood in 1929, he went to Paris where he studied canon law, and where he served on the faculty of Saint Sulpice Seminary (1930–33). He was appointed successively superior of the seminaries at Fukuoka, Japan (1933), and Montreal, Canada (1939). He became vicar general of the diocese of Valleyfield (1940), and rector of the Canadian College, Rome (1947). He was consecrated archbishop of Montreal (1950), and created cardinal on Jan. 12, 1953, under the pontificate of Pius XII.

GEORGES A. BARROIS.

LEGION OF DECENCY: An agency for the study and observation of motion pictures established by the Roman Catholic bishops of the United States in an effort to better the moral pattern of screen entertainment.

In December, 1933, the Catholic bishops of the United States, as a result of their annual meeting in Washington, D. C., instituted a Committee on Motion Pictures to observe and review such entertainment presented in America. The National Legion of Decency was the agency set up and empowered by the committee to facilitate the inspection of film production.

Shortly after the committee was founded Catholic lay federations throughout the country sent in pledges of loyalty to the ideals and purpose of the organization. The Legion early began to publish listings of the feature pictures reviewed together with the reviewer's judgment as to the moral estimate of the film. Productions are grouped under four classes: (1) Class A, Section 1: Morally unobjectionable for general patronage. (2) Class A, Section 2: Morally unobjectionable for adults. (3) Class B: Morally objectionable in part for all. (4) Class C: Condemned.

It has been the custom in many Catholic parishes to have the congregation pledge to respect the guidance of the Legion. This pledge is in no way binding under any ecclesiastical censure. The New York office of the Legion, in co-operation with the International Federation of Catholic Alumnae, observes and scores the films. Listings are carried by Catholic weeklies and also displayed prominently in many churches.

During 1950–51, 365 American movies were reviewed, only one being listed as condemned. Of seventy-seven foreign-made films observed that were being presented in the United States, thirteen were placed in Class C.

THOMAS J. MCCARTHY.

LEGITIMATION: According to modern Roman Catholic discipline, the offspring of a marriage valid or putative is legitimate unless the husband of the mother is proved not to be the children's father. Children born at least six months after the marriage, or within ten months following the dissolution of the same, are considered legitimate. Canon law admits the legitimation of natural children by subsequent marriage of the parents, provided that these were free to marry each other validly at the time of the conception or birth of the children.

GEORGES A. BARROIS.

LEHMANN, JOHANNES EDVARD: Historian of religion; b. in Copenhagen, Aug. 19, 1862; d. in Copenhagen, March 23, 1930. After graduating in divinity (1886), he studied history and philosophy of religion in Denmark (1886–92) and in Germany, Holland, England, France and Italy (1892–96), receiving his Ph.D. from Copenhagen in 1896. He lectured in Copenhagen (1900–1910); was professor in Berlin (1910–13), and Lund, Sweden (1913–27). He was coeditor of Chantepie de la Saussaye: *Lehrbuch der Religionsgeschichte* (1897); and of *Textbuch zur Religionsgeschichte* (1912). His main works are: *Zarathustra* (1899–1902); *Mysticism* (1904); *Buddha* (1907); *The Science of Religion* (1914); *The Place and the Way* (1917) and *Grundtvig* (1929).

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PETER AMMUNDSEN.

LEHMANN, PAUL LOUIS: Presbyterian; b. Baltimore, Maryland, Sept. 10, 1906. He studied at Ohio State University (B.A.; B.Sc. in Education, 1927); Union Theological Seminary, New York (B.D., 1930; Th.D., 1936); and at the Universities of Zurich and Bonn (1932–33). He was assistant in theology at Union Theological Seminary (1930–32); taught religion and philosophy at Elmhurst College, Elmhurst, Illinois (1933–40); biblical and systematic theology, Eden Theological Seminary, Webster Groves, Missouri (1940–41); biblical history, Wellesley College (1941–46); was associate religious editor, The Westminster Press, Philadelphia (1946–47); and taught Applied Christianity at Princeton Theological Seminary, Princeton, N. J. (1947–). His published writings include: *Forgiveness: Decisive Issue in Protestant Thought* (1940); and *Re-Educating Germany* (1945); and he has contributed to *Christianity and Property* (1947); and *Christian Faith and Social Action* (1953).

LEIBNIZ, GOTTFRIED WILHELM. See EPISTEMOLOGY; PANPSYCHISM.

LEIPER, HENRY SMITH: Congregational-Christian; b. Sept. 17, 1891, Belmar, N. J. He holds degrees from Amherst, Union Seminary, and Columbia University. He was a missionary in China under the American Board (Congregational-Christian) (1918–22). During that period he served in Siberia with the Army Y.M.C.A. After executive positions in national boards of the Congregational-Christian Churches, he became the executive secretary of the American Section of the Universal Christian Council for Life and Work (1930–38); associate general secretary of the World Council of Churches; and General Secretary of its Conference of U. S. A. member churches (1938–54). Since 1954 he has been general secretary of missions of the Congregational-Christian Churches.

LEISURE: Leisure has been defined as "such relief from the occupations that are necessary for physical existence as leaves time and energy for the higher interests of life." The concept, therefore, has positive and negative meanings, the latter referring to the absence of compulsory occupation, the former to the opportunity which such freedom gives for devoting oneself to concerns other than the earning of daily bread.

The possession and use of leisure are important factors in creating culture, and the value set on leisure is an important index to the nature of a culture. Certain elements of culture require leisure for their proper development; and the more any civilization becomes commercialized, the more important it is to provide spare time, when the spirit can relax from its preoccupation with ways and means of earning money to enjoy the "higher interests of life," which seldom have immediate utilitarian value. The games and amusements of a man or nation are important, since what is done in spare time is an indication of character and helps in forming it.

The Jewish Sabbath, and such parallels to it as are known to history, are of the utmost importance in the history of culture. In turning aside to worship his god, primitive man recognizes claims more fundamental and far-reaching than the struggle for existence; and this, in the case of the Jews and Christians, has transformed such a struggle into a daily walk with God. Play is not an exclusively human activity, but worship is; and the provision of opportunities for worship is probably the only way of effectively counteracting the stultifying spiritual effects of preoccupation with market values.

Modern education probably concentrates too much on preparation for lifework, to the neglect of preparation for the wise use of leisure. The older style of education, with its comparative indifference to immediate utilitarian demands, may have been a better preparation for life.

Conditions of modern life make "education for leisure" more imperative than in any previous age, not only because modern techniques have reduced the element of back-breaking toil, but also because even the best schemes of full employment and social security cannot prevent spells of enforced unemployment. If the man who "has no interest in his work" tends in his leisure to fall back on vicarious amusements and meretricious excitements, the man who "has no interest in anything but his work" tends to go to pieces when for any reason he cannot find expression in his work. Those whose work has some quality of artistic satisfaction are most likely to be able to integrate their work and their recreations into a unity of life that is finally satisfying.

In common usage, we contrast leisure both with haste and with compulsory work, the inference being that what we do on our own initiative we do with deliberation "in our own time," with a sense of responsibility different from that felt in the employments that involve time-pressure. Though neither moral goodness nor worship are spare-time activities, neither can attain its perfection except "at our leisure"; and the pressure of work upon an age preoccupied with money values adds point to the poet's prayer, "Leave us leisure to be good" (Gray).

WILLIAM ROXBURGH FORRESTER.

LEND-A-HAND CLUBS. See YOUNG PEOPLE'S SOCIETIES.

LENSKI, RICHARD CHARLES HENRY: B. at Greifenberg, Prussia, Sept. 14, 1864; d. at Columbus, O., Aug. 14, 1936. He studied at Capital University, Columbus (A.B., 1885) and the Lutheran Seminary there (ord., 1887); and served pastorates at Baltimore, Md.; and Trenton, Springfield, and Anna, O. He taught chiefly in the fields of exegesis, dogmatics, and homiletics at the Columbus Seminary (1911–36; dean, 1919–35). For twenty years he was editor of the *Lutherische Kirchenzeitung*. The *magnum opus* of his literary efforts was a monumental commentary on the entire Greek New Testament (11 vols., 1931–38). In addition he wrote: *Biblische Frauenbilder* (1895); *His Footsteps* (1898); *Eisenach Gospel Selections* (1910); *Eisenach Epistle Selections* (1914); *St. Paul* (1916); *New Gospel Selections* (1919); *The Active Church Member* (1922); *The Eisenach Old Testament Selections* (1925); *Kings and Priests* (1927); *The Sermon, Its Homiletical Construction* (1927); *St. John* (1929); *The Ancient Epistle Selections* (1935); *The Gospel Selections of the Ancient Church* (1936).

PAUL BUEHRING.

LENT: This season of preparation for Easter is the Christion adaptation of springtime awakenings observed in all cultures. Lent begins on

Ash Wednesday and includes the forty days before Easter, excluding Sundays. Sermons and readings relate to self-examination, discipline, penitence, and renewal. The mood is introspection in the light of the Gospel of the crucified and risen Lord. Preaching at this season deals with the gifts and means of grace, the events of Christ's life, and his teachings. The entire program of the church gives proper regard to the season. Ash Wednesday inaugurates it with a prayerful mood, which in Free Churches gains universal significance in the World Day of Prayer on the first Friday in Lent, as established by the National Council of Church Women. Protestantism omits the Ember days, which in the older Churches are observed on Wednesday, the octave of Ash Wednesday, with the following Friday and Saturday, as days of welcome to the spring.

The first three Sundays of Lent carry forward the mood of penitence, looking toward the Passion and Resurrection beyond. The Fourth Sunday breaks in as a day of gratitude and rejoicing for forgiveness. This was the traditional Mothers' Day, or Mothering Sunday, observed as a home-coming time of celebration, not unlike our Christmas. Passiontide includes the last two weeks in Lent, the Fifth Sunday being Passion Sunday. The theme is the redemptive suffering of Christ, and interest centers in the final events of his life on earth. Passiontide is divided into Passion Week and Holy Week (*q.v.*). Holy Week and Lent proper close on Saturday at noon, when Christ lay in the grave. Thus Easter does not belong in Lent but serves as the beginning of Eastertide, or the season of Resurrection, which continues until Pentecost.

[Sup.] GEORGE MILES GIBSON.

LEO I: Noteworthy among recent studies of Leo are some technical analyses of his literary style, which has been praised through the centuries.

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[Sup.] JAMES M. BULMAN.

LEO VIII: To him were ascribed two important forgeries: (1) the *Privilegium de investitura*, in two versions, the *priv. majus* and the *priv. minus*, stating that the emperor of the Holy Roman Empire (at the time still called Germanic-Roman Empire) alone had the right to appoint popes and bishops and that no bishop could be consecrated before the investiture by the emperor; (2) the *Cession donationum*, that is, the return by the pope to the emperor of all the privileges which since the time of Pippin and Charlemagne had been granted to the popes. These forgeries were made about the year 1080 by the supporters of Emperor Henry IV during the height of the investiture struggle. See also POPES. [Sup.] ALBERT HYMA.

LEO X: During the eight years that he sat upon the papal chair, the most far-reaching and crucial events occurred. In the first place, the relation between Erasmus and Leo X must be fully explored before Luther's career after 1517 can be thoroughly understood. These two humanists were close allies in the fight for the rehabilitation of human nature and reason. Gerhard Ritter in his admirable biography of Luther has shown that the German professor quickly sensed the profound difference between himself and Erasmus on the point of human insignificance and weakness as contrasted with divine powers. Moreover, G. Della Volpe in his biography of Master Eckhart (*Eckhart o della filosofia mistica*, [1952], pp. 256–262) contrasts Luther's view, which seems based to a considerable extent on *The German Theology*, and Eckhart's mysticism, with that of the humanists. Luther argued that man in his own power can do absolutely nothing good, while Erasmus and Leo X tried to indicate the remnants of innate goodness and sound reason in man. The latter saw much useful material for study in Roman Law and classical literature. They had great respect for Aristotle, while Luther referred to this philosopher as "a damned heathen." As a result of this conflict about human depravity, Erasmus finally sided with the pope against Luther, although he agreed with Luther that the Renaissance popes were far too worldly. Unfortunately, lack of sound diplomacy on the part of Leo X and his advisers made Luther even more antagonistic toward the papacy than he had been before.

Leo X spent much energy in his attempt to make Rome the chief intellectual center of the world. He assiduously enlarged the Vatican Library. On November 5, 1513, he reformed the University of Rome. He founded the Greek colleges in Rome and Florence, and encouraged the study of Oriental languages, heraldry and numismatics. Significant is the official verdict expressed in Vol. VIII of the Vatican production entitled, *Enciclopedia Cattolica*, p. 1154. Not only does this learned work frankly reveal the proclivity of the pope to exclaim, "Let us enjoy life while we may," but it also admits that the pope was a poor vicar of Christ. Too many scandals concerning highly placed members of the clergy and courtesans damaged his reputation. He was too fond of vanity and the display of frivolous entertainment. There were

too many profane festivals; particularly offensive to pious souls were plays sponsored by the pope, such as *Calandria, Suppositi,* and *Mandragola,* which amazed many devout members of the clergy.

The pope did his best to win over the Russians and the Ethiopians. He promoted the celebrated and highly important Concordat of Bologna with King Francis I of France, thus removing from future possibility any attempts on the part of French kings to emulate the deeds of Henry VIII in England or the Lutheran princes. He started the sixth session of the Fifth Lateran Council (April 27, 1513), begun by his predecessor Julius II, and on March 16, 1517, he ended the twelfth and last session. The purpose of this council was to promote peace in Italy, which was being ravaged by a series of civil and international wars; to condemn errors made by prelates; and to reform the church as a whole, particularly on the top levels.

He opposed the election to the imperial office of both Francis I and Charles I. He obviously wanted a weaker man to succeed Maximilian I. Owing to the extreme hostility shown to the papacy by a number of strong French monarchs during the past, notably by Philip IV, he began by favoring the new king of Spain. But as soon as he observed the tremendous display of political power on the part of Charles, he made a secret treaty with Francis I against the Spanish king. Luther's phenomenal success in the Holy Roman Empire forced the pope to change his policy once more, as he needed the help of the new emperor against Luther's supporters. On May 8, 1521, he arranged for a treaty with Charles. After the imperial victory in Lombardy against the forces of Francis I, a great celebration was held on Nov. 25, 1521, in Rome in Charles' honor. Leo secretly endeavored to free Italy from both Spanish and French control. He had favored the anti-French policy of Julius II, who was a great warrior himself. French invasions had humiliated the house of Medici in Florence, of which the pope was an illustrious member. He was more interested in the fate of Florence than in the condition of the clergy and the faith of the masses of the people. He and his two predecessors brought upon Italy and the Curia a number of serious setbacks. But his faults and lack of desire to defend the Christian nations against the Mohammedans must not be exaggerated. The same must be said concerning the kings of France who followed Francis I. Martin Luther was not so superhuman as to affect the foreign policies of the emperor or the kings of Spain and France in their attempt to stem the tide of Mohammedan conquest.

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[Sup.] Albert Hyma.

LEPERS, MISSIONS TO: Since World War I knowledge about leprosy has been revolutionized as regards classification, epidemiology, treatment, cure, prevention, attitude toward the "stigma" of leprosy, and general knowledge. In 1931 the International Leprosy Association was founded and the *International Journal of Leprosy* began publication. The first World Leprosy Congress, held in Cairo, Egypt, March-April, 1938, marked an epoch in the battle against this cruel disease.

I. History and Distribution: Leprosy flourishes in the humid, crowded, and backward countries of the world, where so often primitive living conditions exist and malnutrition and disease abound. Its distribution is world-wide and is not limited merely to "the coasts of the Indian and China seas." Africa has perhaps a million or more cases of leprosy.

Southern and tropical Asia, the Near East, the tropical and subtropical Americas, and Africa have most of the cases. It is generally estimated that there are from five to ten million cases of leprosy in the world. In continental U. S. A. there are likely two to three thousand cases, mostly imported. The disease is endemic in the states of California, Texas, Louisiana, and Florida.

II. Classification: Leprosy is essentially a skin and nerve disease; other manifestations are secondary. There are two general groups: the infectious type, called the Lepromatous Type (L), and the mild type, called the Tuberculoid Type (T). There is also recognized a third group, the Indeterminate Type. It is the L type that spread leprosy. The T type may cure itself under favorable conditions, or after many years end in blindness and mutilations. One or other type may predominate during different stages of the disease, "depending on the soil," as Dr. Ernest Muir so aptly expressed it. It is a mistake to state that "suddenly a whole foot, hand, or extremity falls off."

III. Diagnosis and Treatment: Early diagnosis and early treatment are very important. Forced segregation has been a failure because people refuse to be banished to islands or into asylums. Leprosy is a slowly developing disease that covers years. In forty years' time forced segregation on far-off Culion Island has not lessened leprosy in the Philippines.

In 1940 the sulfone therapy of leprosy revolutionized treatment. Now there is a drug that will take a foul smelling, ulcerated, repulsive human being and perform a miracle on him. Chaulmoogra oil has not done this.

In advanced cases it may take months and years to do this, but given proper care the disease can now be controlled. Given dedicated

personnel to administer these powerful and dangerous drugs, we can largely dispense with expensive asylums, colonies, and segregated groups; leprosy victims can be treated in clinics and villages like others, and the drug can be given prophylactically. No doubt some day the bacillus will be cultivated and vaccines made.

Contrary to universal belief, leprosy is only mildly contagious and requires prolonged, intimate, unfavorable contact. It is not inherited, but children especially are susceptible. According to Dr. Robert Cochrane, "the majority of those acquiring leprosy become infected in childhood and early adolescence." Leprosy is a disease of innocent people, victims of their surroundings, and is essentially a problem of prevention, prophylaxis, public health education, and change of living conditions.

An auxiliary to Protestant mission boards, the American Leprosy Missions, Inc., with headquarters in New York, enables medical missionaries and others to care for and, when possible, heal people with leprosy all over the world. It enlists the aid of governments, and its ministry is at once physical and spiritual.

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[Sup.] EUGENE R. KELLERSBERGER.

LESLIE, ELMER ARCHIBALD: Methodist; b. Tolono, Ill., April 8, 1888. He studied at the universities of Illinois (A.B., 1910), Boston (S.T.B., 1913; Ph.D., 1916), Oxford, Glasgow, Leipzig, Halle, and Berlin. Ordained in 1911, he served as pastor, Cambridge, Mass. (1916–21); organizer and first director, Wesley Foundation, Harvard (1917–21); professor, Old Testament, Boston University School of Theology (1921–). His works include: *Old Testament Religion* (1936); *The Prophets Tell Their Own Story* (1939); *Poetry and Wisdom* (1945); *The Psalms* (1949). ELMER E. FLACK.

LEUBE, HANS: Church historian; b. at Leipzig, Aug. 13, 1896; d. at Rostock, May 5, 1947. He studied at Leipzig (Lic. Theol. and Dr. Phil., 1921); became lecturer at Leipzig (1923); was professor at Breslau (1931–45). Ejected from there he became professor at Rostock (1946). Leube was stimulated by his teacher Heinrich Boehmer. His main works deal with German church history of the seventeenth century, later on French and English church history. He wrote: *Reformideen der deutschen lutherischen Kirche* (1924); *Calvinismus und Luthertum I* (1928); *Reformation und Humanismus in England* (1928); *Der Jesuitenorden . . . in Frankreich* (1935); *Deutschlandbild und Lutherauffassung in Frankreich* (1941); *Kirche und Glaube in England* (1942).

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ROBERT STUPPERICH.

LEVELLERS: As the term implies, they wished to equalize rights and privileges in such manner that all classes of people would end up at the same level. Many of them were real socialists, others were more interested in political than in social questions. They were closely related to another group named Diggers. Communistic ideas flourished among them to a great extent, as has been shown in the admirable work by G. M. Trevelyan, *England under the Stuarts*. Gerrard Winstanley founded the Digger movement and recommended that all the common and the waste land be plowed up and divided among the poor. Both groups published manifestoes that closely resemble some of the pronouncements in the nineteenth century, including those of Karl Marx. John Lilburne was one of the Puritans who entertained radical views.

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[Sup.] ALBERT HYMA.

LEVITICUS, BOOK OF. See PENTATEUCH.

LEVONIAN, LOOTFY: B. in Aintab, Turkey, May 18, 1881. He studied at Woodbrooke College (1910–12; 1919–21; fellow, 1927) and taught at Central Turkey College, Aintab (1901–15). He has been visiting lecturer in many American schools, notably Henry Luce visiting professor of World Christianity at Union Seminary (1950–51), and in the Pacific School of Religion (1951–52). He was dean of the Near-East School of Theology, Beirut, Lebanon (1932–50), and concurrently lecturer in religion and philosophy in the American University, Beirut (1932–50). His publications include: *Moslem Mentality* (1928); *Islam and Christianity* (1940); *Selections from the Turkish Press 1925–32* (1932); *Selections from the Turkish Press 1932–36* (1937); and *Tracts on Religion and Morals* (thirty tracts for Moslems). RAYMOND W. ALBRIGHT.

LEWIS, CLIVE STAPLES: B. Nov. 29, 1898. He was educated at Malvern College, and University College, Oxford. He began his educational career as lecturer in University College, Oxford (1924) and the following year became a fellow and tutor of Magdalen College, Oxford (1925–). Among his publications those most directly related to religion are: *The Pilgrim's Regress* (1933); *The Allegory of Love* (1936); *The Problem of Pain* (1940); *The Screwtape Letters* (1942); *A Preface to Paradise Lost* (1942); *Christian Behaviour* (1943); *Abolition of Man* (1944); *Beyond Personality* (1944); *That Hideous Strength* (1945); *The Great Divorce* (1945); *George Macdonald* (1945); and *Miracles* (1947). RAYMOND W. ALBRIGHT.

LEWIS, EDWIN: Methodist; b. at Newbury, England, April 18, 1881. He went to Newfoundland in 1900 to do mission work, and transferred to American Methodism in 1904. He studied at Mt. Allison University, New Brunswick; Middlebury College, Vt.; United Free Church College, Glasgow; New York State Teachers' College (A.B., 1915); Drew Theological Seminary, (B.D., 1909; Th.D., 1918). He was instructor in English at New York State College (1915–16) and since then has taught theology at Drew (1916–51). He was visiting professor of theology, Temple University (1951–). During 1936–37 he was in the Orient as special lecturer in the seminaries at Tokio, Seoul, Peking, Nanking, and Jubbulpore, India. His publications are: *Jesus Christ and the Human Quest* (1924); *A Manual of Christian Beliefs* (1927); *God and Ourselves* (1931); *Great Christian Teachings* (1933); *A Christian Manifesto* (1934); *The Faith We Declare* (1939); *A Philosophy of the Christian Revelation* (1940); *A New Heaven and a New Earth* (1941); *Christian Truth for Christian Living* (1942); *The Practice of the Christian Life* (1942); *The Ministry of the Holy Spirit* (1944); *The Creator and the Adversary* (1948); *Theology and Evangelism* (1951); *The Biblical Faith and Christian Freedom* (1953). He was joint editor of *The Abingdon Bible Commentary* (1929). He contributed theological topics to *Harper's Bible Dictionary* (1952).

LEXICONS: I. Lexicons of the Old Testament: For more than a century scholars followed the pattern in Hebrew lexicography set by Wilhelm Gesenius (1786–1842). On the basis of his monumental work Francis Brown, with the co-operation of S. R. Driver and C. A. Briggs, issued *A Hebrew and English Lexicon of the Old Testament* (1907). Although long since out of date, this work is still widely used. The most modern edition is *Wilhelm Gesenius' hebraeisches und aramaeisches Handwoerterbuch des Alten Testaments,* prepared by F. Buhl with the aid of H. Zimmern, W. Max Mueller and O. Weber (17th ed., 1915; reprinted, 1949). Long in process of publication have been two new dictionaries: *Lexicon Hebraicum et Aramaicum Veteris Testamenti* (1940–), edited by F. Zorell and T. Semkowski; and *Lexicon in Veteris Testamenti Libros,* edited by L. Koehler and W. Baumgartner. The latter, which supplies both English and German meanings, appeared from the press in several fascicles (Parts I and II, 1948; III, IV, and V, 1949; VI, VII, and VIII, 1950; IX and X, 1951). The complete text is now available in two volumes (1951–54).

Related to developments in Hebrew lexicography have been certain modern grammatical studies, including: H. Baur and P. Leander, *Historische Grammatik der hebraeischen Sprache des Alten Testaments* (1922), and *Kurzgefasste biblisch-aramaeische Grammatik mit Texten und Glossar* (1929); G. Bergstraesser, *Hebraeische Grammatik* (29th ed. of Gesenius, 1918–29); C. H. Gordon, *Ugaritic Grammar* (1940) and *Ugaritic Handbook* (1947); Z. S. Harris, *Grammar of the Phoenician Language* (1936) and *Development of the Canaanite Dialects* (1939). A real aid to the study of the Greek Bible is the *Theologisches Woerterbuch zum Neuen Testament* (1933–), edited by G. Kittel *et al.* New sources of knowledge of Hebrew, Aramaic, and related languages have called forth numerous special lexical studies.

ELMER E. FLACK.

II. Lexicons of the Greek New Testament: A. ANCIENT GREEK LEXICOGRAPHY: The great Alexandrian scholar, Aristophanes of Byzantium (late third, early second century B.C.), found it necessary to write a work entitled *Lexeis,* in which he explained certain terms in Greek literature which were unfamiliar to people of his time. He was followed by a host of other lexicographers, whose work is now preserved for us to a degree in the lexicons of Hesychius (fifth century A.D.), Photius (ninth century), Suidas (tenth century), and others. As the need arose for Greeks to learn Latin, it was met in the third to fifth centuries of our era by the publication of *Hermeneumata* (in Latin, *Interpretamenta*) which contained an alphabetically arranged Greek-Latin glossary, together with other helps.

B. THE FIRST NEW TESTAMENT GREEK LEXICONS: The New Testament volume of the Complutensian Polyglot (printed 1514, published 1522; New Testament in Greek and Latin in parallel columns on the same page) contained two devices by which a tyro could learn some Greek. The Greek and Latin words corresponding to each other were marked with the same letter of the Latin alphabet, placed slightly above the word. More important, after the Apocalypse there was a Greek-Latin glossary to the New Testament, Ecclesiasticus, and the Wisdom of Solomon; it covered seventy-five unnumbered pages, three columns to a page, and included many inflectional forms in regular alphabetical order. Many words were omitted, and some were wrongly defined, but this meager glossary was the first in a long line of New Testament Greek lexicons.

A concordance of the Greek New Testament is an obvious aid to lexicon-making; the first one was published by Xistus Betulejus (Sixtus Birken) at Basel in 1546. The first separate dictionary containing New Testament Greek words was the *Lexicon Novi Testamenti et ex parte Veteris* of Johann Lithocomus (Cologne, 1552). A work of considerable lexical importance is the *Pars Prima* of the *Clavis Sanctae*

Scripturae by Matthias Flacius Illyricus, a Lutheran theologian; it was first published at Basel in 1567. This was a lexicon of both testaments without the Apocrypha, with the word to be defined given in Latin translation; the original Greek or Hebrew word is added for about half of them. The first lexicon of the Greek New Testament alone was Eilhard Lubins's *Clavis Novi Testamenti, seu breve omnium dictionum quibus conscriptum est Lexicon,* a small work which was published at Rostock in 1614.

C. Pasor to Thayer: In the early period, progress was delayed for a time by uncertainty as to whether Hebrew, the Septuagint, or secular Greek was the most important for interpreting the New Testament. A real advance was made by the appearance in 1619 of Georg Pasor's *Lexicon graeco-latinum in N. T.* at Herborn in Nassau; this was the first dictionary of the Greek New Testament in anything like the modern sense. Its arrangement was largely etymological, i.e., words coming from the same root were grouped together, but it had an alphabetic index that enabled the reader to locate any Greek word. No other New Testament lexicon has gone through so many editions (at least thirty-five in three forms: octavo, manual, and syllabus; revised by Christian Schoettgen, 1716 and 1735, and by Johann Friedrich Fischer, 1774). Its popularity was due to its convenience, clearness, and interconfessional neutrality. Among its faults was a tendency to derive Greek words wholesale from Hebrew and Aramaic, in line with the conviction that Hebrew was the original language of mankind. So, e.g., it derives *kephalē* "head," from Hebrew *kāphal,* "doubled," because the head has two eyes, two ears, and two nostrils.

The next three centuries saw much activity in this field. The *Dictionarium Novi Testamenti* of Ludovicus Lucius (Ludwig Lutz), published at Basel in 1640, was strictly alphabetic in arrangement. There is not a Hebrew word in the book, and it omits prepositions and conjunctions, but it has the virtue of citing every passage in which each word occurs, including the tense-forms of the verbs; it can be used as a concordance.

Among the common faults of this period were neglect of the particles, the inclusion of too few or too many meanings, lack of logical arrangement, and insufficient attention to the Septuagint, secular Greek, and Hebrew. They were gradually being overcome in such Greek-Latin lexicons as those by Christian Stock (1725) and C. Schoettgen (1746). Some of these errors were ably dealt with by Johann Friedrich Fischer in his *Prolusiones de vitiis lexicorum Novi Testamenti* (Leipzig, 1791), a series of thirty-three lectures on the mistakes in New Testament lexicons (arranged under thirty heads), which greatly influenced all good New Testament dictionaries published after its time. Fischer reserved some of his severest strictures for the poor Latinity shown in some of the works.

A modern European language made its appearance in this field first with the publication of *Critica Sacra, or Philologicall Observations upon all the Greek Words of the New Testament, in Order Alphabeticall,* by Edward Leigh (1639+). Leigh, a Puritan and a colonel in Cromwell's army, derived his material from English and Continental scholars of every confession. Although most of his explanations were in English, he distrusted his native language for scholarly purposes, and often gave Latin meanings, even for such simple words as "lamb" and "bread."

Leigh says in the Epistle Dedicatory of his work: "I did desire at the first, to have translated the Greek word by some proper English one; but finding it many times very copious, and of various significations in Scripture, and also our English tongue not so fit as the Latine to render it by, I chose rather . . . to render the Greek word in Latine, and to expresse likewise the word in English, when a fit one was offered, than by tying my self still to the English, to have hazzarded the misinterpreting of the Originall." Leigh's book was later translated into Latin.

John Parkhurst made a Greek-English lexicon, useful but undistinguished, in 1769. Greek-German dictionaries, mostly small and intended for beginners, began to appear with the *Griechisch-Deutsch Lexikon* of Jeremias Felbinger (1657). Others were by Johann Gustav Herrmann (Frankfurt a. d. Oder, 1781) and Eucharius Oertel (Goettingen, 1799).

The influence of J. F. Fischer was shown in the Greek-Latin lexicon produced by his pupil, Johann Friedrich Schleusner (Leipzig, 1792); the later editions of Schleusner contain a list of New Testament Greek lexicons. Further advances were made in similar works by Christian Abraham Wahl (Leipzig, 1822) and K. Gottlieb Bretschneider (Leipzig, 1824).

Wahl's first edition was translated into English (with additions) by the eminent American biblical scholar and archaeologist, Edward Robinson (Andover, 1825). In 1836, Robinson brought out in Boston his own Greek-English lexicon, published in London and Edinburgh the next year. Various revisions brought the book well into the latter part of the nineteenth century. It deserved the high praise given it on both sides of the Atlantic.

The Greek-Latin *Clavis* of Christian Gottlob Wilke (Dresden and Leipzig, 1841) was rewritten and greatly improved by Carl Ludwig Willibald Grimm (Leipzig, 1868). Among the improvements made by Grimm was the inclu-

sion for the first time of many variant readings.

Arrangements were made for an English translation of this valuable work as early as 1864, before it was finished. The translator was Joseph Henry Thayer, then professor in the theological seminary at Andover, Massachusetts. Before he finished his translation a second edition of Grimm appeared in 1879, and this was used by Thayer for his work which was published in 1886 in New York and Edinburgh, when he was professor at Harvard University. Thayer made a relatively large number of changes and additions, which he indicated by enclosing them in square brackets. A corrected edition came out in 1889. This work has served English-speaking scholarship extremely well, though it had the misfortune to appear just before the newer evidence from papyri and inscriptions became available (see HELLENISTIC GREEK).

D. THE TWENTIETH CENTURY: The first important New Testament lexicon after the epoch-making papyrus discoveries of *ca.* 1890 was Erwin Preuschen's *Vollstaendiges Griechisch-Deutsches Handwoerterbuch zu den Schriften des Neuen Testaments und der uebrigen urchristlichen Literatur* (1910). This book met and merited some criticism for not taking full advantage of the newer material. Nevertheless it broke new ground by using German rather than Latin for the first time in a dictionary intended for serious scholarly use, and above all by including the words found in the Apostolic Fathers.

Upon Preuschen's death in 1920 the revision of this book was entrusted to Walter Bauer of Goettingen. When his work was published at Giessen in 1928, it was no longer a *Handwoerterbuch;* the changes and additions which Bauer had made met with universal approval. In 1937 he published in Berlin a third and much improved edition under his own name alone. During the following years Bauer applied himself to the systematic reading of Greek literature from the fourth century B.C. to Byzantine times, and gathered a great number of new parallels to New Testament Greek from it. These he incorporated into a fourth revised edition, which began to appear late in 1949, and came out as a whole in the fall of 1952.

In this magnificent work the words of the New Testament and early Christian literature are more fully illustrated than ever before from the Septuagint, the Semitic background, and especially from the vast body of post-classical Greek literature. The treatment of the prepositions and other particles has been systematized to a degree never before achieved, and there are full references to recent modern literature. An English translation of this fourth edition is now being made by William F. Arndt and the undersigned.

Mention should be made of the useful *Novi Testamenti lexicon Graecum* by F. Zorell (Paris, 1911; rev., 1931), which gives both the meanings and the explanations in Latin.

In the English-speaking world the new evidence from the papyri was utilized in A. Souter's pocket lexicon (Oxford, 1916) and G. Abbott-Smith's manual lexicon (Edinburgh and London, 1921; third ed., 1937). The most important source in the field is James Hope Moulton's and George Milligan's *Vocabulary of the Greek New Testament, Illustrated from the Papyri and other Non-Literary Sources* (1914–29). The ninth revised edition of Liddell and Scott's general lexicon, by H. S. Jones and R. McKenzie (Oxford, 1925–40) has much valuable material for the New Testament.

The *Theologisches Woerterbuch* of H. Cremer (1866; often revised) is once more being extensively revised (since 1933 ed. by Gerhard Kittel, who died in 1948; succeeded by Gerhard Friedrich). Four large volumes have already appeared; the fifth is expected to be finished in 1953, and the last two by 1960. This work deals only with those words that have theological importance, but it treats them much more exhaustively than any smaller work can do.

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F. WILBUR GINGRICH.

LIBERAL CATHOLIC CHURCH: Founded in England in 1915–16, the early bishops and leaders of the Church were Theosophists, though it was not necessary to believe in Theosophy (*q.v.*) to be a member. It seems to have grown out of a felt need among Theosophists for something more than the barren lecture sessions which comprised the usual corporate meetings of Theosophy. It combines in itself a high ritualism, patterned after the Anglican Church, with the utmost freedom of belief.

The organization of the church is episcopal in form, and its ordained ministry claims to stand in the apostolic succession (*q.v.,* Vol. I) recognized by both the Roman Catholic and the Anglican Churches. However, their ministers and even their bishops may be men who dedicate their major attention to some business, profession, or other secular vocation, and perform their ministry as a volunteer service to the group.

There is a definite creed, exceedingly liberal in content, which lay members are not required

to subscribe. Even though its acceptance is required of the clergy, there is no official interpretation of the creed; hence the clergy also enjoy almost complete freedom of belief.

If it was in the beginning made up chiefly of Theosophists, this is no longer true. It has attracted not a few who are too liberal for the Roman Catholic or Anglican Churches, but who temperamentally desire the kind of worship these churches provide.

The American section of the church numbers over three thousand. At present it has a Theosophical and a non-Theosophical branch. Headquarters of the latter are at St. Albans Church, Los Angeles, and Edward M. Matthews is regionary bishop. The head of the Theosophical branch is Newton Dahl, of Minneapolis, Minn.

See also OLD CATHOLICS.

BIBLIOGRAPHY: Charles S. Braden, *These Also Believe*, 1949; *The Liberal Catholic Church*, 1944.

CHARLES S. BRADEN.

LIBERAL CHRISTIANITY AND RELIGIOUS FREEDOM, INTERNATIONAL ASSOCIATION FOR. See INTERNATIONAL ASSOCIATION FOR, ETC.

LIBERALISM: The terms "liberal" and "liberalism" are difficult to define because they have been employed, not solely as descriptive, but also as evaluative, in a long process of heated discussion. In religious circles, liberalism commonly signifies a more or less coherent body of historico-critical views concerning the Scriptures and of philosophico-theological doctrines concerning the content of the Christian faith. Liberals sometimes insist, however, that liberalism is not any body of doctrine whatever, but rather a certain spirit and method. The spirit claimed is that of open-minded investigation of facts, without any prior assumptions or commitments. The method is defined as the empirico-inductive method of science, which is sharply contrasted with the alleged dogmatic, deductive method of the conservative theology. Theological liberalism is a comparatively late resultant of a wider liberal trend which, conscious of its kinship with the classical liberalism of Greece and Rome, emerged as the Italian Renaissance (*q.v.*) in the latter half of the fifteenth century, and which has ever since been seeking, with varying success, to express itself in literature, in art, in politics, in philosophy and in culture generally. The common feature is humanism (*q.v.*). When the opposition of which it is most conscious is religious, or theological or ecclesiastical, its tendency is atheistic; when its opposition is animalism or "jungleism," it seeks alliance with religion; when its opposition is ignorance it becomes enlightenment; when its opposition is human tyranny, it becomes constitutional democracy or revolutionary Marxism.

Theological liberalism could not be completely naturalistic or fully humanistic. But that which distinguishes it from a theology which is not liberal is nevertheless the large measure of control over its spirit, method, and conclusions exercised by naturalistic humanism. Thus the doctrine of God (*q.v.*) became the second article of its creed, adopted because of its conception of man's inherent rights and of his need. The first article of its creed affirmed the infinite value and dignity, the consequent inherent rights and capacity, of the individual man as man (see MAN, DOCTRINE OF). Since this is the first article, and stands alone until other articles have been deduced from it or introduced in the light of it, it had to be a naturalistic article. Conservatism can maintain that man, though he is weak, fallible, and sinful, is nevertheless a very noble creature because of his high destiny in the purpose of God. But liberalism logically had no God until it had established and elaborated the first article of its creed, and so that task had to be accomplished naturalistically.

Negatively, any apparent facts, or any doctrines, which seemed to reduce man's value and dignity, if they could not be ignored, had to be explained away or minimized. Man's finiteness could be countered: (1) by emphasizing his power to transcend the limitations of finiteness as a "finite-infinite" being (see INFINITE, INFINITY), and (2) by insisting on a doctrine of divine immanence (*q.v.*) which made man akin to the infinite. Sin (*q.v.*) could not be wholly ignored, since liberalism was a theology of "salvation," but dwelling on it could be deprecated as morbidity; the Augustinian view of sin could be execrated or emasculated; evolution (*q.v.*) could be made to teach that sin is merely residual and temporary; absolute idealism (*q.v.*) could be appealed to as showing that the experience of sin vanishes when all things are seen in their proper relationship to the perfect Whole, or that the apparent evil is really good as a condition essential to "soul making."

Positively, liberalism supported its first article by emphasizing man's high intellectual and moral capacity and achievements. The specific manner of doing so was determined by the characteristic known as "modernism." Popularly, modernism is identified with the kind of liberalism which we are currently describing; but strictly a modernist is one who uses as the criterion of truth and error what he regards as the best insights of the culture of his own time. Thus the doctrines of the modernism of one era can be, and are, radically different from those of a different era. A nineteenth century modernist was bound to point to the achievements of the natural sciences (*q.v.*) as evi-

dence of man's great intellectual capacity. And both the limitless optimism of nineteenth century science and the apologetic enthusiasm of the liberal appeal to it were certain to impart to the liberal attitude towards scientific achievement a spirit which can only be regarded as immoderate. Likewise modernism caused its adherents to find their evidence for man's high moral capacity in current efforts towards social amelioration, and, in considering it, too often to take the will for the deed.

But the science which at that time seemed best to illustrate and demonstrate man's great intellectual value was the "classical physics"; and it could not be entirely or permanently ignored that this science was confidently claimed to require a mechanistic cosmology (*q.v.*) which excluded the distinctively human from its picture of reality and thus was directly antagonistic to the humanism of liberalism.

The method of dealing with this difficulty divided American liberalism into two antagonistic camps. On the one hand, a group of thinkers centered in the University of Chicago (see CHICAGO SCHOOL OF THEOLOGY) dubbed themselves "social theologians" because they turned for help to the social sciences, claiming that these relatively immature disciplines afforded a more authentic picture of reality than did the natural sciences. This device was in harmony with the general liberal claim to be scientific and with the general liberal interest in social amelioration; and its results were not without value. But it was not a very plausible solution of the difficulty which has been noted. It was even less plausible when its control by an instrumentalist philosophy (see INSTRUMENTALISM) was too obvious to be ignored; and it was rejected by the majority of the liberal thinkers.

The majority of American liberals, in view of this difficulty, now acknowledged, in spite of their previous claims to be strictly scientific in their methods, that, since their purpose from the first had been evaluation and not mere description, their method was philosophical. Calling themselves "new theists," they now turned explicitly to philosophy (*q.v.*), and, as might have been expected of modernists at that time, the system to which they turned was the idealism of the British and American Neo-Hegelians. This system was directly opposed to the mechanism (*q.v.*) which seemed to be implied in the classical physics. It was widely regarded as, if not simply a philosophical restatement of Christian truth, at least an overt apologetic for the Christian view. It was the most powerful philosophical system at the time, and seemed to demonstrate to the full the liberal claim regarding man's great intellectual capacity. What they failed at first to observe was that the absolutism of this system granted an extremely doubtful status within reality to those finite spirits whose infinite value served liberalism as the first article of its creed, and that its strong tendency was towards pantheism.

In support of the moral grandeur which liberalism claimed for man, it: (1) advocated a romantically light view of his sinfulness; (2) represented him as the highest evolutionary achievement of an immanent divine principle; (3) enthusiastically pictured him as on the verge of realizing, by his own efforts, an idealistic program of social amelioration, which was identified with the kingdom of God (*q.v.*); and (4) insisted that he had only recently evolved by natural processes from a purely animal stage. That so short a time could have brought about such a glorious achievement seemed to raise man's moral greatness, potentially if not yet in actuality, to infinity. All of this was in harmony with the unbridled optimism which then pervaded Western culture.

The literary humanism of the Renaissance made some contributions to the Reformation (*q.v.*), so that there was a certain penetration of Christian thought by humanism at that time. But the claim sometimes made that the Reformation was essentially an abortive, because premature, expression of liberalism cannot be allowed. The fact that the humanism of that period either became pagan or secular (see SECULARIZATION OF WESTERN CHRISTENDOM) or remained outside, or was excluded from, the Reformation movement shows that the two were based on fundamentally different principles. The Reformation did, in point of fact, involve a high doctrine of the value of man, just as liberalism does. But the Reformation was God-centered; humanism was man-centered. Luther's (*q.v.*) cautious, independent attitude towards the humanists; his break with Erasmus (*q.v.*); even his refusal to compromise his differences with Zwingli (*q.v.*)—these were not errors in principle, even if their wisdom from the point of view of tactics is debatable. Calvin (*q.v.*) was not mistaken when he described his transfer from the camp of the humanists as "a sudden conversion."

It was not until the nineteenth century that humanism made an effective penetration of Christian thought. Then it began without any clear awareness of its radical character. The successes of humanism in science and philosophy, in literature and art, and in culture generally had caused humanism to become the prevailing atmosphere especially in the German universities. The men who became professors in the theological faculties of these universities had absorbed this atmosphere during their undergraduate days, lived in it throughout their lives, and carried it over as a matter of course into their theological work. They began to apply, in their historico-critical study of the Scriptures, the methods and principles of secular

history and an attitude which was in fact that of naturalistic humanism. At first the naturalism was much more in evidence than the humanism; but even the naturalism was not at first, as Schweitzer (*q.v.*) has shown, a matter of consistent self-conscious principle. Presently Schleiermacher (*q.v.*, Vol. X), in his apologetic effort to commend religion to "its cultured despisers," sought to meet them on their own ground, which was naturalistic humanism. Though he remained throughout, as he himself said, "a pietist of a higher type," and though he succeeded to some extent in transcending the naturalism of his starting point, he never fully outgrew it. The descent from Schleiermacher, which may best be observed in the field of Christology (*q.v.*), is highly significant. It becomes perfectly clear when, neglecting such intermediate views as that of the kenoticists, we follow the main line of its development. Naturalism makes itself increasingly manifest. Schweitzer's comment regarding Schleiermacher, that "no one has shown the same skill in concealing how much in the way of miracle he ultimately retains and how much he rejects" (*Quest of the Historical Jesus,* p. 63), is true enough; but it is clear that Schleiermacher posited one genuine miracle as necessary to account for the entrance of Jesus into history. That event is for him, however, less than an incarnation, and he hastens to add that everything else in the life and work of Jesus was confined within the limits of natural law. If Schweitzer is correct in his further claim that no one else has succeeded like Schleiermacher in saying what he had to say "with the same amazing subtlety," Albrecht Ritschl (*q.v.*) is certainly subtle enough. It seems impossible to decide with any assurance just what Ritschl did think of Christ. Indeed, his pragmatic (see PRAGMATISM) epistemology of value judgments appears to make that a question which is totally irrelevant for theology. When one turns to A. Harnack (*q.v.*) and to Schweitzer and to their successors, the situation becomes perfectly plain. By the time Harnack's devices of higher and textual criticism (see BIBLICAL CRITICISM), and his peculiar "fresh eye for what is alive" and "true feeling for what is really great" (*What is Christianity?* p. 15) have done their work, the "gospel in the gospel" has become a simple, unitarian formula, and Jesus has been reduced to the dimension of a human genius and martyr, the sphere of his genius being religion and morality. Harnack was the true father of the movement which, particularly in America, reduced the doctrine of the kingdom of God to a program of social amelioration at the hands of men—the movement known as the "social gospel" (*q.v.*). Miracles are reduced by Harnack to the misconceived and the unexplained. In the writings of Schweitzer, Jesus appears as a man who deserves the loyalty of all who possess a proper "reverence for life," but who entertained a completely mistaken eschatological expectation (see ESCHATOLOGY) of the kingdom of God and such delusions of grandeur with respect to his own status in that kingdom as to raise, in the minds of others, if not in that of Schweitzer himself, a serious question as to his sanity. This attitude of respect for Jesus merely as a human teacher and leader, widely held among liberals since Harnack's day, has sometimes been characterized as Jesusism. But the downward movement could not halt there. Presently there came upon our world, at first with the caution of anonymity but later without any concealment, a rash of books, all written by men who thought themselves capable of psychoanalyzing a man whom they had never had upon their "scientific" couches, purporting to identify the specific mental disease from which Jesus suffered. The final stage, logically at least, was to say, with Arthur Drews and others, that we have no reason to believe that Jesus ever existed at all (see MYTH IN THE NEW TESTAMENT). The conservative scholar will readily agree that no such person as the "liberal" Jesus ever did exist; but he will hasten to add that the existence of the real Jesus is historically unquestionable.

Surveying the long history of liberal Christological speculation, from the rationalists to Drews, the pattern and its explanation become quite obvious. The rationalists began it by employing, without careful scrutiny, and without systematic fidelity, a criterion of truth which was taken over from the secular culture of their times. In this they were preceded by the Old Testament higher critics, and followed by the liberal theologians. They were so clearly aware of the inadequacies of eighteenth century conservative presentations of Christianity, and so enthusiastic about giving to Christianity a "contemporary integument" that would make it appeal to its nineteenth century "cultured despisers," that they did not pause to discover that, within the Christian system, their naturalistic criterion of truth could only be an alien intruder, or to anticipate the only possible outcome of their procedure. But the result was assured, for all that. Christianity can borrow from secular culture only by first baptizing what it borrows into its own spirit, and filling it with an essentially Christian meaning. When, as in the case of liberalism, it fails to do that, the alien element will spread, reducing Christianity to its own dimensions. And so the alien epistemology (*q.v.*) borrowed by liberalism progressively excluded the authentic Christian point of view, throughout the whole range, with an end result of which the insane Jesus and the Jesus who never existed at all are characteristic.

Liberalism was opposed at every step, but at

first its progress was not seriously impeded. Its success may be attributed to the unwearied scholarship of its leading champions, to the failure of its opponents to realize that its real strength lay in the social forces with which it seemed to be in harmony, and to a certain adroitness in the apologetic of liberalism. It was able to create the widespread belief that its real opposition consisted only of Roman Catholicism and of fundamentalism (see BIBLICISM; CONFESSIONAL SUBSCRIPTION; MILLENNIUM). The latter term appears to have gained currency as a result of the publication, in America, about 1910, of a series of conservative pamphlets. The general title of the series was "The Fundamentals." These articles were aggressively controversial; but whether, for that reason, they should be characterized as bitter and narrow-minded will perhaps be decided on the basis of one's attitude toward controversy in general and one's attitude to this particular controversy. Certainly the writers were neither ignorant nor hostile towards real contemporary scholarship. But the term "fundamentalist" was made to connote such a spirit; and men were invited to make their choice between only three possibilities—Roman Catholicism, fundamentalism, and liberalism. Thus, by powerful implication the possibility of an irenic, scholarly, broad-minded Protestantism that was in harmony with historic Christian thought was denied.

But, by the third decade of the twentieth century, various developments were combining to force a radical reconsideration: (1) The world-wide social upheaval, by making the dark aspects of human nature unavoidably obvious, rendered romantic optimism increasingly implausible, and thus cut the foundations from under liberalism. (2) The growth in America of a religious movement that was unashamedly based on naturalistic humanism at last confronted liberals with the fact that, because they had yielded to the same basic philosophy, they had no defence against it. (3) The development of biblical archaeology (*q.v.*) destroyed some of the basic assumptions of liberal criticism, and the extremely analytic treatment of the biblical documents yielded to a more constructive effort to recapture the unitary religious significance of the Scriptures. (4) The ecumenical movement (*q.v.*) caused a re-examination of the doctrine of the church, with a rediscovery of its organic unity and its historic continuity. These and other movements presently made it clear that, if liberalism were to continue at all, it would have to be a very different liberalism from that of the nineteenth century and the first two decades of the twentieth. The change is still much too recent, and its results are still much too tentative and lacking in unity, to justify a judgment concerning the debated question whether contemporary trends represent a "new modernism" or a return to orthodoxy in a more modern form—a "neo-orthodoxy" (*q.v.*). In their God-centeredness and in their serious view of sin the neo-orthodox are akin to orthodoxy; but these results and many of the conclusions involved in them are widely felt to have been reached by the modernist method. If, and in so far as, they constitute a neo-orthodoxy, it may be said that they represent the demise of liberalism; if, and in so far as, they are a new modernism, liberalism may be declared to be still flourishing.

See also POSITIVISM; THEOLOGY, TWENTIETH CENTURY TRENDS IN.

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ANDREW K. RULE.

LIBER PONTIFICALIS: A new manuscript of the *Liber Pontificalis*, discovered by J. M. March in the library of the Chapter of Tortosa, Spain, was published in Barcelona, in 1925. It contains the biographies of the popes from John VIII to Honorius II. The text appears to be more ancient and more correct than that of the basic *codex Vat. lat.* 3764. Cf. "Liber Pontificalis," in *Enciclopedia Cattolica*.

[Sup.] GEORGES A. BARROIS.

LIBERTY, RELIGIOUS: I. The Communist Damage to Religious Liberty: The Communist Party carried Marxian ideas to totalitarian power in the vast sweep of Eurasian Russia after 1917 and extended its system in eastern Europe and in China (*q.v.*) between 1944 and 1950, subjecting, in all, one third of the world's people. Communism (*q.v.*) pressed harshly upon religious liberty in two respects. First, its blend of totalitarian theory and totalitarian techniques was the most formidable yet seen, accomplishing a near-monopoly of the minds and activities of men and leaving no real place for Christian norms and activities—or for any other than the Russo-Marxian. Second, the communist philosophy, pervasively diffused by mass media under forced draft, exalted the power of communist man to change all things for the better and was thoroughly devoted to the eradication of religion as a foe of science and of human welfare.

Damaging persecutions (*q.v.*) of the vulner-

able Russian churches, recurring through twenty years, seemed to have convinced the communists that religious groups were neither so dangerous, nor so ready to disappear, as their formula declared. In the mortal peril of the Nazi invasion (1941–43), and thereafter, the communists relaxed their repressions. They did so in an effort to rally for defense all of the possibly disaffected, in recognition of the generally dutiful service of the churches and their members, and in preparing to use the Orthodox Church for imperial outreach and for assimilation of the Uniates (*q.v.*).

But there was no change in the basic position represented in the law of 1929 and in the constitution of 1936, which excluded religious associations from any form of education or social service, immuring them in church buildings and family dwellings, while asserting "the right of anti-religious propaganda." For the communists, religious liberty was state-powered liberation from religion, qualified by grudging and tactical grants of freedom of worship, to be altered at will. Young people were pressed to reject religion and to serve the cause of anti-religion by educational, organizational, and economic compulsions and incentives of incredible intensity.

With important but secondary variations in practice, the issues were the same in the other communist-ruled countries in eastern Europe and in China. By 1954 information was still too scanty, and the time too short, to evaluate the quantity and the quality of persistent faith in Russia—where it was still significant—and in the adjoining communist areas, or the efficacy of all-pervading hostile education and totalitarian discrimination against believers. But a vast new dimension in the problem of religious liberty had been established.

II. Problems under Other Non-Christian Regimes: The transitory and smaller-scale totalitarianisms of Nazi Germany (*q.v.*) and Fascist Italy, the former much more intense than the latter, tested severely the relatively strong churches within them. The spiritual and organizational resistance of both the Protestant and the Roman Catholic churches of Germany, bringing forth distinguished leadership and fruitful statements of principle, revived hope in the ability of contemporary churches to maintain a modicum of liberty under highly unfavorable conditions. Nevertheless, the losses to the churches were great. Churches of other lands over-run by German armies also found courageous leaders and high ground of spiritual liberty, notably in the Netherlands (see HOLLAND) and in Norway (*q.v.*).

The intolerance of Islamic countries (see ISLAM) was varied by gradual or sudden liberalization or secularization, most spectacularly in Turkey (*q.v.*) from 1920 to 1928. On the other hand, the growth of modern nationalisms and of state activity in education brought new pains in the age-old difficulties of Christian minorities under Islamic states. Moreover, the establishment of the Moslem states of Pakistan (*q.v.*) and of Indonesia (*q.v.*), each with nearly the population of the entire Moslem Near East, greatly extended a problem which had been moderated under non-Moslem administration of those two lands. These states began with principles and practices essentially tolerant, but the straining pressures of Islamic orthodoxy found expression in a cultural nationalism which asserted the traditional faith as collective character over against Christianity and all that was readily termed alien. Except marginally in Indonesia, Christianity was able to find few persons in the Islamic groups who were socially and psychologically free to give consideration to a new faith, and the power of law was one of the great deterrents.

Comparable fusions of traditional or ethnic religions with modernizing nationalisms were seen in the Buddhism of Burma (*q.v.*) and of Siam—more mildly in Ceylon—and in the Imperial Shinto (*q.v.*) which reached its summit in Japan from 1930 to 1945, and continued to haunt many with the fear of future intolerant religious politics.

III. The Roman Catholic Problem, a Protestant Postscript: Religious liberty, in Roman Catholic societies, for other than Roman Catholics tended irregularly to gain. Factors or signs of moderation were visible in anti-clerical movements (see CLERICALISM) of varying types and intensities, in the increasing influence across the Roman Catholic world of those elements which prospered in freer societies like the United States, in the largely parallel positions of Roman Catholic and Protestant churches under Nazi and communist pressures, in the desire of Roman Catholic leadership to secure simultaneous action by others than Roman Catholics on behalf of common liberties. Spain (*q.v.*), the Portuguese colonies, and spasms in some Latin-American quarters such as Peru (*q.v.*) and Colombia (*q.v.*) were the chief exceptions, openly criticized by a few Roman Catholic writers and editors.

Rome continued to assert "dogmatic intolerance," as contrasted with "civil tolerance," but often in temperate language. For example, in December, 1953, Pope Pius XII (*q.v.*) spoke to the Union of Italian Catholic Jurists on religious toleration in the international community, which necessarily comprises Christians, adherents of other beliefs, the religiously indifferent, and "even professed atheists," all of whom must live together in peace. The pope held that "the duty of repressing moral and religious error . . . cannot be an ultimate norm of action. It must be subordinate to higher and

more general norms, which in some circumstances permit, and even perhaps seem to indicate as the better policy, toleration of error in order to promote a greater good." Thus, cautiously, was the old rigor mellowed by the requirements of the turbulent world.

Many Protestants felt that the Roman Catholic minority imperiled religious liberty in the United States. This hostile anxiety compounded dislike for the traditional Roman Catholic doctrine that state power should serve the interests of that church and restrain others, resentment against Roman Catholic activity in general politics, and opposition to attempts to impose upon the entire population particular Roman Catholic rulings on family questions (see SEX, ETHICS OF) and on publications (See INTERFAITH RELATIONS, I). It is difficult to show, however, that Protestants or others enjoyed less than complete liberty in religion, assuming due regard for the heterogeneous society of the United States.

Two hundred years of piecemeal relinquishment of the nation-wide monopoly of the Church of Sweden (*q.v.*), passing an important milestone in 1952, brought liberty to other faiths and to unbelief. Portions of the unitary tradition persist in state collection of taxes for that church and in Protestant teaching as part of the main curriculum of the public schools, but exemptions were offered to all who claimed them.

IV. International Agreements Furthering Religious Liberty: International efforts on behalf of religious liberty made noteworthy progress in the mandates under the League of Nations (*q.v.*) and were pressed forward under the International Trusteeship System of the United Nations (*q.v.*), both dealing with certain African and Asian territories taken from the nations defeated in World Wars I and II. Of wider range was the Universal Declaration of Human Rights, ratified in 1948 by forty-eight states. Article 18 of the Declaration stated this broadly-held conviction: "Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship, and observance." In accord with much contemporary thought on religious liberty, this Article was an integral part of a wider program of rights to free opinion, association, and expression, and freedom from discriminatory treatment on the basis of religion—as on the basis of race, sex, or language. Religious liberty, it was recognized, is one element in a group of inter-related liberties, and it cannot be secured alone. An International Covenant on Human Rights, which would commit signatories to specified measures implementing the Rights, continued to be disputatiously considered.

See also CHURCH AND STATE.

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[Sup.] MINER SEARLE BATES.

LIBRARIES. See THEOLOGICAL LIBRARIES.

LIBYA. See AFRICA.

LICENSED AGENCIES FOR RELIEF IN ASIA (L.A.R.A.). See RELIEF, RECONSTRUCTION, AND INTERCHURCH AID.

LICENTIATE: 1. One who holds the academic degree of license which, in Roman Catholic institutions of learning and in some secular universities, is intermediate between the bachelor's degree and the doctorate.

2. In some Protestant denominations, e.g., among Presbyterians, the title given to a layman who is permitted to preach the gospel while preparing himself for the ordained ministry. GEORGES A. BARROIS.

LIDWINA OF SCHIEDAM: B. March 18, 1380, at Schiedam; d., same place, April 14, 1433. In 1395 she broke a rib when falling on the ice; remained ill in bed for the next thirty-eight years, a model of heroic patience and goodness. Very often when in prayer she had visions, ecstasies, besides stigmata. Her only nourishment was said to be the sacramental bread and wine. An excellent biography of her was written by Thomas à Kempis.

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WILLIBRORD LAMPEN.

LIE: It is debatable whether, in respect to the actual use of the lie in personal relations, in business transactions, in political campaigns, and in international dealings, the West, in the first half of this century, compares favorably or unfavorably with other times and places; certain it is that the use of the lie in public relations has had unique features.

On the one hand, a sharpened awareness of the moral and social evil of misrepresentation has produced definite efforts to suppress it (such as laws to ensure honest advertising), and has occasioned reactions of intense moral indignation in cases where deliberate misrepresentation has been suspected or established (witness the

moral reaction in America to the widely accepted thesis that this country was tricked, by mendacious Allied propaganda and by adroit domestic politics, into entering World War I).

On the other hand, while the use of deliberate misrepresentation, especially in international dealings, is by no means new, the open espousal of "the big lie," oft repeated, in the theory and practice of the Nazi government; the communist doctrine that all morality, including truth-speaking, is purely relative to the interests of an economic class, and their deliberate practice of attaining and maintaining power through the destruction of confidence, and of its basis, among men—these have given to the question of truth and falsehood a decisive prominence which it has not had before.

[Sup.] ANDREW K. RULE.

LIEBERMAN, SAUL: Jewish; b. at Motol, Poland, May 28, 1898. He studied at the Theological Seminary of Slobodca, Lithuania (rabbi, 1916), and the universities of Kiev and Jerusalem (M.A., 1931). He was teacher at the Hebrew University of Jerusalem (1931–36), dean of the Harry Fischel Institute (postgraduate rabbinical school) in Jerusalem (1935–40). He was professor of Palestinian Literature at the Jewish Theological Seminary of America (1940–); dean of the graduate department (1949–); president of the American Academy for Jewish Research (1950–). He published: *Commentary on the Palestinian Talmud* (1934); *Commentary on the Tosefta* (4 vols., 1937–39); *The Talmud of Caesarea* (1931); *Greek in Jewish Palestine* (1942); *The Martyrs of Caesarea* (1944); *Roman Legal Institutions in Early Rabbinica and Christian Acta Martyrum* (1944); *Hellenism in Jewish Palestine* (1950). He is editor of *Midrash Debarim Rabba* (1940); the *Louis Ginzberg Jubilee Volumes* (1945); *The Laws of the Yerushalmi by Maimonides* (1947); the *Alexander Marx Jubilee Volumes* (1950).

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LIEBMAN, JOSHUA LOTH: Rabbi; b. April 7, 1907, at Hamilton, O.; d. June 9, 1948. He studied at the University of Cincinnati (A.B., 1926); Hebrew Union College (rabbi, 1930); Hebrew University in Palestine; Harvard; and Columbia. He taught in the University of Cincinnati (German tutor, 1925–26; lecturer in Greek philosophy, 1926–29). He held the Leo W. Simon Traveling Fellowship in Philosophy (1930–34). He was a preacher of wide reputation in leading colleges and over national radio chains. Liebman worked tirelessly for racial and religious understanding and regularly interpreted Jewish philosophy and religion in Protestant theological seminaries such as Bangor, Andover-Newton, and Boston University. He wrote: *The Religious Philosophy of Aaron Ben Elijah* (1939); *God and the World Crisis—Can We Still Believe in Providence* (1941); *Teleology and Attributes in the Philosophy of Maimonides* (from the Hebrew, 1943); and his most popular book, *Peace of Mind* (1946).

RAYMOND W. ALBRIGHT.

LIECHTENSTEIN: An independent state since 1719, Liechtenstein lies between Austria and Switzerland. With a territory of 67 square miles, it had a population of 13,000 in 1951. German is the language of the inhabitants, 97% of whom are Roman Catholics, attached to the diocese of Chur.

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WILLEM JAN KOOIMAN.

LIESVELT, JACOB VAN: Publisher in Antwerp; b. *ca.* 1490; d. Nov. 28, 1545 in Antwerp. Although he was first listed in 1536 as a publisher, he issued books as early as 1522. At first these were confined to translations of the Gospels and the Epistles of St. Paul after the Vulgate, somewhat modernized but in accordance with the accepted text among the leaders of the Devotio Moderna. In 1526 appeared the translation of the whole Bible in Flemish (Dutch), based as far as possible for that time on Luther's work. The editions of 1532, 1534, 1535, 1538, and 1542, together with separate translation of the New Testament, revealed an increasing degree of Protestant ideas, particularly in the marginal commentaries. As early as 1536 the Spanish Inquisition ordered some of his Bibles and other books to be burned, and in 1542 he was prosecuted because of his publication of a tract not to the liking of the inquisitors, but it was not until 1545 that he was apprehended. The cause was his Bible of 1542, in which appeared a note to the effect that Jesus Christ was the sole mediator between God and man. From May 22 to Nov. 27, 1545, he was questioned, and on Nov. 28 he was executed. This Bible of 1542 for a quarter of a century was the version adopted by the Protestants in the Low Countries. In some of his publications appeared contributions by the devout Roman Catholic writer Anna Bijns, composed in 1528. We know nothing about his personal convictions. The publishing firm which he founded was continued by his widow until 1563.

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D. NAUTA.

LIETZMANN, HANS: Protestant church historian, successor of Adolf Harnack (*q.v.*) in Berlin; b. in Duesseldorf, Germany, March 2,

1875; d. in Berlin, June 25, 1942; instructor (1900) in Bonn, assistant professor (1905) and professor (1908) in Jena, professor (1924–42) in Berlin. Recognized authority in ancient church history, Lietzmann was the author, among other works, of: *Apollinaris von Laodicea* (1904); *Symeon Stylites* (1908); *Petrus und Paulus in Rom* (1915); *Messe und Herrenmahl* (1926); *The Beginnings of the Christian Church* (4 vols., Eng. tr., 1937–52). He edited the *Zeitschrift fuer neutestamentliche Wissenschaft* (1920 ff.); and the series, *Kleine Texte fuer Vorlesungen und Uebungen*. THEODORE G. TAPPERT.

LIFE AND LIBERTY MOVEMENT. See ENGLAND, CHURCH OF (TWENTIETH CENTURY).

LIFE AND WORK. See ECUMENICAL MOVEMENT.

LIGON, ERNEST MAYFIELD: B. Iowa Park, Texas, April 27, 1897. He studied at the Texas Christian University (A.B., 1921; M.A., 1921); Yale (B.D., 1924; Ph.D., 1927). He was assistant professor of psychology at Connecticut College (1927–29) and has been associated with Union College, Schenectady, N. Y. since 1929, where he is now professor and chairman of the department of psychology. He is the founder of the Union College Character Research Project in association with Westminster Presbyterian Church of Albany, N. Y. (1935). He is the author of: *A Comparative Study of Certain Incentives in the Learning of the White Rat* (1929); *The Psychology of Christian Personality* (1935); *Their Future is Now* (1939); and *A Greater Generation* (1948).

LILBURNE, JOHN. See LEVELLERS.

LILJE, JOHANNES: Lutheran; b. at Hanover, Germany on Aug. 20, 1899. After study at the theological seminary of the Kloster Loccum (1922–24) he was student pastor in Hannover (1924–27); general secretary of the German Christian Student Movement (1927–34); and during this period also the vice-president of the Christian Student World Union, which gave him opportunity to travel in India, America, and throughout Europe. He also studied at Zurich (Dr. Theol., 1932). From 1934 until his arrest in 1944 he was the general secretary of the Lutheran World Convention. After regaining his freedom in 1945 he served in the council of the high consistory of the church in Hanover. In April, 1947, he was elected provincial bishop of the Lutheran church province of Hanover and in January, 1949, he became deputy chairman of the council of the Evangelical Church in Germany. He has been abbot of the cloister Loccum since August, 1950, and in August, 1952, was named president of the Lutheran World Federation. He has written: *Das technische Zeitalter* (1928); *Christus am See* (1935); *Der Koenigspriester; Wanderer auf dem Wege* (1945); *Luther, Anbruch und Krisis der Neuzeit; Begegnungen; Im finstern Tal* (1945); and he has edited the weekly periodical *Sonntagsblatt*. RAYMOND W. ALBRIGHT.

LIMBERT, PAUL M(OYER): Evangelical and Reformed; b. May 27, 1897. He studied at Franklin and Marshall (A.B., 1918); the Reformed Seminary, Lancaster, Pa. (B.D., 1922); Union Theological Seminary (B.D., 1923); and Columbia (Ph.D., 1929). Ordained in 1922, he served the Reformed Church in Pottstown, Pa. (1922–23); was assistant professor of religion at Franklin and Marshall (1923–31); taught education at Columbia (1931–39); and was professor of education and director of graduate studies at Springfield (Mass.) College (1939–43; on leave, 1943–45; president 1946–52). Recently he has been named general secretary of the World Y.M.C.A. He has written: *Denominational Policies in Support and Supervision of Higher Education* (1929); *Educating for Civic Responsibility* (1941); *Christian Emphasis in Y.M.C.A. Program* (1944); and he has edited: *In Wartime and After* (1942); and *Professional Competence in the Young Men's Christian Association* (1946). RAYMOND W. ALBRIGHT.

LINDBLOM, CHRISTIAN JOHANNES: Lutheran; b. at Oppeby, Sweden, June 7, 1882. He studied in Uppsala; Halle; and Marburg. He was assistant professor in Uppsala (1909); professor of exegetical theology at the Swedish Academy in Åbo, Finland (1924–30); professor in Lund (1930–); and rector of the same university (1945–47). He is the author of: *Die literarische Gattung der prophetischen Literatur* (1924); *Profetismen i Israel* (1934); *La composition du livre de Job* (1945); *The Servant Songs in Deut.-Isa.* (1951).

LINDROTH, AUGUSTINUS HJALMAR JOHANNES: Lutheran; Swedish theologian; b. at Chindwara, India, Nov. 17, 1893. He studied at the University of Uppsala, Sweden (Cand. Phil., 1915; Cand. Theol., 1918; Lic. Theol., 1922). He was professor of systematic theology, Academy of Åbo, Finland (1934–36); professor of dogmatics, University of Uppsala (1936–). He is the author of numerous works in Swedish and editor of others.

LINDSAY, THOMAS MARTIN: D. Dec. 6, 1914. He was professor of church history in the Free Church College, Glasgow (1872–1914); principal (1902–14). He turned his interest from philosophy to church history publishing only one work in the former field, a translation of Ueberweg's *Logic* (1871). He wrote the article

"Christianity" and many others for the *Encyclopaedia Britannica* (1875–88). In the trial of his friend William Robertson Smith, resulting from Smith's articles for this same encyclopedia, Lindsay ably defended Smith (1877–81). In the *Cambridge Modern History* Lindsay wrote the chapter on "Luther" in Vol. II. He also wrote for the *Cambridge Mediaeval History* Vol. I, the article on "The Triumph of Christianity," and in the *Cambridge History of English Literature* the article on "Englishmen and the Classical Renascence." He also wrote an appraisal of the personality and achievement of George Buchanan in the *Glasgow Quartercentenary Studies* (1906). In addition to his administrative and literary efforts, Lindsay was active in the social application of Christian truth and often worked with underprivileged parsons and parishes and very early championed the claims of labor and labor leaders.

BIBLIOGRAPHY: *Glasgow Herald*, Dec. 8, 1914; Janet Ross, *The Fourth Generation*, 1912.

[Sup.] RAYMOND W. ALBRIGHT.

LIPPE: A free city since 1918, Lippe was annexed to Westphalia after World War II. Its population increased by refugees (*q.v.*), there were 269,151 inhabitants in 1950. Of these 33,765 were Roman Catholics and 224,946 members of the Evangelical Church of Lippe. A provincial church council was established in 1918, and in 1931 a new constitution was adopted. During the conflict with National Socialism Lippe was one of the so-called "intact churches" and assisted the Confessing Church (see GERMANY, I) in other provinces by examining its candidates for the ministry and receiving persecuted clergymen. Lippe is represented in the Reformed League (*q.v.*). The Jehovah's Witnesses (*q.v.*) were active there since World War II.

BIBLIOGRAPHY: W. Butterweck, *Die Geschichte der Lippischen Landeskirche*, 1926; H. Kiewning, *Lippische Geschichte*, 1942.

[Sup.] WILHELM NEUSER.

LITANY: See LITANY, Vol. VI. In liturgical churches a highly standardized form of prayer. Elsewhere the litany assumes various forms, most of them simple, such as prayers of Confession, Thanksgiving, and Supplication, for the Nation, World Peace, World Missions, etc. The minister leads in a number of brief petitions or supplications, ordered with care, after each of which the people unite in an appropriate response, still shorter, such as "Lord, have mercy upon us." Psychologically the effect depends partly on prose rhythm, which tends to draw everyone into the atmosphere of devotion, and to keep attention directed Godward. The value depends much on the skill and care of the minister in selecting or preparing a litany suitable to the occasion, and in leading the people clearly but inconspicuously. He should keep away from vast, abstract subjects, being careful to choose matters close to the interests and needs of those present, in each case selecting a response already familiar, and then making clear the exact words. Such a litany lends itself admirably to the needs of a special service. For an example see in the *Methodist Hymnal* the Ritual for the Administration of the Lord's Supper. [Sup.] ANDREW W. BLACKWOOD.

LITERATURE, RELIGION AND. See RELIGION AND LITERATURE.

LITHUANIA: The history of Lithuania since 1910 was parallel to that of its Baltic neighbors, Latvia (*q.v.*) and Estonia (*q.v.*). After 120 years of subjection to Russia, the country was occupied by Germany during World War I and was declared independent in 1918. A short period of swift recovery and internal development followed. In 1940, during World War II, Lithuania was occupied by Russian armies, a year later the Russians were driven out by advancing German armies, and in 1944 Russia regained control of the country, which was quickly absorbed into the Soviet Union and brought under the influence of communism (*q.v.*). Resistance was overcome by violence and mass deportations.

In a population, in 1940, of 3,000,000, there were 2,167,160 Roman Catholics, 50,993 Eastern Orthodox, 60,000 Reformed, 56,000 Lutherans, 1,000 Baptists. Although the churches suffered severe deprivations under German occupation, these were not comparable to the hostility and persecution encountered under Soviet rule, especially after 1944. Bishops and other high church officials were removed from office and, for the most part, deported or slain. Many priests and ministers were similarly disposed of. Virtually all church property was confiscated, many churches were closed, religious instruction in public schools was forbidden, and the publication of religious literature was prohibited. The survival of the churches, and even of the Christian faith, was seriously threatened.

BIBLIOGRAPHY: Constantine R. Jurgela, *History of the Lithuanian Nation*, 1948; Clarence Manning, *The Forgotten Republics*, 1952; *Lithuanian Bulletin*, published by the Lithuanian American Information Center, New York, since 1943.

[Sup. to RUSSIA.] THEODORE G. TAPPERT.

LITHUANIAN NATIONAL REFORMED CHURCH: Organized 1914 by Lithuanian (see LITHUANIA) immigrants in Scranton, Pa., the church represents a development parallel to that of the Polish National Catholic Church (*q.v.*). There were 5672 members in three congregations in 1951.

LITTLE SISTERS OF THE POOR: A religious community of Roman Catholic nuns, dedicated to work among the aged poor, was established in France in 1839. They came to

the United States in 1868. Their number has grown rapidly on both sides of the ocean. By 1950 there were over nine hundred professed sisters doing charitable work in thirteen large metropolitan cities throughout the United States.

BIBLIOGRAPHY: Theodore Roemer, *The Catholic Church in the United States*, 1950.

[Sup.] GILBERT L. ODDO.

LITURGICAL MOVEMENT: For two generations most communions have sought to improve their ways of worship, including architecture, vestments, music, ceremonial, etc. The origins of the movement have varied with each body. Usually they include the desire for more orderly forms; the discovery, or rediscovery, of old liturgical forms; a new awareness of such treasures in the ancient church, especially in the East; and the development of new forms. The movement has varied according to the doctrines and traditions of the various groups. In the Anglican Church there has been a consolidation and extension of the results from the ritualistic movement, in the latter stages of the Oxford Movement. In certain branches of this body there has been revision of the Book of Common Prayer. Two tendencies now appear in the more liturgical sections of Anglicanism: one, a movement toward larger simplicity, and correctness according to strict Anglican standards; the other, a movement in the direction of Roman practice, notably in externals. Lutheran churches the world over have been giving renewed attention to worship. In the U.S.A. the movement began about 1860, resulting in a liturgy historically Lutheran and western in character. This liturgy has recently been revised to meet the needs of Lutherans with varied European backgrounds, and to take account of findings from ecumenical studies. There has been much concern about the place of worship, music, and the use of the liturgy.

In Presbyterian and Reformed churches changes have been noteworthy, with a growing sense of the need for reform, and earnest practical efforts. These bodies now have service books and other guides for worship, public and occasional, the most marked improvement being in the structure of the services, and the quality of the prayers. In details of worship, and in externals, these churches still differ much from the Lutherans. In the Roman Church since 1900 there has been a new emphasis on liturgy, seeking conformity to the highest standards of church art, music, and the rubrics, according to authority. There has been an effort to educate the laity to understand and follow the Mass, resulting in fewer "private prayers at Mass," the development in places of the "Dialogue Mass," the more frequent use of hymns in church, and increased discussion about the propriety of using the vernacular.

Among evangelical churches certain results appear. Slowly the movement is being brought into relation with the rest of church life. With difference of degree in various communions, there is a new understanding of the history and theory of worship. Worship itself has also been affected, becoming more social and responsive, and less a "one-man performance." Preaching is being related to the whole worship, an important but not the dominating factor. Congregations show a larger element of devotion, both corporate and personal. Historic prayers, collects, and litanies have a wider use. There is more of form and color, with less of the former casualness and crudity. Still more important, there is a growing sense of unity with the church of the past; a renewed understanding of the Eucharist as the central service of the entire church; a sense of the importance of Holy Scripture and of public prayer. There is also a growing appreciation of contemporary churches, in the ecumenical movement. All the while the churches have allowed for Christian liberty. They have not imposed newer forms, but have commended them. As local churches enter upon the pursuit of these ideals, churches become the proving ground of the liturgical movement.

GEORGE R. SELZER.

LITURGICAL WORSHIP, RECENT TRENDS IN: The revival of liturgical worship in our times is a general phenomenon, not confined to single denominations; however, the fact that it originated simultaneously or successively in ecclesiastical bodies committed to diverse historical and theological traditions, demands that we study modern liturgical trends as they are manifested in the main "families" of the Christian Church.

The revival of interest in liturgical worship within the Roman Church has its origins in the nineteenth century, when Dom Guéranger (1805–77), abbot of the Benedictine monastery of Solesmes, France, advocated a return to the Roman usage in its purity, with a view to purging the worship of the French churches from Gallican survivals and local peculiarities. The movement of liturgical renovation commended itself to other Benedictine monasteries, and the abbeys of Beuron and Maria Laach in Germany, Maredsous, le Mont-César (Louvain), and Saint André lez Bruges in Belgium, became very active centers of liturgical studies, together with the Augustinian abbey of Klosterneuburg in Austria. The movement met with considerable approval on the part of the papacy, especially under Pius X (*q.v.*), who recommended a wholesale return to Gregorian plain chant, and set rules for a limited use of choral polyphony and instrumental music in liturgical services (*Motu proprio* [*q.v.*] *"Tra le sollecitudini,"* 1903). By his order, a revision of the breviary (*q.v.*), and of the rubrics of the calendar was prepared, in order to restore the full perspective of the Chris-

tian year, which had become obscured by the feasts of the saints taking precedence over the office and mass of the day. Since this reformation, which became effective in 1911, new offices were added, such as those of the Holy Family, of the Kingship of Christ, or of the Queenship of Mary, without, however, altering substantially the pattern of the liturgical year-cycle. Encouraged as they were by the pope's approval, Roman Catholic liturgists, among whom Mgr. Duchesne, Dom Cabrol, Dom Morin, and Mgr. (later Cardinal) Mercati, concentrated primarily on searching and editing early liturgical material, with a view to directing the restoration of the ritual in accordance with tradition, and to controlling further developments. In Rome, the Pontificia Accademia Liturgica and its official paper, the *Ephemerides Liturgicae,* assumed the task of centralizing the efforts of individual scholars. In Milan, researches in Ambrosian liturgy (*q.v.*) were published in the *Archivio Ambrosiano* and the periodical *Ambrosius.* Various conventions were held under the auspices of the hierarchy, such as the "Liturgical Weeks" of Chicago (since 1940). In the field of liturgical arts, the monks of Solesmes continue to lead the revival of Gregorian plain chant, together with the scholars of the Pontifical Institute of Sacred Music in Rome. The researches of the late Mgr. Wilpert and of the members of the Pontifical Institute of Christian Archaeology provide a scientific basis for the renewal of sacred architecture in line with early tradition, as well as for the decoration of church buildings, liturgical utensils and vestments. After the vogue of romanticism for Gothic architecture, Roman Catholics are regaining some appreciation of the primitive Christian basilicas and of the Romanesque churches. The necessities of postwar reconstruction also prompt the architects to find new materials and new modes of expression. The conventional style of decoration initiated at Beuron during the first quarter of the century contrasts with the modern paintings, sketches and theories of the late Father Couturier, a French Dominican, and the material published in the periodical *Art Sacré.* The publication of various missals and office books in vernacular, such as those edited recently by the Abbey of Saint André lez Bruges and by secular publishing houses in Belgium, France, and Germany, were, and continue to be, instrumental in insuring a better participation of the faithful in the liturgy, after the wish of Pius X. To achieve the same goal, several ordinaries have prescribed the public reading of the Epistle and Gospel of the Mass in vernacular, after the priest has recited them in Latin at the altar. Some bishops authorize the practice of so-called "Messes dialoguées," in which the congregation publicly recites the responses and prayers which the altar boy used to recite in their name. The abbeys of Maria Laach and Klosterneuburg and, more recently, a group of French Dominicans editing the periodical *La Maison Dieu,* strive toward a better integration of the liturgy in the life of the community or of the parish. Some innovations by enthusiastic supporters of the liturgical movement were recently viewed in Rome with disfavor. Pius XII (*q.v.*), upon reception of a memorandum by Mgr. Groeber, archbishop of Freiburg i.Br., condemned the opinions of those who consider the actual communion of the faithful as being of the very essence of the Mass, advocate the replacement of the Roman altar by a simple table and the substitution of vernaculars for Latin in the liturgy, or call for the elimination of lessons from the Old Testament, and reject the use of black vestments in the liturgy of Good Friday and in the Mass and office for the dead (Encyclical *Mediator Dei,* Nov. 20, 1947).

It would be little to the point to speak of a liturgical revival within the Eastern Churches (see EASTERN ORTHODOX CHURCHES) which, as a whole, have never experienced any noticeable letdown of their liturgical institutions. However, the drastic political changes which took place in the Near and Middle East as a consequence of two world wars, and the subsequent emigration of many Eastern Christians to Western Europe and to America, have caused Roman and Protestant Christians to become better acquainted with the traditions and forms of Eastern liturgical worship. The development of Uniate Churches (*q.v.*) in the bosom of the Roman communion has given rise to the creation of various institutes for the study of Eastern liturgies, such as the *Pontifical Oriental Institute* in Rome, the abbey of Grottaferrata in the Albine hills, the priory of Amay-Chèvetogne in Belgium, the abbey of St. Procopius at Lisle, Ill., and, with a lesser academic orientation, the seminaries and colleges for the formation of uniate clergy, often staffed by members of western religious orders, who were allowed to transfer to the Byzantine and other Eastern rites.

The Anglican Church as a whole is experiencing a liturgical revival which is by no means confined to the wing of the High Church, sometimes described as Anglo-Catholic. The movement has its roots in the historical study of ancient Western liturgies, especially of the Gallican liturgies (*q.v.*) and their Celtic varieties such as the Sarum usage, as well as in a theological reappraisal of what constitutes specific Christian worship. Scholars like the late Gregory Dix, monk of Nashdom Abbey, and Walter Lowrie (*q.v.*), who, while a student and a chaplain of the American Church in Rome, took a lively interest in Christian art and archaeology, recognize the fact that, in spite of the actual arrangement of the Prayer Book, with its orders for Morning and Evening Prayer, and its order for Holy Communion, the Eucharist, and not the office and its derivatives, is the act of Chris-

tian worship par excellence, in its threefold aspect of proclamation of the *Kerygma,* of sacrifice, and of communion. It is therefore indispensable to go back beyond the superficial "Protestantism" of the Anglican liturgy, which belongs essentially in the Catholic tradition of the Eastern and Western Churches. The sacrificial aspect of the Eucharist has been stressed recently by W. N. Pittenger in terms deemed excessive and sharply criticised by W. Lowrie.

European Lutheranism, especially in the Scandinavian countries, has engaged in a similar recovery of early liturgical traditions, in a revaluation of the use which Luther made of the Roman liturgy, and in the study of the successive transformations or alterations of early Lutheran worship in the various national churches. On these bases, American Lutherans are rebuilding their own liturgy, a task made necessary by the breakdown of liturgical traditions in frontier days. Thus the various synods of the Evangelical Lutheran Synodical Conference have completed the publication of the agenda, the lectionary, and the liturgy, in the course of the 1940's.

It can be said that, as a whole, the actual renewal of interest in liturgical matters in some Reformed, Presbyterian, or free Churches, is chiefly pragmatic. The problem is less to restore severed connections with Christian antiquity, than to build anew, by combining elements of the Genevan or Scottish orders with suitable materials eclectically borrowed from orders and liturgical books of other churches. Thus the last edition of the Book of Common Worship of the Presbyterian Church in the U.S.A. has multiplied the orders for the celebration of the Lord's Supper, and prayers in form of litanies. Religious groups like the Iona Community in Scotland, or similar communities in France and in Switzerland, although loosely connected with the historical churches from which they draw their members, are particularly eager to restore forms of common worship which might be properly called liturgical, even though no very definite result was achieved thus far.

New or supplementary articles on liturgical matters had to be prepared for the present encyclopedia, partly because of omissions or insufficient treatment in the original volumes, partly because of new elements brought to light in the course of recent liturgical developments. The following titles refer to the evolution of the liturgy as a whole and to some of its historical varieties: Ambrosian Liturgy; Byzantine Rite; Gallican Liturgies; Liturgical Movement; Lyons, Liturgy of. See also Uniate Churches. Various aspects of Eucharistic worship are studied in the articles Benediction of the Blessed Sacrament; Eucharist; Exposition of the Blessed Sacrament; Reservation of the Sacrament; Votive Mass, Votive Office. On single liturgical prayers or parts of the ritual, see Anamnesis; Antidoron; Benedictus; Cheroubikon; Cross, Sign of the; Ite Missa Est; Nunc Dimittis; Sanctus; Te Deum. On liturgical books, see Anthologion; Antiphonary: Breviary; Rituale Romanum; Sacramentary. On liturgical furniture, utensils and vestments, see Asterisk; Chasuble; Ciborium; Colors, Liturgical; Diakonikon; Flabellum; Ostensorium; Pall; Prothesis; Purificator; Reliquaries; Reredos; Rood Screen; Sedia Gestatoria; Tabernacle.

Bibliography: Sources and general works: *Dictionnaire d'archéologie chrétienne et de liturgie,* 1907–53; *Liturgia, Encyclopédie populaire des connaissances liturgiques,* 1947; K. Mohlberg, *Ziele und Aufgaben der Liturgie-geschichtlichen Forschung,* 1919. Roman Catholic works on the Western liturgies: P. Guéranger, *Institutiones liturgicae,* 1878–85; F. Cabrol and H. Leclercq, *Monumenta ecclesiae liturgica,* 1900–2; L. Duchesne, *Christian worship, its Origin and Evolution,* 1903; F. J. Moreau, *Les liturgies eucharistiques,* 1924; F. Cabrol, *The Prayer of the Early Christians,* 1930, and *Liturgical Prayer, its History and Spirit,* 1932; V. Michel, *The Liturgy of the Church according to the Roman Rite,* 1937; O. Rousseau, *Histoire du mouvement liturgique depuis le début du XIXe siècle jusqu'au pontificat de Pie X,* 1945; E. Fei, "Il movimento liturgico negli Stati Uniti", *Ephemerides liturgicae,* 60 (1947) pp. 100–106; see also E. B. Koenker, *The Liturgical Renaissance in the Roman Catholic Church,* 1954 (a Protestant appraisal). Works on the Eastern liturgies: E. Rahmani, *Les liturgies orientales et occidentales étudiées séparément et comparées entre elles,* 1929; S. Salaville, *An Introduction to the Study of Eastern Liturgies,* 1938; A. Baumstark, *Liturgie comparée,* 1939. Anglican liturgical studies: R. C. West, *Western liturgies,* 1938; G. Dix, *The Shape of the Liturgy,* 1945; W. N. Pittenger, *The Christian Sacrifice,* 1951; W. Lowrie, *Action in the Liturgy,* 1953. Protestant liturgical studies, Lutheran: Yngve Brilioth, *Eucharistic Faith and Practice,* 1930; L. D. Reed, *The Lutheran Liturgy,* 1947; German Evangelical: P. Graff, *Geschichte der Aufloesung der alten gottesdienstlichen Formen in der Evangelischen Kirche Deutschlands,* 1937–39; Presbyterian, Reformed and free Churches: D. H. Hislop, *Our heritage in Christian Worship,* 1935; N. Micklem, *Christian worship,* 1936; W. D. Maxwell, *An Outline of Christian Worship,* 1936, and *Concerning Worship,* 1948; Scott F. Brenner, *The Way of Worship,* 1944.

Georges A. Barrois.

LIVING CHURCH, THE. See Russian Orthodox Church.

LIVING GOD, CHURCH OF THE. See Church (Churches) of God.

LOBBYING. See Political Action, The Churches and.

LOCKE, JOHN. See Empiricism.

LODS, ADOLPHE: French biblical scholar; b. at Courbevoie, Aug. 17, 1867; d. at Paris, Mar. 10, 1948. He studied at Sorbonne; universities of Paris (Th.B., 1890; Lic.Th., 1892); Berlin; and Marburg. Ordained in 1892, he served as professor of Hebrew, Faculty of Protestant Theology, University of Paris (1893–1906); professor of Hebrew language and literature, Sorbonne (1906–37). His works include: *La Palestine dans l'histoire ancienne* (1921); *Les prophètes d'Israël et les débuts du judaisme* (1935); *La Religion d'Israël* (1939).

Elmer E. Flack.

LOETSCHER, FREDERICK WILLIAM: Presbyterian; b. in Dubuque, Ia., May 15, 1875. He studied at Princeton University (A.B., 1896; Ph.D., 1906), Princeton Theological Seminary, and the universities of Berlin and Strassburg. He was pastor of Oxford Presbyterian Church, Philadelphia (1907–10); instructor in church history (1903–7), professor of homiletics (1910–13), and of church history (1913–45), Princeton Seminary; and professor of church history, Temple University (1945–51). He was editor of *The Journal of the Presbyterian Historical Society* (1912–42); secretary of the American Society of Church History, editor of its *Papers* (1918–33), and its president (1934); and a departmental editor of *Collier's Encyclopedia* (1950). His writings include a monograph on Schwenckfeld, sermons, addresses, and articles in historical and theological publications.

LOETSCHER, LEFFERTS AUGUSTINE: B. July 24, 1904, at Dubuque, Iowa. He studied at the Lawrenceville School (1918–21); Princeton University (A.B., 1925); Princeton Theological Seminary (Th.B., 1928; Th.M., 1929); and the University of Pennsylvania (M.A., 1932; Ph.D., 1943). After serving in the pastorate he came in 1941 to the faculty of Princeton Theological Seminary where he is now professor of American church history. He is the author of: *A Brief History of the Presbyterians* (1938); *The Broadening Church: A Study of Theological Issues in the Presbyterian Church Since 1869* (1954); and is editor-in-chief of the supplementary volumes of *The New Schaff-Herzog Encyclopedia of Religious Knowledge.*

LOEWENICH, WALTHER v.: Lutheran; b. at Nuremberg, March 3, 1903. He studied at Erlangen, Tuebingen, Goettingen and Muenster. He has taught church history at Erlangen since 1931. He was a student of Karl Barth, P. Althaus, and E. Hirsch and has a continuing interest in Luther research, Catholicism, the history of exegesis, and the problem of humanism and Christianity. Among his publications are: *Luthers Theologia crucis* (1929; 3rd ed., 1939); *Das Johannesverstaendnis im 2. Jahrhundert* (1932); *Luther und das johanneische Christentum* (1935); *Johanneisches Denken* (1936); *Die Geschichte der Kirche* (1938; 3rd ed., 1948); *Was heisst Offenbarung?* (1938); *Vom Abendmahl Christi* (1938); *Paulus* (1940; 2nd ed., 1949); *Die Stunde der goettlichen Heimsuchung* (1946); *Der Mensch im Lichte der Passionsgeschichte* (1947); *Luthers evangelische Botschaft* (2nd ed., 1948); *Augustin und das christliche Geschichtsdenken* (1947); *Menschsein und Christsein bei Augustin* (1947); *Der Katholizismus und wir* (1947); *Humanitas-Christianitas* (1948); *Der Weg des Evangeliums durch die Welt* (1949). His most recent contribution is *Die Aufgabe des Protestantismus in der geistigen Situation der Gegenwart* (1952).

RAYMOND W. ALBRIGHT.

LOFTHOUSE, WILLIAM FREDERICK: Methodist; b. Sept. 6, 1871, South Norwood, Surrey. Educated at Trinity College, Oxford; he taught in Methodist colleges (1896–1901); was minister in Bradford (1901–04); tutor in Old Testament, Handworth College, Birmingham (1904–25); principal (1925–40). He was president of the Wesleyan Methodist Conference (1929–30). He has written: *Ethics and Atonement* (1906); *Altar, Cross and Community* (1921); *The Father and the Son* (1934); *Christianity in the Social State* (1936); together with numerous books on Old Testament themes.

F. W. DILLISTONE.

LOISY, ALFRED: B. at Ambrières, France, Feb. 28, 1857; d. in Paris, June 6, 1940. He studied at the seminary of Châlons and at the Institut Catholique, Paris, and was ordained to the priesthood in 1879. He taught exegesis and Hebrew at the Institut Catholique, from which his modernist inclinations caused him to resign (1894). After his excommunication from Rome (1908), he was appointed to a professorship at the Collège de France (1909). His most characteristic writings are: *L'Evangile et l'Eglise* (1903); *Le quatrième Evangile* (1903); *Les Evangiles Synoptiques* (1907–8); followed by commentaries on various books of the New Testament: *Les mystères païens et le mystère chrétien* (1919); *Religion et humanité* (1926); *Les origines du Nouveau Testament* (1936). His autobiographical writings, *Choses passées* (1913), and *Mémoires pour servir à l'histoire religieuse de notre temps* (1930–31), are of capital importance for the history of Modernism in France.

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GEORGES A. BARROIS.

LONG, RALPH HERMAN: Lutheran; b. Dec. 3, 1882, at Loudonville, O.; d. Feb. 19, 1948. He was educated at Capital University, Columbus, O.; Evangelical Lutheran Seminary, Columbus, O. (1909); and the University of Pittsburgh (1925). Ordained in 1909, he served Lutheran parishes in Newton Falls-Warren, O. (1909–13); Coraopolis, Pa. (1913–21); and St. Paul's, Pittsburgh (1921–27). He was the stewardship secretary of the Evangelical Lutheran Joint Synod of Ohio (1927–30), and the executive director of the National Lutheran Council (1930–48). RAYMOND W. ALBRIGHT.

LORD'S DAY ALLIANCE: Organized, as the American Sabbath Union, in Foundry Methodist Church, Washington, D. C., December, 1888, by delegates chosen from six religious

bodies: Baptist (Northern), Methodist Episcopal, Presbyterian, U. S. A. and U. S., Reformed Church in America, and United Presbyterian. The objective is to defend and preserve the Christian Sabbath as a time set apart for rest, worship, religious education, and the service of God. The Alliance seeks to abolish unnecessary work and commercial abuses on Sunday.

Besides the original organizing bodies, the Alliance is the agency of Southern Baptist; Brethren; United Brethren in Christ; Congregational-Christian; Church of God, General Eldership; Church of God, New Dunkers; Disciples of Christ; Moravian; Cumberland Presbyterian; Christian Reformed; Evangelical and Reformed; Protestant Episcopal; Reformed Episcopal churches. HARRY L. BOWLBY.

LORD'S PRAYER, THE (IN WORSHIP): Originally intended as a guide for private devotions, not as a form of set words, this prayer has become a part of public worship in almost every branch of the church. The prayer may come early in the service, but more fitly later on, perhaps at the close of the pastoral prayer, if the order calls for that exercise. In the fifth petition many follow the King James Version and say "debts"; others, following an earlier English version, use "trespasses." Beginning with family worship after breakfast, the same persons may join in repeating the Lord's Prayer six or eight times on Sunday. The writer has heard this prayer repeated in the same service three times, at almost incredible speed, the leader reciting the first half and the people the other. Probably we use these words too often, and carelessly, so that childlike people attach to them magic power, apart from the meaning. To guard against "vain repetitions" the leader may call for this prayer less frequently, and school people to repeat it deliberately, stressing the important words. In private he can repeat the words aloud, and watch the prose rhythm. If the words do not flow gently, the rhythm is wrong. According to psychology, when the heart is moved, words flow. Also in communicants' classes he can train boys and girls in the meaning and use of this prayer, as a vital part of worship. Once in every pastorate he can have a series of nine sermons, one about the prayer as a whole, one about each petition, and one about the doxology.

[Sup.] ANDREW W. BLACKWOOD.

LORD'S PRAYER, THE (TEXT OF): As was undoubtedly the case with most of Jesus' teaching (see GOSPEL AND GOSPELS), the Lord's Prayer seems to have been given to the disciples originally in Aramaic. Both the Matthean and the Lucan forms of the prayer, when put into Aramaic, exhibit end-rhyme—a circumstance not likely to occur accidentally. The probability that such rhyme was intentional is strengthened by the fact that many early synagogal prayers exhibit this same characteristic; e.g., the famous Shemone 'Esre, or "Eighteen" prayers, in their earliest form (the so-called Palestinian recension discovered by Schechter in the Geniza at Cairo) dating from the end of the first Christian century, as well as the piyyutim (synagogal hymns) of the early Middle Ages. (See K. G. Kuhn, *Achtzehngebet und Vaterunser und der Reim,* 1950.)

Perhaps the most interesting variant reading in the text of the Lucan form of the Lord's Prayer, which in general is shorter than the Matthean form, is in the second petition (Luke 11:2): "Thy Holy Spirit come upon us and cleanse us." This, or something very similar, is found in two minuscule Greek manuscripts (162, 700) and was quoted thus by Gregory of Nyssa (A.D. 395) and Maximus of Turin (*ca.* 450). According to Tertullian, at the middle of the second century Marcion apparently replaced the first petition by this one. Although Blass (*Evang. sec. Lucam* [1897], pp. xlii f.), Harnack (*SBA* [1904], pp. 195–208) and Streeter (*The Four Gospels* [1924], p. 277) were inclined to regard the petition for the Holy Spirit as original in Luke, it is altogether likely that the variant form is a liturgical adaptation of the original form of the Lord's Prayer used perhaps when celebrating the rite of baptism or of the laying on of hands. Furthermore, the cleansing descent of the Holy Spirit is so definitely a Christian, ecclesiastical concept that one cannot understand why, if it were original in the prayer, it should have been supplanted in the overwhelming majority of witnesses by a concept originally much more Jewish in its piety ("thy kingdom come").

In number 53 of the English "Parliamentary Papers" for 1903, it was decided that in future printings of the Anglican Prayer Book the position of the comma be changed from "Thy will be done on earth, as it is in heaven," to "Thy will be done, on earth as it is in heaven" (reported by Nestle, in *ZNTW,* Vol. VI [1905], pp. 107 f.). According to this punctuation, which follows Westcott and Hort's strophic arrangement of the Greek text and was adopted by the RSV, the qualifying phrase, "on earth as it is in heaven," is to be taken with each of the three preceding petitions, thus considerably enhancing their suggestiveness.

The meaning of the word *epiousion* (the only adjective in the entire prayer) in the fourth petition is difficult to ascertain. Part of the difficulty arises from the fact that it has never been found, with one exception, in any context other than those pertaining to the Lord's Prayer. Furthermore, the one exception, a fragmentary Greek papyrus of a householder's account book listing the purchase of provisions

(published by Sayce in W. M. Flinders Petrie, *Hawara, Biahmu, and Arsinoe* [1889], p. 34), throws very little light on its precise meaning. Depending partly on the presumed derivation of the word, the phrase in which it appears has been taken to mean, "our daily bread," "our bread for the morrow," "the bread which we need," or simply "our next bread." (For bibliography, see W. Bauer's *Woerterbuch, s.v.,* and Kittel's *Theologisches Woerterbuch,* Vol. II, pp. 587 ff.).

Is the verb in the fifth petition (Matt. 6:12) "as we forgive" (AV) or "as we have forgiven" (RSV)? The latter translates the aorist form of the Greek verb which is found in the two earliest vellum Greek manuscripts (Codex Vaticanus and the original scribe of Codex Sinaiticus). On the other hand, many early versions support the present tense of the verb, which is found in later Greek manuscripts followed by the AV translators, namely the Old Latin, Jerome's Vulgate, both the Sahidic and Bohairic forms of the Coptic, the Gothic, the Armenian, the oldest manuscript of the Old Georgian, and the Ethiopic. Most important of all, the Curetonian Syriac manuscript, which is thought to preserve a very old form of the text, perhaps second century, reads, "And forgive us our debts, so that we also may forgive our debtors" (Burkitt's translation). Although most scholars believe that codices Vaticanus and Sinaiticus preserve, on the whole, the purest form of the text of the New Testament (the Alexandrian), it may be that in this instance the past tense, "as we have forgiven," represents a learned and sophisticated refinement introduced into the Lord's Prayer at Alexandria.

The evidence of the manuscripts shows clearly that the original form of the Lord's Prayer closed with the petition for deliverance. At a very early date, however, the concluding doxology, patterned apparently upon I Chron. 29:11–13, was added as an appropriate liturgical close. Thus the prayer now begins and ends on the thought of the sovereignty and glory of God.

See also ROTAS-SATOR SQUARE.

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[Sup.] BRUCE M. METZGER.

LORD'S SUPPER, ADMINISTERING THE: During our century, controversies about the Lord's Supper have largely died away. Church leaders still differ about its meaning. Many look on it as a mystery, which they cannot fathom. Practically all agree about its primacy, as the most important part of Christian worship, and earth's nearest approach to heaven. They call on pastors and churches to make the Lord's Supper as meaningful and memorable as in the apostolic church. In detail customs differ among the various churches; in general, the following ideals hold among Protestants: (1) A celebration. At the Holy Communion we commemorate the death of our Lord, but as one now alive forevermore. Wherefore we rejoice. (2) A gradual approach. Instead of coming to the Lord's Supper immediately, the service leads up to this climactic act, according to the ways redeemed sinners respond to God's grace. (3) A Communion meditation. If the service includes a sermon it does not run long, or seem heavy. The occasion calls for a thoughtful, heart-warming meditation, about some aspect of the Communion, or about the Person of the Redeemer (e.g., John 15:15). (4) The presence of Christ. Opinions differ about the way he makes himself known. All agree that he uses the Eucharist as a means of grace, to induce communion with him. (5) The response of loving hearts. Their feelings include a sense of unworthiness, gratitude for redemption, and glad acceptance of transforming grace. (6) Invocation of the Holy Spirit. Here comes the climax of the hour on the mountaintop. In words full of majesty and awe, the officiant invokes the power of the Holy Spirit in using the bread and the cup to body forth the wonders of redeeming grace. (7) Communion with Christ. Partly in silence, or with gentle music from the organ, the worshiper holds fellowship with the Lord, and with saints, including those who have gone home to God. (8) Dedication of self. Towards the end of the hour everyone gives himself anew into the keeping of hands that were pierced, and vows to engage in the

service of the Kingdom. (9) Assurance and hope. The service ends with a note of triumph. If feasible, those who have communed may depart from the sanctuary in silence.

Customs differ about the frequency of Communion. Ideally, many think with Calvin we should follow the apostolic church in observing Communion every Lord's day. Many, like him, have compromised on once a month, not always at the same hour of the day. Special services of the sort on Christmas, Maundy Thursday, and other high days are increasingly common. Almost every pastor stands ready to administer this sacrament to sick, or shut-in friends. Communion on the evening before a marriage has become fairly common. All sorts of churches are becoming like liturgical bodies that believe in frequent Communion. This involves the possibility of its becoming only a form. The facts call for special training in communicants' classes, pastoral work, personal counseling, and sermons about the meaning of the Supper. Some churches hold special preparatory services on Wednesday, Thursday, and Friday evenings prior to a quarterly communion day. No program for stressing the Lord's Supper will become complete until every divinity school provides much practical training in liturgics.

ANDREW W. BLACKWOOD.

LOSSKY, NICHOLAS O.: Eastern Orthodox; b. at Kreslavka, Russia, Dec. 6, 1870. He studied in the Imperial University of St. Petersburg, where subsequently he was a professor of philosophy until 1921. In 1922 he was exiled from Russia by the Soviet government, and lived in Prague until 1942; from 1942 to 1945 he was a professor of philosophy at Bratislava University, Slovakia. He then became professor of philosophy at the Russian Theological Seminary in New York. His main works (mostly translated from Russian) are: *Die Grundlehren der Psychologie vom Standpunkte des Voluntarismus* (1905); *The Intuitive Basis of Knowledge* (1919; first Russian ed. 1906); *Logic* (in Russian, 1922; in German, *Handbuch der Logik*, 1927); *The World as an Organic Whole* (1928); *Freedom of Will* (1932); *Value and Existence—God and the Kingdom of God as the basis of Values* (1935); *Sensory, Intellectual and Mystical Intuition* (in Russian, 1938; in English, in five booklets, 1934–38); *God and World Evil* (in Russian, 1940); *Dostoevsky and his Christian World Conception* (in Slovak, 1945); *Les conditions de la morale absolue* (1948); *History of Russian Philosophy* (1951).

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LOST TRIBES, THE TEN. See TEN LOST TRIBES, THE.

LOS VON ROM: The continuing movement "away from Rome" had a profound effect on Christianity in Austria (*q.v.*). Although political factors—accession of Burgenland in 1921 with 40,000 Protestants, and the influx of 80,000 Protestant refugees (*q.v.*) after 1945—played a part, conversions from Roman Catholicism accounted even more for the increase in Austrian Protestantism from 107,471 souls in 1900 to 411,-872 in 1950. New congregations were established to care for the larger number; of the 141 congregations in Austria (1951), 66 were founded since 1900. The Evangelical Union (see EVANGELISCHER BUND) contributed to the conversions.

In Czechoslovakia, too, there was a strong movement away from Rome after World War I. Of the 1,500,000 who left the Roman Catholic Church, about 1,000,000 joined the anti-papal Czechoslovak Church (see CZECHOSLOVAKIA).

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[Sup.] BERNHARD H. ZIMMERMANN.

LOURDES: Town in the department of Hautes Pyrennes, France, where between Feb. 11 and July 16, 1858, the Blessed Virgin is related to have appeared on eighteen separate occasions to a peasant girl, Bernadette Soubirous, known since her canonization on Dec. 8, 1933, as St. Bernadette.

Over a million pilgrims a year visit the place as a shrine to Mary. Thousands of cures have been reported, many certified as miraculous. As a result of all this, universal devotion to Mary under the title of Our Lady of Lourdes has been accorded her by Roman Catholics throughout the world.

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[Sup.] THOMAS J. MCCARTHY.

LOVE: There are two words in the New Testament which are translated love: *agapan* and *philein*. The love of desire, self-seeking, *eran*, does not occur. The characteristic New Testament word is *agapan* (noun, *agape*); *philein* is much less frequent. The percentage for the New Testament as a whole is twelve to one. In Paul, it is 136 to 2. *Agape* is the love that gives itself without counting the cost (I Cor. 13). The cognate noun, *philia*, friendship, occurs in the New Testament only once (Jas. 4:4), while *philos*, friend, occurs twenty-eight times, fifteen of which are in the Gospel of Luke. It is a love between equals. The love described by *philein* is more emotional than *agapan;* it depends upon the mutual congeniality of the lovers, while *agapan* does not depend on the merits of the one loved. Something like this difference should be recognized in the dialogue between Peter and Jesus (John 21:15–19). To be sure, Augustine said there was no difference

between the two words, but he was confused on the whole doctrine of Christian love, making it more like *eros* (*q.v.*) than *agape* (*q.v.*).

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[Sup.] WILLIAM DOUGLAS CHAMBERLAIN.

LOWELL INSTITUTE LECTURES: Established by the will of John Lowell, Jr., Boston merchant who died in 1836, the Institute provides for free annual public lectures in Boston. It was the founder's wish that, among others, lectures be delivered "on the historical and internal evidences in favor of Christianity," and this has been done almost annually since 1839, when the lectures began.

LOWRIE, WALTER: Episcopalian; b. in Philadelphia, April 26, 1868. He studied at Lawrenceville School, Princeton University, University of Greifswald, Germany, and at the American School of Classical Studies in Rome. He was rector of Trinity Church, Southwark, Philadelphia; Trinity, Newport, R. I., and St. Paul's American Church in Rome. He was the author of: *Doctrine of St. John* (1899); *Monuments of the Early Church* (1901); *The Church and its Organization* (1904); *Gaudium Crucis* (1908); *Problems of Church Unity* (1924); *Birth of the Divine Child* (1926); *Jesus According to St. Mark* (1929); *Religion or Faith* (1930); *Our Concern with the Theology of Crisis* (1932); *Kierkegaard* (1937); *SS. Peter and Paul in Rome* (1940); *A Short Life of Kirkegaard* (1942); *The Short Story of Jesus* (1943); *The Lord's Supper and the Liturgy* (1943); *Religion of a Scientist* (Fechner) (1945); *Essential Action in the Liturgy* (1945); *Art in the Early Church* (1947); and has translated twelve volumes of the works of Kierkegaard.

LOW SUNDAY: The English name for the Sunday after Easter, also called *Quasimodo* Sunday, from the opening words of the mass.

LOYALTY: Loyalty is faithful adherence to whatever or whomever is regarded as worthy of, or as having a right to, such adherence; such as one's word, one's husband or wife or child, one's business associate, one's sovereign or other constituted authority, one's country, to moral values, or to God. The word comes from the Latin *lex*, meaning "a law," through its adjectival form, *legalis*. From this adjective, the English language directly derived its word, "legal." In Old French, the Latin *legalis* became *loial*, or *leial*, and from this the English derived its word "leal" (now used only poetically), and both English and modern French derived the word "loyal." "Loyalty" is the abstract noun derived from that adjective. The term "fealty," which meant much the same thing but which was restricted to certain relations in feudal society, comes from the Latin, *fides*, meaning "faith."

Since social life depends so much on confidence, trust, and thus on trust-worthiness, loyalty plays an indispensable part in it and is highly regarded by thoughtful people. Probably the most dangerous result of corruption among public officials, in business dealings, and among prominent athletes is the damage done thereby to the confidence of those who trusted them, which is apt to be generalized, and thus to destroy social cohesion.

In so far as a stable social order is good in itself and the basis of the stability of other values, political loyalty may be regarded as good in itself. When, however, the character and conduct of those who wield political authority are judged to be socially, morally, spiritually harmful, a conflict of loyalties will normally arise and be acknowledged which, especially if citizens are not sufficiently loyal to an established and sufficiently proximate method of peacefully changing the personnel of the authorities, poses a painful practical, moral problem. Absolutists, of course, such as Thomas Hobbes and the modern "statists," for whom all rights and duties derive from, or have been reposed in, the state, or the sovereign, or the economic class, will deny that any such conflict and problem can properly arise. But more commonly it is recognized that, in such circumstances, loyalty to other values may, under certain more or less clearly specified conditions, require a repudiation, by armed violence if necessary, of loyalty to political authority as already constituted. Thus the authors of the American Declaration of Independence felt obligated to repudiate the authority of the British Government, to do so at the cost of bloodshed, but also to explain their reasons out of "a decent respect for the opinions of mankind."

In the history of ethical thought, loyalty has been greatly emphasized (though the term has not commonly been employed) by those who found the essence of moral good, not in the consequences of action, but in the attitude of the agent. Thus, for Immanuel Kant, virtue is the attitude of loyalty to the dictates of the Categorical Imperative, laid upon the will by the Practical Reason (see his *Metaphysics of Morals*). Josiah Royce, however, explicitly worked out an ethics of loyalty, "loyalty to loyalty" being, for him, the supreme good (see his *The World and the Individual*, and *Philosophy of Loyalty*). In his *The Problem of Christianity*, he sought to interpret Christianity as "the most highly developed religion of loyalty."

Whatever one may think of Royce's success in the latter volume, certain it is that loyalty to God, loyalty of man and of God to the cove-

nants, loyalty to the "program of Christ" and to one's fellow Christians, does play a large part in Christianity. Man was created to live in loyal, filial dependence upon God, and a repudiation of this relationship constituted the first sin, the consequences of which have brought dire results to the whole human race. God is represented as being unswervingly loyal to his covenants and as requiring a loyalty, which was not forthcoming, to them on the part of man. Christ was loyal in all things, through life and through death, to the will of God in his redemptive vocation, and upon that our hope absolutely depends. As a fruit of our freely given justification, regeneration and adoption, and as an indispensable element in the process of our sanctification, Christians are required to be loyal to Christ, to his commandments and purposes, to his church, and to our fellow Christians, in love. ANDREW K. RULE.

LOYOLA. See IGNATIUS OF LOYOLA.

LUBBERTUS, SIBRANDUS: He attended the school at Norden, next that at Bremen under Molanus; studied at Wittenberg starting on Sept. 17, 1574 (especially Hebrew under Seindlerus); at Basel, where on Aug. 7, 1577, he wrote in an *Album amicorum;* at Marburg starting July 1, 1578; at Geneva under Beza in 1580 (with whom he always kept in touch ever after); and at Heidelberg and Neustadt, under Ursinus. The latter advised him in 1583 to accept the call from Emden and to decline that from Brussels. But soon thereafter the count of East Friesland (Edzard) deposed him, because he had trouble with the Lutherans; and now Menso Alting persuaded him to go to Friesland, where he labored at Harlingen and Leeuwarden. In 1585 he became professor in the newly founded University of Franeker. In 1595 he was offered a position at Heidelberg, which he wanted to accept, because he was grieved by the low moral standards of the students, but his wife wanted to remain in Friesland, while the provincial estates also exerted great pressure on him. He was a great scholar and very eloquent. He wrote Hebrew letters for practicing that language, and he published numerous treatises. His health was good, enabling him to start work at 3 A.M. He had many quarrels with other leading Calvinists, notably Maccovius and Drusius. He was largely responsible for the fact that Vorstius was not permitted to teach at Leiden. No satisfactory biography has been written of him, chiefly because his enormous correspondence would have to be studied with great care.

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[Sup.] D. NAUTA.

LUCCOCK, HALFORD E(DWARD): Methodist; b. March 11, 1885, at Pittsburgh, Pa. He was educated at Northwestern University (A.B., 1906); Union Theological Seminary (B.D., 1909); and Columbia University (A.M., 1909). Ordained to the Methodist ministry in 1910, he served appointments at Windsor, Conn. (1910–12), and St. Andrew's Church, New Haven, Conn. (1914–16). He was an instructor at the Hartford Theological Seminary (1912–14); registrar and instructor in New Testament at Drew Theological Seminary, Madison, N. J. (1916–18); editorial secretary of the Methodist Board of Foreign Missions (1918–24); and an editor of *The Christian Advocate* (1924–28). From 1928 to 1953 he was professor of homiletics at Yale Divinity School. His books include: *Fares, Please* (1916); *The Mid-Week Service* (1916); *Five Minute Shop-Talks* (1916); *Studies in the Parables of Jesus* (1917); *The Christian Crusade for World Democracy* (1918); *The New Map of the World* (1919); *Skylines, The Haunted House and Other Sermons* (1923); (with Paul Hutchinson), *The Story of Methodism* (1926; rev. ed., 1950); *Preaching Values in New Translations of the New Testament* (1928); *Jesus and the American Mind* (1930); *Contemporary American Literature and Religion* (1934); *Christian Faith and Economic Change* (1936); *Christianity and the Individual* (1937); *The Acts of the Apostles in Present Day Preaching* (1938); *American Mirror* (1941); *In the Minister's Workshop* (1944); *Preaching Values in the Old Testament in Modern Translations* (1933); and *Social, Ethical and Religious Aspects of American Literature 1930–1940* (1940).

RAYMOND W. ALBRIGHT.

LUCIAN OF SAMOSATA:

BIBLIOGRAPHY: In 1913 there was projected a work of eight volumes (only five having been published), giving, along with English translation, perhaps the best edition of the Greek text of Lucian's writings: A. M. Harmon, *Lucian with an English Translation,* in *The Loeb Classical Library.* Of the following, cf. especially Sihler and Allinson for brief discussions of Lucian's relation to Christianity: Hardin Craig, "Dryden's Lucian," in *Classical Philology,* XVI, 1921; E. G. Sihler, *From Augustus to Augustine,* (1923), Chap. 3; F. G. Allinson, *Lucian: Satirist and Artist,* 1926; W. H. Thackaberry, "Lucian's Relation to Plato and the Post-Aristotelian Philosophers," in *University of Toronto Studies, Philological Series,* No. 9 (1930); Carl Clemen, *Lukians Schrift ueber die syrische Goettin, uebersetzt und erlaeutert,* 1938; F. W. Householder, Jr., *Literary Quotation and Allusion in Lucian,* 1941; M. Hadas, *A History of Greek Literature,* 1950.

[Sup.] JAMES M. BULMAN.

LUCIUS III: Since he was often preoccupied with the task of checking heresy and freeing the Holy Land of the Saracens and Turks, he was willing to yield in part to the demands of the German emperors. However, he was frequently blocked in this by his cardinals. At the Conference of Verona, pope and emperor agreed to

adopt severe measures against the Cathari, Waldensians, Arnoldists, etc. They laid the foundations for the Inquisition. Preparations were also made for a new crusade. See also POPES. [Sup.] ALBERT HYMA.

LUDOLPH OF SAXONY: B. in 1295; d. April 10, 1377, in the Carthusian monastery in Strasbourg. At first he joined the Dominicans but later the Carthusians in Strasbourg. He functioned as an efficient administrator in several monasteries, and at the time of his death he was highly revered for his virtuous life and his inspiring works. His name was rendered immortal by the fascinating book, *Vita Domini nostri Jesu Christi,* or *The Life of our Lord Jesus Christ.* Even before the invention of the printing press with movable type it was very widely read and copied. In 1474 appeared the first official edition, for which the original manuscript was used belonging to the Carthusians in Strasbourg. By 1880 at least eighty-eight editions of the complete work were published, and there were many partial editions. It was translated into numerous languages, and its influence was phenomenal, especially in the modern languages, such as Spanish. For example, when Ignatius Loyola was not yet able to read Latin and needed inspirational literature while recovering from an injury, he turned to this book. His life was changed to a considerable extent by this reading, which may be said of many thousands of other persons in the sixteenth century. The book was often illustrated with large and beautiful woodcuts. It had a powerful effect upon religious literature and ecclesiastical art.

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A. R. M. KIEVIETS.

LUDWIG-MISSIONSVEREIN. See EMIGRANTS AND IMMIGRANTS, MISSION WORK AMONG.

LUEBECK: The free Hansa city of Luebeck ceased being an independent state in 1937. It was then added to Prussia, but since 1945 it has belonged to Schleswig-Holstein (*q.v.*). However, the autonomy of the Evangelical Lutheran Church in Luebeck was not disturbed by these political changes.

After serious conflicts with National Socialism in the years 1933 to 1945 (see GERMANY, I), the Lutheran Church adopted a new constitution in 1948. At the head of the church is a bishop, and his surrogate is a senior elected for a term of six years. Both of these, together with a superior church council and two clergymen and three laymen elected by the synod for terms of six years, comprise the *Kirchenleitung.* The synod is made up of forty laymen elected by congregational church councils, twenty clergymen elected by the ministerium, and six laymen and three clergymen appointed by the *Kirchenleitung.* Every three years half of the members of the synod stand for re-election.

Of the 236,058 inhabitants of Luebeck, 204,176 are Lutheran. The Roman Catholic population was considerably increased by the influx of refugees (*q.v.*) and amounted in 1951 to 18,629. The rest of the population is divided among 2,741 Reformed and Free Church members, 10,440 members of sects and unchurched people, 72 Jews. The Lutheran Church has nineteen congregations, forty pastors.

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[Sup.] WILLI MARXSEN.

LUKE, GOSPEL OF. See GOSPEL AND GOSPELS.

LULLY, RAYMOND:

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LUNDENSIAN THEOLOGY: I. The Lundensian Theologians: The term is derived from the work done by a number of vigorous theologians of the present century, who have centered about the University of Lund, Sweden. Among forerunners of the movement were Nathan Söderblom, a former primate of the Church of Sweden, and Einar Billing, considered by some the ablest theologian in Swedish history. Most eminent in the present company are Gustaf Aulen and Anders Nygren, bishops in the Church of Sweden, but formerly professors at Lund; and two professors there, Ragnar Bring and Gustaf Wingren.

II. Theological Method: The historic background of this movement was the Kantian undermining of the ontological-metaphysical presuppositions of Christian theology, and Schleiermacher's consequent interpretation of religion in terms of man's feeling of dependence on God. Recognizing the same problem to which Schleiermacher addressed himself, the Lundensians affirm the validity of religious experience as God's revelation of himself and his immediate confrontation of man. The Word of God is its own authority. It must be taken seriously; and theology must interpret it in the sense in which God intends it, and not according to a preconceived philosophical or scientific position. The task and method of theology are not apologetic or speculative but scientific; that is, to set forth descriptively what a religion holds as to the way in which God and man

come into fellowship with each other. The Lundensians, notably Nygren, hold that religions fall into categories, according to their fundamental answers to this question. The study of these basic answers is called motif research. The pervasive motif of Hellenism was *eros,* man's quest for his *summum bonum.* That of Judaism was *nomos,* man's effort to find favor in the sight of God by faithful obedience to the law. But for Christianity it is God who comes to sinful man, in divine *agape.* He makes to sinful man the free and unconditioned proffer of restoration to fellowship with God. Motif research says that the specific affirmations of a religion can really be understood only in the light of its basic attitude on this point. It is in theological method, rather than in novel theological content, that the Lund theologians have made their most distinctive contribution.

III. Theology: The Lundensians themselves disavow the term "Lundensian Theology," declaring that their theology is in no sense distinctive. It is rather a fresh insistence on the evangelical view of Christianity recovered in the thought of Luther. By *agape* these theologians mean nothing different from the historic evangelical affirmation of God's free and utter self-giving grace. As to the *agape* motif Melanchthon's statement (in the *Apology*) as to justification through faith is correspondingly applicable: "It is of especial service for the clear, correct understanding of the entire Holy Scriptures, and alone shows the way to . . . right knowledge of Christ."

Correlative with the fundamental *agape* motif, there is dissent from quantitative or penal theories of the atonement. Justification is conceived in terms of free forgiveness and restoration to fellowship with God, rather than in juridical concepts. Pietistic pretensions on the part of the Christian are condemned as an attempt at works-righteousness. And Christian ethics is fulfilled not in a quest for moralistic excellence, but in participation in the body of believers which gives itself to all men in a love that "seeketh not its own." The combination of historic evangelical theology, firmly based on the Word of God, and a methodology which sets it in contrast with all other views of religion, has led the world of Christian theology to take cognizance of it. And the sense of responsibility for sharing its insights with all has made the adherents thereof eminent in ecumenical activities.

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CARL CHRISTIAN RASMUSSEN.

LUNN, ARNOLD: B. in Madras, India, on April 18, 1888. He was trained at Harrow and Balliol College, Oxford. During the war years (1939–45) he was press correspondent in the Balkans, Chile, and Peru. He has been a ski expert, an officer in many ski clubs and has written many books on the subject and also on Switzerland. Among his books of interest to students of religion are: *Roman Converts* (1924); *Things That Have Puzzled Me* (1927); *John Wesley* (1928); *The Flight from Reason* (1930); (with R. A. Knox), *Difficulties* (1932); (with C. E. M. Joad [*q.v.*]), *Is Christianity True?* (1933); *Public School Religion* (1933); *Now I See* (1933); *A Saint in the Slave Trade* (1934); (with J. B. S. Haldane [*q.v.*]), *Science and the Supernatural* (1935); *Within That City* (1936); *Communism and Socialism* (1938); *Whither Europe?* (1940); *Come What May: An Autobiography* (1940); *And the Floods Came* (1942); *The Third Day* (1945); (with G. G. Coulton), *Is the Catholic Church Anti-Social?* (1946); and *The Revolt Against Reason* (1950). RAYMOND W. ALBRIGHT.

LUTHER, MARTIN: B. in Eisleben, Germany, Nov. 10, 1483; d. there Feb. 18, 1546. His parents, Hans Luther and Margarethe Ziegler, were of upper-class peasant stock. Luther's grandfather belonged to the *Erbzinsleute,* those peasant families whose prosperity and freedom traced to their joint holdings of considerable estates with obligations only to the Elector. Since inheritance, however, passed to the youngest son, Luther's father, the eldest, sought his fortune in the flourishing copper mining region near the Harz mountains. Through industry and thrift the young couple prospered and by the time Martin, their eldest son, had finished his preparatory training for the University, the family was comparatively wealthy for that day and Hans Luther was an influential citizen of Mansfeld.

Martin's boyhood and student days were like those of any other German Catholic boy in the sixteenth century. The Latin Schools he attended at Mansfeld, Magdeburg, and Eisenach in preparation for the university were unlike modern schools in curriculum and discipline but not unique in that day. At Magdeburg, in the cathedral school conducted by the Brethren of the Common Life, he saw his first Latin Bible. Eisenach, in particular, he recalled with fond memories, for here he moved in the prosperous and pious Schalbe-Cotta family circle, two

Patrizier families who devoutly supported a Franciscan monastery at the foot of Wartburg mountain whose Vicar Braun was a frequent guest. Luther stayed at the Cottas, but boarded at the Schalbes and tutored young Henry. Luther's later successes at Erfurt and Wittenberg testify to the quality and thoroughness of his early academic training.

In the spring of 1501, at eighteen, Luther entered the University of Erfurt, a university of 2000 students with a high reputation in central Germany. Erfurt was a metropolitan center of trade which also supported a cathedral and many religious institutions. Here Luther lived in the *Georgenburse,* one of several student dormitories, closely regulated and supervised by a master of the faculty. He completed his prelegal training for the baccalaureus and master degrees in record time and entered the law school in May, 1505. The humanistic circle sponsored by Conrad Muth had not yet been formed in Erfurt, but there were numerous traveling scholars on its faculty who were exponents of a progressive type of scholasticism, the *via moderna,* as opposed to the *via antiqua* of St. Thomas.

Quite unexpectedly on July 17, 1505, Luther entered the "Black Cloister" of the Augustinian monks at Erfurt. Partly due to fright, but more probably to early impressions in Magdeburg and the influence of the Schalbes in Eisenach, he abandoned his study of law and determined to become a monk. Luther had always been a serious lad, deeply religious, and given to sober reflection. In the monastery an intense soul struggle began, caused essentially by the inconsistencies between the teachings of Biel, Occam, and other "modernists" and spiritual reality. The deeper he penetrated the teachings of the church fathers, the more confused he became. However, as he came to consider Augustine, the role of the Bible became more evident until the principle of *sola Scriptura* forced him to the study of Hebrew and Greek. By April, 1507, he was ordained a priest and in May celebrated his first Mass in the presence of his father and friends. In 1508 he was invited to teach moral philosophy at the University of Wittenberg. In 1509 he was recalled to Erfurt and the following year was sent to Rome with Anton Kress of Nuernberg to settle a dispute connected with reforms of the Augustinian order sponsored by John Staupitz. Upon his return in the summer of 1511 Luther was invited to Wittenberg to complete his doctorate in theology, which was conferred in October, 1512, and immediately thereafter accepted the chair in theology that the Vicar Staupitz was vacating.

The new University of Wittenberg, founded by Frederick the Wise in 1502, became the very nursery of the German Reformation. Luther was still struggling with the problem of how to find reconciliation with a "just God." He lectured on Psalms, Romans, Galatians, and Hebrews between the years 1512 and 1518, and while engaged in biblical exegesis he made rapid progress in the study of Greek and Hebrew. Slowly his methodology changed from that of a scholastic to that of a biblical humanist. After 1513 the records indicate that more and more grammars, dictionaries, and biblical commentaries were added to the university library in the castle and Luther's exegetical lectures reflected the use of these new humanistic tools. Some time in early 1514, cross references between the Psalms and Romans 1:17 led him to the key to his whole future theology, "the just shall live by faith." He later called it the *Erstlinge* of his mature convictions. As he progressed in his new grammatical-historical method of exegesis, aided by the most up-to-date humanistic tools produced by Reuchlin, Lefèvre, and Erasmus, the accepted Catholic plan of salvation failed to satisfy him. Not fully aware of the implications of this new approach, he knew only that much of the teaching in the Roman Church was not in harmony with his exegesis.

Luther was not the person to appraise in advance the possible results of advocating a new point of view. Once convinced that he had found the right path he was not content to lead only his students, but between 1513 and 1517 he converted the entire faculty of Wittenberg to the new approach. Biblical humanism began to flourish and the old form of scholastic lectures had to be abandoned. When, therefore, the John Tetzel indulgence scandals attracted Luther's attention, he nailed his *Ninety-five Theses* on the door of the castle church with the full support of students and faculty. To Luther's and Wittenberg's amazement they provided the spark which set the medieval world on fire. As the declining trade in indulgences and resultant financial loss became markedly apparent, pressure was applied by Albert of Mainz and Tetzel's fellow Dominicans, and Pope Leo X felt obliged to silence Luther. The officials of the Augustinian order were first asked to quiet their brother monk and Wittenberg professor. In a disputation at the Heidelberg meeting of the order Luther's new theology, based upon the exegetical progress he had made through his research in the New Testament, was completely triumphant. John Staupitz was himself converted to the new movement.

The next attempt to silence Luther was made through his elector, but this approach had to be more subtle. Through Spalatin and other court officials the prince had already been deeply influenced in favor of the new movement. Cardinal Cajetan was sent to Germany, and Luther was summoned before him in Augsburg in 1518.

Several meetings were held in which Luther repeatedly expressed his willingness, even his desire, to be convinced of error on the basis of Holy Scripture. Cajetan could cite only the bull *Unigenitus* which Luther could not accept as authority. Both were deeply disappointed at the failure to resolve their differences. Cajetan recommended that Luther be either banished from Germany or surrendered to Rome. The political confusion which resulted from the death of Emperor Maximilian distracted attention from the Luther problem momentarily. During the election maneuverings Frederick the Wise was offered as a bribe in return for his vote a cardinal's hat, obviously meant for his controversial professor, which was refused. With the election of Charles V the hue and cry began anew, and the attacks on Luther gathered such momentum that some doubt was felt for his safety in Wittenberg.

The cautious and sagacious Frederick was far too prudent and judicious to act rashly in this matter. He asked the University of Wittenberg for an honest opinion. The rector Bernhardi requested Luther personally to write the answer, which was in essence, "do not surrender an honest man seeking for truth." From that time forward Frederick insisted on legal evidence of heresy.

Now a new champion of Rome arose, John Eck of Ingolstadt, a man of facile tongue and tenacious memory. A clever opportunist, he sensed an occasion to draw attention to himself by a connection with the by now famous case and believed he could become a hero of the church by trapping Luther into admission of heresy. After devious maneuverings a public debate was arranged in Leipzig in 1519, during the course of which the thesis was debated, "Is the papacy of divine origin?" Luther's bold assertions astounded the spectators and revealed to himself and his followers a hitherto unrealized cleavage from the accepted doctrine of the Roman Church. Contemporary correspondence reveals Eck as a politician of considerable acumen. He addressed letters to every possible influential person in France, the Netherlands, and Rome in an attempt to gain favorable consideration for his side of the controversy and his efforts were well rewarded. He became a hero and played a leading role in the issuance of the bull *Exsurge Domine* in 1520 that threatened Luther with papal excommunication. The condemnation of the first edition of Luther's *Works* by the universities of Cologne and Louvain added the weight of their prestige to the excommunication proceedings.

Meanwhile, the new movement was gaining momentum, spread by sermons, tracts, pamphlets, students, converted monks, business men, and the Wittenberg University faculty. The Roman point of view was well expressed by the University of Paris in 1521 which stated the problem was not that of "one viper, but of a whole nest of vipers." The power of the press was a potent factor in the dissemination of Luther's theology to the common man and aroused public opinion to such a degree that Luther could succeed where Hus and Savonarola had died for their beliefs. It was difficult, indeed, for the papal legate Aleander to visit Germany in the furtherance of Luther's condemnation. At Worms the servants refused to kindle a fire in his room. When he tried to burn some of Luther's books at Mainz the public hangman first asked the assemblage if the books had been condemned and when the answer was a rousing "No!" refused to carry out the assignment. In Wittenberg, Luther publicly burned the canon law on December 10, 1520, in the presence of the student body and faculty and threw in the bull *Exsurge Domine* for good measure.

Summoned before the Emperor Charles V at the Diet of Worms in 1521, Luther was again ordered to recant but again refused unless shown his error in God's Holy Word. The Edict of Worms, issued by the emperor after the diet had dispersed, condemned Luther as a public outlaw, but could not be enforced as subsequent meetings of the *Reichsregiment* revealed. After this verdict Luther's elector feared for the safety of this bold teacher and caused him to be hidden away in the Wartburg Castle where he began his great work of Bible translation.

At the First Diet of Speyer in 1526, not attended by Charles V, it was found expedient to codify the principle, practiced by the German princes for several centuries, of *Cuius regio eius religio,* committing the Luther problem to the consciences of the individual princes. This principle meant, in effect, that each prince determined the religion of his territory and the practice was continued, in spite of opposition, until the Peace of Augsburg in 1555.

After Worms followed an eventful decade of Luther's life. After hiding for some nine months at the Wartburg, Luther emerged against the wishes of his elector to continue his labors at Wittenberg as though nothing had happened. Upon his return, March 6, 1522, the New Testament translation was ready for final checking and was published in September. He immediately began on the Old Testament, a task that occupied him until the first complete Bible appeared in 1534. Not completely satisfied with its quality, Luther began a revision with the aid of his fellow professors. There were two complete revisions, in 1541 and 1545. The final work was not published until some months after his death in 1546.

The period that followed Worms was a stormy one. Disturbances and uprisings in Wittenberg, Erfurt, and other cities alarmed the princes. The knights had to be quelled in a revolt that

resulted in the death of Franz von Sickingen and the destruction of many castles. In 1524–25 the Peasants' Revolt shook Germany to the great alarm of both Catholic and Protestant princes who joined forces in its suppression. The peasants claimed that much of their justification came from Luther's writings. When the manifestations first began, he tried to quell them in his *Warnings Toward Peace.* He arranged a special preaching tour through Thuringia, but met only rebuffs and insults. Having seen personally the results of their depredations, he wrote *Against the Murderous and Plundering Bands Among the Peasants* which, though in many ways justifiable, was expressed in language far from becoming to a clergyman and its reverberations can still be heard; but not all the peasants turned against him as has been claimed.

In 1525 Luther changed his whole way of life, renounced monasticism, and married Katharine von Bora, a reformed nun. Katharine had escaped in 1523 from the cloister in Nimbschen with eleven other nuns. All of them either found employment, returned to their former homes, or found husbands, except Katharine. Proud and spirited, Katharine presented a problem for which Luther felt responsible. Not satisfied with any of the prospective suitors, she indirectly intimated that she would consider marriage with Luther. Although many of his followers had already married, the marriage of Luther and Katharine raised a storm of criticism. Though ill-prepared for her wifely duties, Katharine became an exemplary wife, mother, hostess, and manager. The union was a happy one blessed by the advent of six children, three sons and three daughters, one of whom, Elizabeth, died in infancy and a second, Magdalena, died at the age of thirteen. The other children, Hans, Martin, Paul, and Margarethe, together with their mother, survived their father.

The years following his marriage witnessed the real work of the Reformation. Church visitations were conducted throughout Saxony, the neighboring lands, and even the far north to determine the needs of reform. Unworthy clergymen were removed and schools were everywhere established. The church liturgies were rewritten to eliminate the offensive features of the Roman Mass. The catechisms and books of prepared sermons were written by Luther, Melanchthon, and others to further the reforms. Each community had its own problems and varying solutions were attempted, all under the close supervision and guidance of Luther. Since there was a great need for both teachers and preachers, the University of Wittenberg was twice reorganized to enable it to perform more adequately its function of training leaders for the needed reforms.

An acute problem of early Protestantism was the disunity that had arisen because of diversity of doctrine. Luther's new principles of biblical exegesis presupposed proper training and patient evolution. But many more impetuous souls rushed in to accelerate the spread of the gospel movement. Often these zealots were simple folk without much formal education. Lacking both the tools and background necessary for a theologian, they nevertheless began to preach as their consciences dictated. These *Schwaermer,* notably Carlstadt and Muenzer, caused Luther and the Wittenberg faculty much concern. In addition, the reform movement of Ulrich Zwingli in Switzerland, rooted in the teachings of Erasmus, came into conflict with the Wittenberg group. A colloquy was finally called at Marburg in October, 1529, which only emphasized the basic differences already expressed in the preceding controversial literature. The famous Augsburg Diet of 1530, where the "Augsburg Confession" was presented, recognized that the schism between Protestants and Catholics could not be healed. It further cemented the Protestant princes against possible retaliation. Bucer's attempts to effect doctrinal unity in the Protestant ranks produced the Wittenberg Concord of 1536 but failed to achieve unanimity.

Martin Luther was a very creative writer and has been rated as the most prolific in western civilization. Over three hundred tracts flowed from his pen. His letters, many of which were lost, fill nineteen volumes in the Enders Edition. His most famous works are probably the following: The *Ninety-five Theses* (1517); the *Sermon on Good Works* (1520); the *Address to the German Nobility* (1520); the *Babylonian Captivity of the Church* (1520); *The Freedom of the Christian* (1520); translation of the New Testament (1522); *De Servo Arbitrio* (1525); *Concerning the Lord's Supper, A Confession* (1528); the *Deutsche Messe* (1525); *A Mighty Fortress* (1528); the two Catechisms (1529); and the *Biblia, das ist, die gantze Heilige Schrifft Deudsch* (1534).

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[Sup.] Ernest G. Schwiebert.

LUTHER ACADEMY:

1. Under the leadership of Carl Stange (*q.v.*) an academy was founded in 1932 "for the cultivation of theology and spiritual life within the framework of Lutheran ecumenicity." Its direction is in the hands of a senate made up of bishops and theologians from a dozen countries. An annual summer session was held in Sondershausen, Thuringia, until 1945, and thereafter in western Germany. Many of the lectures were published as monographs or in the *Zeitschrift fuer systematische Theologie,* edited by Stange.

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Theodore G. Tappert.

2. After the pattern of the academy in Germany, a Luther Academy was founded in America by J. M. Reu (*q.v.*) in 1937. It meets for two weeks in July at Wartburg Theological Seminary, Dubuque, Iowa. A varied program and eminent speakers bring together pastors and professors from all Lutheran bodies in a "free conference" atmosphere for mutual stimulation and the exchange of ideas. Early papers (to 1943) appeared often in the *Kirchliche Zeitschrift,* edited by Reu. Bernard Holm.

LUTHERAN CHURCH IN GERMANY, UNITED EVANGELICAL: There are thirteen Lutheran territorial churches in Germany which embrace more than half of the Protestant population. Ten of these churches united in 1948 to form the United Evangelical Lutheran Church in Germany (VELKD).

Ever since 1840 there had been attempts to bring the Lutheran Churches in Germany together. Men like Ludwig Adolf Petri (*q.v.*, Vol. IX) and Wilhelm Loehe (*q.v.*, Vol. VII) recognized that foreign missions and the ministry to emigrants required co-operation on the part of Lutherans. In 1843 a Conference of Members and Friends of the Lutheran Church was organized in Leipzig to further union. In 1852 and 1856 liturgical conferences were held for a like purpose, and in 1868 the *Allgemeine Evangelisch-Lutherische Konferenz* was organized. This was a conference of individuals rather than of official delegates, but it exerted considerable influence through its publication of the *Allgemeine Evangelisch-Lutherische Kirchenzeitung.* However, it was not until 1918, when church and state were separated, that the Lutheran Churches in Germany were free to form an organizational union. There were many movements in this direction in the 1920's, and again in the 1930's, when an attempt was made to form a national church without regard to confessional differences (see Germany, I). The Lutheran reaction against this attempt was expressed in the formation, in 1936, of the Council of the Evangelical Lutheran Church in Germany (*Lutherrat*), which represented Lutheran interests in the Confessing Church but was soon rendered ineffective by interference on the part of the National Socialist government.

At the close of World War II attempts to unite the Lutherans were resumed. In July, 1948, a constitution was adopted and by the close of the year ten Lutheran territorial churches were members of VELKD: Bavaria (*q.v.*), Hanover (*q.v.*), Brunswick (*q.v.*), Schaumburg-Lippe (*q.v.*), Hamburg (*q.v.*), Schleswig-Holstein (*q.v.*), Saxony (*q.v.*), Thuringia (*q.v.*), Mecklenburg (*q.v.*), and Luebeck (*q.v.*). Three Lutheran Churches remained outside: Wuerttemberg (*q.v.*), Oldenburg (*q.v.*), and Eutin (*q.v.*). However, the bishops of Wuerttemberg and Oldenburg frequently participated, and the door remained open for the three Churches to enter.

Member Churches of VELKD retain a large measure of autonomy, but steps were immediately taken to provide a common hymnal, liturgy, Catechism text, and regulations for ordering church life. The organs of VELKD are: (1) a Conference of Bishops, with Hans Meiser (*q.v.*) as the first presiding bishop; (2) a General Synod of fifty-four delegates which meets annually to legislate in co-operation with the Conference of Bishops; and (3) a *Kirchenamt,* or executive staff, headed by Heinz Brunotte of Hanover, to carry out continuing administrative duties. Although it was at first felt in some circles that VELKD might weaken the larger federation of German Churches, the Evangelical Church in Germany (see Germany, I), this did not prove to be the case.

In 1952 VELKD included about 18,000,000 members, 5,940 pastors, 6,909 congregations.

Heinz Brunotte.

LUTHERAN HOUR: The International Lutheran Hour, whose motto is "Bringing Christ to the Nations," began on Oct. 2, 1930, on a network of thirty-six stations. The regular speaker from that time until his death in 1950 was Walter A. Maier, professor in Concordia Seminary, St. Louis. Today the Hour is broadcast in North and South America and throughout the world. Jaroslav Pelikan.

LUTHERANS: Since 1910 there was increasing solidarity among Lutherans on national, continental, and global levels. There was also

a steady growth of contact and co-operation with non-Lutherans. Meanwhile, two world wars and threats of war visited upon Lutherans an exceptional degree of suffering and an unparalleled array of problems because of vast destruction of church properties, disruption on mission fields (see ORPHANED MISSIONS), and terrible hardships inflicted upon Lutheran minorities behind the Iron Curtain.

I. North America: Lutherans in America shared in the new spirit that came upon American society during the second decade of the twentieth century. This new spirit manifested itself most clearly in larger units or organization. Even before the close of World War I, two noteworthy mergers were completed: (1) In 1917 three bodies of Norwegian background in the Midwest—the United Church (1890), Hauge's Synod (1846), and the Norwegian Synod (1853)—united to form the Norwegian Lutheran Church of America, since 1947 called the Evangelical Lutheran Church. The new body had a membership of 825,466 in 1952. (2) Three more Lutheran bodies merged in 1918. In the middle of the nineteenth century the oldest branch of Lutherans in America, settled in colonial times mostly in the East and Southeast and mostly from Germany, had split three ways. The result was the United Synod in the South, the General Synod, and the General Council. Slowly during the next half-century these three groups cultivated friendly relationships, and in 1918, partly as a result of the celebration of the quadricentennial of the Reformation, they united organically to form the United Lutheran Church in America. This body had a membership of 1,995,362 in 1952. (3) In 1930 there was a third merger of three Lutheran bodies. The American Lutheran Church was formed by the union of the Joint Synod of Ohio (1818), the Iowa Synod (1854), and the Buffalo Synod (1845). These consisted predominantly of Lutherans in the Midwest who were descended from German immigrants of the nineteenth century. The American Lutheran Church had 737,563 members in 1952.

In addition to these organic unions, large-scale co-operation was organized among the several Lutheran bodies. The exigencies of World War I led in 1918 to the formation of the National Lutheran Council. This is an agency of the three merged bodies mentioned above, and of the Augustana Lutheran Church (1870; 459,364 members), the Lutheran Free Church (1897; 59,860 members), the United Evangelical Lutheran Church (1896; 48,439 members), the Danish Lutheran Church (1871; 19,899 members), and the Suomi Synod (1890; 29,606 members). The National Lutheran Council is the clearinghouse for life and action for two thirds of the Lutherans of North America—all except the Missouri Synod (1847; 1,810,953 members) and the other three bodies in the Synodical Conference (the Norwegian Lutheran Synod, organized 1853, 10,000 members; the Wisconsin Synod, 1919, 300,308 members; and the Slovak Synod, 1902, 21,571 members).

The Council is organized in five Divisions (Welfare, Public Relations, American Missions, Student Service, Lutheran Co-operation in Latin America), one Commission (Younger Churches and Orphaned Missions), a Bureau of Service to Military Personnel, and Lutheran Resettlement Service. As these names indicate, the work of the Council covers a wide range of activities, both domestic and international. Its staff numbers more than 300, and its annual budget is over $3,000,000. In six years after World War II it gathered and distributed more than $50,000,000 in twenty-three countries. Since 1947 the Council served as the United States National Committee of the Lutheran World Federation (*q.v.*), sponsored the resettlement of more than 30,000 displaced persons in the United States and many thousands more in Canada, and had chief responsibility for the resettlement of tens of thousands in various other countries around the world (see REFUGEES).

Five of the Lutheran Churches co-operating in the National Lutheran Council and having headquarters in the Midwest formed the American Lutheran Conference in 1930. This was a federation that sought to cultivate fellowship among its members and to co-ordinate their work in home missions, inner missions, education, and publication. In 1953 these bodies were actively engaged in negotiations looking toward organic union.

II. Latin America: In Latin America, also, from the Rio Grande to Argentina, Lutherans were consolidating and expanding their forces. Estimates of Lutheran population in South America range from 600,000 to 750,000. Congregations are found in every country on that continent except Ecuador and French Guiana.

In Brazil (*q.v.*) four churches of German origin united in 1950 to form the Federated Lutheran Synods of Brazil. The merger included the Evangelical Church of Rio Grande do Sul (organized in 1886; 248,000 members), the Lutheran Church of Brazil (1905; 71,000), the Evangelical Synod of Santa Catarina and Parana (1909; 65,000), and the Synod of Central Brazil (1912; 25,000). It did not include the 60,000 who belong to the Brazil District of the Missouri Synod.

In Argentina (*q.v.*) and Chile (*q.v.*) Lutherans of German antecedents organized church bodies, and missionary work has been undertaken. In Argentina the Missouri Synod of North America had nearly 15,000 in its District, and the United Lutheran Church in America fostered the United Lutheran Church in Argentina, an autonomous body with 2,200 members. In Chile the Ger-

man Evangelical Church grew to a membership of about 20,000. In British Guiana the mission established by the United Lutheran Church in America among laborers from India grew into an independent Church of 4,500 members. Other Lutheran bodies of North America planted congregations in the capital cities of Colombia, Bolivia, Venezuela, Peru, Uruguay, and Paraguay, sometimes with violent reactions among the Roman Catholic natives.

Farther north, in Central America (*q.v.*), Lutherans of North America organized missionary work. In 1948 the Missouri Synod began work in Mexico, Guatemala, and Panama, and later in Cuba and the Isle of Pines. In 1950 the American Lutheran Church and the World Union Prayer League also began work in Mexico. In the Virgin Islands the United Lutheran Church had 5 congregations with about 2,000 members in 1952, and in Puerto Rico 14 congregations with nearly 3,700 members. These two fields organized their congregations in 1952 into the Caribbean Synod of the United Lutheran Church in America.

III. Germany: Since 1918 church and state have been officially separated in Germany (*q.v.*), but several ties continued. Religious instruction is given in West German public schools. The state still collects the people's contributions through the tax machinery of the government. Theological instruction is committed largely to faculties of state universities.

The chief permanent effect of the world wars on the Lutherans of the European continent came through the political division of Germany into East and West and the dropping of the Iron Curtain. In East Germany about 80% of the people are Lutheran, and they are permitted little contact with the rest of the world. In West Germany Lutherans made fair recovery from the economic and spiritual effects of the wars, and they took the lead in the formation of two new groups: The United Evangelical Lutheran Church in Germany (*q.v.*) and the Evangelical Church in Germany (see GERMANY, I).

The Lutheran Churches of Germany struggled for their very existence during World War II, and there was a decided shrinkage in the volume of theological teaching and writing. But since the close of the war several important developments in theology have taken place. These changes were mainly in the direction of more orthodox Lutheran formulations and of simpler forms of expression. Rudolf Bultmann (*q.v.*) called for the demythologizing (*q.v.*) of the New Testament with a view to applying it to modern man. This precipitated a lively debate on methods of interpreting the Scriptures. Political events also forced the churches to bethink themselves of their heritage. Luther's theology received special treatment by Johannes von Walter, Erich Seeberg (*q.v.*), and others, and the Lutheran Confessions by Edmund Schlink (*q.v.*). Werner Elert (*q.v.*) and Paul Althaus (*q.v.*) emphasized the contemporary character of distinctively Lutheran views. The liturgical revival that dates from the nineteenth century entered almost everywhere into the conscious life of the congregations and was supplied with scholarly foundations in liturgical researches. In the area of practical theology, also, there have been spirited discussions. The efforts of the church to maintain its autonomy against a state that was no longer friendly, the varied struggle of essential Christianity with humanism in its many forms, and the whole complicated problem of the relations among the confessional groups in Germany, including Roman Catholics, led to wide and fruitful discussions.

IV. Scandinavia: Among the Lutheran Churches in northern Europe there has been a clear tendency to stem the tide of secularism (*q.v.*) by emphasizing the organic character of the Christian community and the responsibility of the individual church member. This resulted in theological research concerning the essence of Christianity and the nature of the church. In all Scandinavian countries and in Finland there was a veritable renaissance of interest in Luther and the Reformation.

Swedish theologians took the lead in this new approach (see SWEDEN). Parallel to Karl Barth's (*q.v.*) influence on the Continent was Anders Nygren's (*q.v.*) influence in the North. There were fresh and fruitful studies of Luther's ideas on nature, law, justice, and the Christian calling. Co-operation between systematic and exegetical theologians brought about a new approach to the Bible, one that is neither fundamentalist nor liberal (see LIBERALISM), but evangelical because it emphasizes a concept of revelation in terms of the activity of God culminating in Christ. See LUNDENSIAN THEOLOGY.

In Denmark (*q.v.*), also, there was new interest in Luther and an effort to translate into practical life the Reformer's ideas of the church and the sacraments. Regin Prenter, of Aarhus, published a study of Luther's concept of the Holy Spirit that suggests the real presence of Christ in the realm of daily living. During the German occupation a new study of N. F. S. Grundtvig (*q.v.*, Vol. V) had its beginning, and the younger generation of Danish theologians has countered the influence of Barth with a renewed emphasis upon Sören Kierkegaard.

For three decades after 1910 the Lutheran scholars of Norway (*q.v.*) continued the controversy of pietistic orthodoxy (see HAUGEANISM) with the liberal theology and the higher criticism. But at the outbreak of World War II, Eivind Berggrav (*q.v.*) and Ole Hallesby secured peace among the parties. Since that

time the interest of scholars has been centered chiefly upon the nature of the church and its relation to the state. As in Sweden and Denmark, the appeal is to Luther. The Lutheran Church of Norway defends its freedom with Luther's distinction between secular and spiritual kingdoms. And Berggrav's volume, *Man and State* (1945), not only discusses the general principles underlying social questions but, in particular, Luther's idea of the relation between church and state.

Finland (*q.v.*) and its church suffered greatly from the wars, but her scholars continued to make contributions to the stream of Christian thought. The effects of nineteenth century revivals are still felt in Finland, and there is a serious effort to combine the message of the Bible with the cultural life of the people. Professors Osmo Tiilila and Yrjö Alanen (*q.v.*), of Helsinki, took the lead in the investigation and application of the Christian message. They and their colleagues also proceed on the basis of a fresh study of Luther but at certain points take sharp issue with their Lundensian neighbors. The Finnish theologians feel that the Swedes tend to take the cold attitude of spectators rather than that of prophetic empiricism, and the Finns argue for a unity of the objective Word and inner experience. Luther's distinctive teachings, they insist, grew out of his spiritual struggle.

Among the Lutherans of North America, as among those of Europe, there were fresh studies of Luther and the Reformation. The chief theological problem concerned the nature and meaning of the Word of God. Efforts were made to identify Luther with verbal inspiration, but many scholars controverted that position and advocated Luther's dynamic view of the Word. A whole series of recent volumes on a wide variety of practical themes reflects the spirit of a Lutheran Church which within a generation became conscious of its power and is seriously trying to translate its faith into evangelical action and take its place among the spiritual forces in general American life.

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[Sup.] ABDEL ROSS WENTZ.

LUTHERAN STUDENT ASSOCIATION OF AMERICA. See STUDENT ORGANIZATIONS, RELIGIOUS.

LUTHERAN WORLD FEDERATION: An association of autonomous churches founded in 1947 at Lund, Sweden, as successor to the Lutheran World Convention, organized 1923, in Eisenach, Germany. Other world assemblies were held by the Convention at Copenhagen (1929) and Paris (1935), and by the Federation in Hanover, Germany (1952). The formation of the Convention resulted from: (1) the urge to discuss common theological problems and (2) the desire to serve weaker minority churches.

As now constituted, the Federation aims to: (1) bear united witness to the gospel, (2) cultivate unity of faith and confession among the Lutheran Churches of the world, (3) promote fellowship and co-operation in study among Lutherans, (4) foster Lutheran participation in ecumenical movements, (5) develop a united Lutheran approach to missions and education, and (6) support Lutheran groups in need of spiritual or material aid.

The work of the Federation has consisted mainly in helping the churches in war-devastated countries (see HILFSWERK), rescuing orphaned missions (*q.v.*), and serving refugees (*q.v.*). Most aid in the form of money and goods came from Lutherans in North America, Sweden, and Denmark. Mission work of societies in Germany and Finland, cut off from home societies, was continued uninterruptedly in Palestine, New Guinea, India, China, Japan, and Africa. More than one out of every ten of the 71,000,000 Lutherans in the world was (1951) a refugee. Aid to these refugees in Germany, Austria, Italy, France, Belgium, England, and Sweden was in the form of helping them resettle in such places as the United States, Canada, Australia, and South America and providing them with a spiritual ministry and material relief.

The organization of the Federation consists of an Assembly of elected delegates from member churches which meets every five years. The Assembly elects an Executive Committee of fifteen members and a president. This committee meets annually, elects an executive secretary, and conducts the affairs of the Federation between assemblies. S. C. Michelfelder, of Toledo, Ohio, served as executive secretary from 1947 until his death in 1951.

There were fifty member churches from five continents with 51,000,000 members in 1952. The Federation maintains headquarters in Geneva, Switzerland.

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CARL E. LUND-QUIST.

LUTHER LEAGUE. See YOUNG PEOPLE'S SOCIETIES.

LUXEMBURG: The grand duchy has a population (1951) of 30,000, of whom 4,500 are Protestants. During the two world wars it was occupied by German armies. After World War I the people of Luxemburg sought closer relations with France, but the French government

did not take up the idea in view of the friendly relations between France and Belgium. There is a customs union between Luxemburg, Belgium, and the Netherlands, and the governments of these three countries are working out plans for economic co-operation in the so-called Benelux.

Education is under the jurisdiction of the government. Religious instruction in the schools is optional (facultative). The Roman Catholic bishopric of Luxemburg was placed under the direct authority of the Holy See in 1908, but it has since been placed under the jurisdiction of the diocese of Namen. It has 13 deaneries and 265 parishes.

The Protestant Church, a Union Church (*q.v.*) which recognizes the Augsburg and Helvetic Confessions, is struggling for existence, not only because the Protestants are few in a predominantly Catholic environment, but also because their church is conformed to Germany and on this account sustained considerable losses during the World Wars.

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[Sup.] WILLEM JAN KOOIMAN.

LUX MUNDI: In the preface to this volume, produced by Oxford Anglicans in 1888, the editor, Charles Gore, stated that "theology must take a new development, and that . . . the real development of theology is . . . the process in which the Church, standing firm in her old truths, enters into the apprehension of the new social and intellectual movements of each age . . . and is able to assimilate new material. . . ." Unlike the writers of *Essays and Reviews* (*q.v.*), these authors, representing the Catholic party, offered "the expression of a common mind and a common hope." While upholding the Catholic tradition and the sacramental system, they essayed to replace literal acceptance of scriptural history and prophecy with "tradition cast into a dramatic form" and "tradition used as a vehicle for spiritual teaching." Liddon, Pusey, and Denison attacked the work, but no such outcry was heard as met *Essays and Reviews* or the works of Colenso. If not in detail, at least in principle, the volume was accepted by many clergy of the Anglican communion.

NELSON RIGHTMYER.

LUXURY: The term comes from the Latin *luxus,* which means "abundance." Abundance, of course, is relative to need, or to one's estimate of need; and so luxury might, in full harmony with its etymology, have meant simply a sufficiency for actual need. But the term has come to indicate something or some condition which conduces to enjoyment over and above what is simply necessary, i.e., superabundance.

But the judgment that luxury exists is relative also to the condition in which others live, or are thought to live. A man may judge his lot to be luxurious when he compares it with that of the poverty-stricken, but one of deprivation when he compares it with that of the more wealthy. Or a possession, such as a particular kind and condition of automobile, may be judged to be a luxury, or a bare necessity, or a deprivation, not only according to the use that a man has for it, but also according to the kind and condition possessed by his neighbour.

The judgment that an abundance or a superabundance exists and is being enjoyed is, in itself, simply a question of fact, without explicit moral implications. It is when the personal relations involved are considered that the enjoyment of luxury becomes a moral and spiritual question. Alexis Carrel (*Man, the Unknown*) is one of many who maintain that the luxurious living especially of modern city life is to be condemned because of its effect on health, and it is often, probably with justice, maintained that due regard for health is a moral question. But it may be replied that it is not luxury but the abuse of it which makes it inimical to health, so that it is something morally reprehensible which vitiates the luxury and not *vice versa.* However that may be, it is commonly and more explicitly on the basis of a man's relations to his fellows, and thus to himself, that luxury is either commended or condemned.

The self-centered person will commend luxury if he judges that he, and perhaps a relatively small circle of those with whom he feels himself in sympathy, enjoys it; but he will condemn it, or envy those whom he judges to possess it, if he considers himself to lack it. Altruistic persons, on the other hand, may commend luxury, earnestly desire it for all men, and even advocate and practice a temporary self-deprivation in order that ultimately all may enjoy it. This spirit characterized many of the American theological and social liberals, and it is an element of strong appeal in (at least) the propaganda of communism. But a person who judges himself to be living in luxury, and who is keenly aware of the lack on the part of others, may feel self-condemned. It was this which led certain privileged people to embrace or to sympathize with the communist program, and it was when certain of them discovered that the spread of privileges was not being actually narrowed in Russia and that indeed the Russian leaders were seeking to win their support by ministering to their privileges at the expense of others that they became disillusioned (see *The God That Failed*).

However one may morally evaluate luxury as such, there can be no doubt that the enjoyment of it by the few entails a subtle danger of estrangement from their fellow men, a narrow-

ing of their range of interests, a perversion of the scale of values in themselves and in others, and a consequent moral and spiritual impoverishment. The man of wealth and luxury is apt to be approached by others in a spirit of open or latent hostility, their attitude being determined by envy or by obsequiousness. As a response, the man of luxury seeks to protect himself, and thus he may become unduly suspicious and remote, lofty in spirit, feeling self-sufficient in relation both to God and man, patronizing in his efforts to be gracious. Or, seeking a security which is never fully possible, he becomes hard, grasping and perpetually dissatisfied.

All of such outcomes are not inevitable in any particular case, but it is because the danger is so insistent and such outcomes are so common that the Scriptures issue such solemn warnings and such bitter condemnations. Thus the luxurious David is condemned for dispossessing the poor Naboth, and the prophets thunder against the oppressions and the prideful ostentations of the rich. Thus the writer of Proverbs (30:8) petitions his God, "Give me neither poverty nor riches; feed me with food convenient for me," for he recognizes that, while the danger of poverty is theft and taking in vain the name of his God, the danger of riches is self-satisfaction and the denial of God. In the New Testament, Dives enjoys his luxury in a spirit of complete indifference to the needs of Lazarus and suffers in torment as a result; the "Rich Fool" plans to enjoy material wealth with no thought of others, including God, or of the brevity of life, or of any other values, and earns the censure, "Thou fool"; the Rich Young Ruler has his scale of values so perverted that, though a yearning for the enjoyment of other values makes him dissatisfied, the primacy of his wealth shuts him out from them. "The deceitfulness of riches" so "choke the word" (Matt. 13:22) that Jesus is led to exclaim, "Children, how hard it is for them that trust in riches to enter into the kingdom of God" (Mark 10:24).

ANDREW K. RULE.

LYMAN, EUGENE WILLIAM: Congregationalist; b. April 4, 1872, Cummington, Mass.; d. Mar. 15, 1948. He studied at Amherst College (A.B., 1894; A.M., 1903); Yale University Divinity School (B.D., 1899); and was Hooker Fellow (1899–1901) at the universities of Halle, Berlin, and Marburg. He was professor of philosophy, Carleton College, Minn. (1901–4); professor of theology, Congregational College, Montreal, Can. (1904–5); professor of theology, Bangor Theological Seminary (1905–13); Oberlin Graduate School of Theology (1913–18); Marcellus Hartley Professor of the Philosophy of Religion, Union Theological Seminary, New York (1918–40). He wrote: *Theology and Human Problems* (1910); *Experience of God in Modern Life* (1918); *The Meaning of Selfhood and Faith in Immortality* (Ingersoll Lecture, Harvard University) (1928); *Meaning and Truth of Religion* (1933); *Religion and the Issues of Life* (1943). MARY ELY LYMAN.

LYMAN, MARY ELY: Congregationalist; b. St. Johnsbury, Vermont, Nov. 24, 1887. She studied at Mount Holyoke College, South Hadley, Mass. (B.A., 1911); Union Theological Seminary, New York City (B.D., 1919); Cambridge University, England; and at the University of Chicago (Ph.D., 1924). She was Frederick Weyerhaueser Professor of Religion, Vassar College (1921–26); lecturer in English Bible, Union Theological Seminary, and associate in religion, Barnard College, Columbia University (1928–40); dean and professor of religion, Sweet Briar (Va.) College (1940–50); Jesup Professor of English Bible and dean of women students, Union Theological Seminary (1950–). She wrote: *Paul the Conqueror* (1919); *Knowledge of God in Johannine Thought* (1924); *The Fourth Gospel and the Life of Today* (1931); *The Christian Epic* (1936); *Jesus* (Hazen Series) (1937); and an essay in *Symposium on Liberal Theology:* "The Liberal Spirit in the New Testament" (1942).

LYNCHING. See RACE RELATIONS.

LYNDWOOD (OR LYNDEWODE), WILLIAM: Canonist and bishop; Church of England; b. at Lyndwood, Lincolnshire *ca.* 1375; educated at Cambridge; became Fellow of Pembroke Hall; graduated LL.D. at Oxford; was ordained. In 1426 he was promoted to the important office of dean of the Arches, i.e., judge of the ecclesiastical Court of the Arches.

The great work by which he is chiefly remembered is called *Provinciale.* It is a codification of the synodal constitutions of the province of Canterbury from Stephen Langton to Henry Chichele, with a commentary thereon. It was intended to be a textbook for the less educated clergy who needed accurate information on points of canon law. He published it in 1432 or 1433, whereupon it was accepted by the convocations of Canterbury and York as setting forth the canon law of England. As such it seems to have been recognized by King Henry VIII in the very year in which he made an end of the papal jurisdiction in England.

At the Parliament of 1534, the House of Commons complained that the clergy claimed to execute canons made by Convocation without the king's assent and to make new canons. Thereupon ensued some negotiations between King Henry and the Convocation which were finally concluded by the latter agreeing to a form of submission to the royal authority, which constituted the basis of the Act of Submission (1534).

Of that act the principal clauses were concerned with the canons hitherto in force. It is interesting to note that, in that same year, an English translation of Lyndwood's *Provinciale* was published by Redman, but only of the constitutions, not of his commentary thereon. To this book is affixed a preface that makes clear the connection between the translated canons and the Act of Submission. That act provided for the appointment of a commission of thirty-two persons, sixteen from the House of Lords, and sixteen from the House of Commons, to review the old canons and decide which were to be abrogated and which retained in force. To this Convocation managed to have a clause annexed which is of great importance. It stipulated that "such canons, constitucions ordynaunces and synodalls provinciall being allredy made, which be not contraryant nor repugnant to the lawes, statutes and customs of this realme nor to the damage or hurte of the Kynges prerogatyve royall, shall nowe styll be used and executed as they were afore the makyng of this Acte, tyll suche tyme as they be vyewed serched or otherwyse ordered and detmyned by the seid xxxij persons or the more parte of theym, according to the tenour fourme and effecte of this present Acte." Inasmuch as the commission contemplated was never set up, the constitutions of the *Provinciale* remained in full force after Henry's action as statute law, except such as since that time may have been repealed.

The character of these constitutions is affected by an academic debate which arose about fifty years ago, when Professor F. W. Maitland, an eminent authority on the laws of England, traversed the opinion expressed in the report of the Ecclesiastical Courts Commission (1883), that the canon law of Rome, although always regarded as of great authority in England, was not held (prior to the Reformation) to be binding in the ecclesiastical courts of England. Against this Maitland contended that those courts had regarded the three collections of decretals issued by Gregory IX, Boniface VIII, and John XXII, as each of them a statute book deriving its force from the pope who published it and who, being pope, was competent to ordain binding statutes for the Catholic Church and every part of it. He cited Lyndwood's commentary on the Provincial Constitutions to prove that no English prelate of those days, no English council had power to legislate independently of the *jus commune* of the church. Some learned writers have upheld the professor's argument. Others have furnished from Lyndwood himself and from English church history instances, sufficient in their judgment, to justify the opinion of the commissioners. The matter, on either side, may still be open to argument. However, a reference to the recent report of the Archbishops' Commission on the Canon Law of the Church of England (published in 1947) will establish, in general agreement, the value of the statement that Lyndwood's *Provinciale* is the foundation of English Canon Law.

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GEORGE V. JOURDAN.

LYONS, LITURGY OF: It derives from the Roman liturgy substituted by Leidradus (797–814) to the older Gallican usage. Many Gallican features were reintroduced into the liturgy of Lyons after the death of Charlemagne, and combined with the Roman rite. In 1864, the use of the standard Roman missal and breviary was prescribed, while the ceremonies of the Mass according to the rite of Lyons were retained and approved by Rome in 1904.

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GEORGES A. BARROIS.

LYTTLE, CHARLES HAROLD: B. in Cleveland, Ohio, July 16, 1884. He studied at Western Reserve University (A.B., 1907; A.M., 1908); Meadville Theological School (B.D., 1910; Th.D., 1924); the universities of Berlin and Marburg (1910–12); and the Harvard Divinity School (S.T.M., 1913). He was minister of the Second Unitarian Church, Brooklyn, N. Y.; Clarke Professor of Church History in the Meadville Theological School (1925–43); and professor of modern church history in the Federated Theological Faculty of the University of Chicago (1943–49). He was president of the American Society of Church History (1939–40). He was minister of the Unitarian Church of Geneva, Illinois (1927–). His special field of study has been ethical theism and religious humanism from Plato to Emerson. He has written: *The Liberal Gospel; a Channing Anthology* (1925); *Lord Herbert of Cherbury, Apostle of Ethical Theism* (1935); *The Religion of Early Free Masonry* (1939); *Emerson's Essay on Self Reliance* (1942); *Freedom Moves West; A History of the Western Unitarian Conference* (1952).

M

MA, FU-CH'U (MA TE-HSIN): Muslim; b. at Tali, Yunnan; d. 1874. He studied in Shensi and Kansu; between 1839–46 he visited Mecca, Cairo, and Constantinople. When on May 19, 1856, the government's attempt to massacre Muslims of Yunnan caused the Panthay rebellion he was chosen by co-religionists as commander-in-chief. In 1860 Kunming was besieged by Muslims so that the government came to terms and Ma Fu-ch'u accepted a small pension. His best known works are: *Ssu Tien Yao-hui* (1859); and *T'ien-fang Shih-ching* (1867).

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CLAUDE L. PICKENS JR.

MA, HUA-LUNG: Muslim; b. at Chin-chi, Ningsia; beheaded, 1871. He was the leader, until his death, of the rebellion of 1862–76. Tso Tsung-t'ang, who crushed the rebellion, considered him a great impostor whose motive was purely mercenary; his Muslim followers considered him a holy man with supernatural powers who could heal the sick and forgive sins. He made great use of the Djahrîya Sect, founded by Ma Ming-hsin.

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CLAUDE L. PICKENS JR.

MA, HUAN: Muslim; b. in China at the end of the fourteenth century. He journeyed with Cheng Ho on his third naval expedition in 1412 to Ceylon and the littoral states on the Indian Ocean; acted as interpreter since he was acquainted with Arabic; left to posterity a record of his journey, in *Ying Yai Sheng Lan*.

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CLAUDE L. PICKENS JR.

MA, JU-LUNG (MA HSIEN): Muslim; b. in Yunnan; d. 1891. When the Muslims of East Yunnan were driven to revolt in 1856, he was chosen general of defense under his uncle, Ma Fu-ch'u. In 1860 at the siege of Kunming, the government came to terms with the Muslims. The two leaders returned to the government, he with the rank of brigadier-general; he was later appointed commander-in-chief in the province against his co-religionists.

BIBLIOGRAPHY: M. Broomhall, *Islam in China*, 1910; *Ch'ing Shih Lieh-chuan*.

CLAUDE L. PICKENS JR.

MA, MING-HSIN: Muslim; b. at Anting, Kansu; d. Lanchow, Kansu, 1781. He was educated in Bokhara; returned from Mecca to Hochow, Kansu, 1777. A flaming reformer he aimed to arouse fellow Muslims to the purity of the faith. He offended entrenched Islamic authority. Oppression of his new sect, Djahrîya, was followed by revolt and capture of Ma; he was secretly executed by government order in Lanchow.

BIBLIOGRAPHY: J. J. M. de Groot, *Secretarianism and Religious Persecution in China*, 1903; *Ta-ch'ing Kao-tsung Ch'un Huang-ti Shih Lu*, Book 30, 1781.

CLAUDE L. PICKENS JR.

MAC. See also Mc

MACARTNEY, CLARENCE EDWARD NOBLE: Presbyterian; b. in Northwood, Ohio, Sept. 18, 1879. A graduate of the University of Wisconsin (1901), Princeton University (A.M., 1904), and Princeton Theological Seminary (1905); he was pastor of the First Church, Paterson, N. J. (1905–14), Arch Street Church, Philadelphia (1914–27), and First Church, Pittsburg (1927–53). In 1924 he was moderator of the General Assembly of the Presbyterian Church in the U.S.A. He has lectured at many conferences, colleges, and seminaries, contributed countless articles to the religious press and to historical and theological magazines, and published over forty books, consisting mainly of sermons and Bible studies, but including also substantial volumes on Lincoln and other historical subjects.

FREDERICK WILLIAM LOETSCHER.

MACDONALD, DUNCAN BLACK: He taught Semitics in the Hartford Theological Seminary until 1931 and Muhammadanism in the Kennedy School of Missions (1911–25). He wrote *Aspects of Islam* (1911); many articles for the *Encyclopaedia Britannica*, *Encyclopaedia of Religion & Ethics* and the *Encyclopaedia of Islam;* and after retirement, *The Hebrew Literary Genius* (1933); and *The Hebrew Philosophical Genius* (1936). In 1933 his former students and colleagues published in his honor the *Macdonald Presentation Volume*, containing biographical sketches, Semitic and Oriental articles and his bibliography to that date. He died Sept. 6, 1943.

BIBLIOGRAPHY: *The Moslem World*, January, 1944; *Hartford Seminary Foundation Bulletin*, June, 1946.

[Sup.] EDWIN E. CALVERLEY.

MACFARLAND, CHARLES STEDMAN: Clergyman and author; b. Boston, Dec. 12, 1866. He studied at Yale (B.D., 1897; Ph.D., 1899). He held pastorates in Malden, Mass. (1900–1906); South Norwalk, Conn. (1906–11). From 1912 to 1931 he was general secretary of The

Federal Council of the Churches of Christ in America of which he is now general secretary emeritus. For over fifty years he served the churches in America and Europe as teacher, pastor, creative administrator and author. Among the shelf of volumes he has written on religion, theology and church history are: *The Spirit Christlike* (1904); *International Christian Movements* (1924); *Across the Years* (an autobiography, 1936); *Christian Unity in the Making, The First Twenty-five Years of the Federal Council of the Churches* (1948).

MACH, ERNST. See PHENOMENALISM.

MACHEN, J(OHN) GRESHAM: Presbyterian; b. at Baltimore, Md., July 28, 1881; d. Jan. 1, 1937. He studied at Johns Hopkins (A.B., 1901); Princeton University (A.M., 1904); Princeton Theological Seminary (B.D., 1905); Universities of Marburg and Goettingen (1905–6). He taught New Testament literature and exegesis, in Princeton Theological Seminary (1916–29); and in Westminster Theological Seminary (1929–37). An outstanding conservative apologist and theologian with a gift for clarity of exposition, he led in the founding of Westminster Theological Seminary (1929), and of the Presbyterian Church of America (1936) later renamed the Orthodox Presbyterian Church. He wrote: *The Origin of Paul's Religion* (1921); (with James D. Boyd), *A Brief Bible History* (1922); *Christianity and Liberalism* (1923); *New Testament Greek for Beginners* (1923); *What is Faith?* (1925); *The Virgin Birth of Christ* (1930; 2nd ed., 1932); *Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A. . . .* (1933); *The Christian Faith in the Modern World* (1936); *The Christian View of Man* (1937); (N. B. Stonehouse, ed.), *God Transcendent and Other Selected Sermons* (1949); (N. B. Stonehouse, ed.), *What is Christianity? Sermons and Addresses* (1950).

BIBLIOGRAPHY: Autobiographical chapter in Vergilius Ferm (ed.), *Contemporary American Theology*, 1932; the "Machen Memorial Number" of *The Presbyterian Guardian*, Vol. III (Jan. 23, 1937), pp. 153-172; William Masselink, *Prof. J. Gresham Machen: His Life and Defense of the Bible*, 1938; Ned B. Stonehouse, *J. Gresham Machen, a Biographical Memoir*, 1954.

BRUCE M. METZGER.

MACINTOSH, DOUGLAS CLYDE: Baptist; b. at Breadalbane, Ont., on Feb. 18, 1877; d. July 6, 1948. He was educated at McMaster University, Toronto (A.B., 1903); Chicago (Ph.D., 1909); and Yale (A.M., 1916). He served as minister of the Baptist church at Marthaville, Ont. (1897–99). He taught philosophy at McMaster (1903–4), and biblical and systematic theology at Brandon (Manitoba) College (1907–9). He began his long service at Yale Divinity School as assistant professor of systematic theology (1909–16); Dwight Professor of Theology (1916–32); and professor of theology and philosophy of religion (1933–42; emeritus, 1942–48); and was also chairman of the department of religion in the Yale Graduate School (1920–38). He served with the Y.M.C.A. and also as a chaplain in the Canadian Expeditionary Force in England and France in 1916. He lectured in many universities and on many foundations. His application for citizenship in the United States became world news when it was denied by the U.S. District Court for Conn. (1929); granted by the U.S. Circuit Court of Appeals (1930); and reversed by the U.S. Supreme Court (1931). His books include: *The Reaction Against Metaphysics in Theology* (1911); *The Problem of Knowledge* (1915); *God in a World at War* (1918); *Theology as an Empirical Science* (1919); *The Reasonableness of Christianity* (Taylor Lectures, Yale, Bross Prize Award, 1924; German tr., 1928); *The Pilgrimage of Faith in the World of Modern Thought* (1931); *Social Religion* (1939); *The Problem of Religious Knowledge* (1940); *Personal Religion* (1942); *Thinking About God* (1942); *Plain Man's Soliloquy;* he edited: G. B. Foster, *Christianity in Its Modern Expression* (1921); and *Religious Realism* (1931); he contributed to: *Humanism, Another Battle Line* (1931); *Is There a God?* (1932); *Contemporary American Theology* (1932); *The Process of Religion* (1933); *Luther, Kant, Schleiermacher* (1939); *Science, Philosophy and Religion* (1941); *Liberal Theology, An Appraisal* (1942); and *Twentieth Century Philosophers* (1943); and he was also associate editor of *Webster's New International Dictionary* (2nd ed., 1934).

RAYMOND W. ALBRIGHT.

MACKAY, JOHN A.: B. in Inverness, Scotland, in 1889. He is a graduate in arts (1912) of the University of Aberdeen, and in theology (1915) of Princeton Theological Seminary. After studying in Spain, he served in Lima, Peru, as an educational missionary of the Free Church of Scotland, founding in 1917 the Anglo-Peruvian College, of which he was principal until 1925. During 1925 he occupied the chair of philosophy in the National Peruvian University of San Marcos. Dr. Mackay served as a writer and continental evangelist under the auspices of the South American Federation of Y.M.C.A.s, residing successively in Uruguay and Mexico (1925–32). He came to the United States in 1932 as secretary for Latin America and Africa of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. In 1936 he was elected president of Princeton Theological Seminary.

Dr. Mackay has been closely related to the ecumenical movement (*q.v.*). He was a member of the Provisional Committee of the World Council of Churches (*q.v.*), and is a member of the Central Committee. He founded, in 1944,

the theological quarterly *Theology Today,* and was its editor until 1951. He was president of the American Association of Theological Schools (*q.v.*) (1948–50); chairman of the Joint Committee of the World Council of Churches and of the International Missionary Council (1948–54); moderator of the General Assembly of the Presbyterian Church, U.S.A. (1954). In 1954 he was elected president for a five-year period of the World Presbyterian Alliance.

His chief published works are, in Spanish: *Mas Yo Os Digo* and *El Sentido de la Vida;* and, in English, *The Other Spanish Christ,* which is regarded by authorities as the classical study in the spiritual history of Spain and Latin America; *That Other America; A Preface to Christian Theology; Heritage and Destiny; Christianity on the Frontier;* and *God's Order: The Ephesian Letter and this Present Time.*

MACKIE, ALEXANDER: Presbyterian; b. at Frankford, Philadelphia, Sept. 26, 1885. He graduated Princeton University (B.A., 1907; M.A., 1909), and Princeton Seminary (1910). He was minister of Sherwood Church, Philadelphia (1910–11), and Tully Memorial Church, Sharon Hill, Pa. (1911–36). He became president of the Presbyterian Ministers' Fund (1936). He wrote: *The Gift of Tongues: A Study in Pathological Aspects of Christianity* (1921).

MACKINNON, JAMES: Presbyterian; b. Turriff, Aberdeenshire, 1860; d. July 12, 1945. Educated at the universities of Edinburgh, Bonn, and Heidelberg; he lectured in history at Glasgow and St. Andrews; and was professor of ecclesiastical history at the University of Edinburgh (1908–30). He wrote: *A History of Modern Liberty; The Social and Industrial History of Scotland; Luther and the Reformation* (4 vols., 1925–30); *From Christ to Constantine* (1936); *Calvin and the Reformation* (1936); and *The Origins of the Reformation* (1939).

F. W. Dillistone.

MACKINTOSH, HUGH ROSS: Church of Scotland; b. at Paisley, Oct. 31, 1870; d. at Stornoway, June 3, 1936. He studied at George Watson's College; Edinburgh University (D.Phil.); New College, Edinburgh; and the universities of Freiburg, Halle, and Marburg. He was ordained in the Free Church of Scotland in 1897; was minister of Queen Street Church, Tayport (1897–1901); and of Beechgrove Church, Aberdeen (1901–4). In 1904 he was appointed professor of systematic theology at New College, Edinburgh, becoming professor of dogmatics in the University of Edinburgh when New College was united with that institution (1935), following the union of the United Free Church with the Church of Scotland (1929). In 1932 he was elected moderator of the General Assembly of the Church of Scotland. In theology, he was a conservative liberal, and welcomed, with some qualifications, the theological movement led by Karl Barth (*q.v.*). His own main emphasis was on the forgiveness of sins as the center of the gospel, but he is better known for the kenotic Christology developed in *The Doctrine of the Person of Jesus Christ* (1912). His other most important works were: *Types of Modern Theology* (1937); *The Christian Experience of Forgiveness* (1927); and the joint editing and translating of A. Ritschl, *Christian Doctrine of Justification and Reconciliation,* Vol. III (1900), and F. Schleiermacher, *The Christian Faith* (1928). He also wrote: (coauthor), *Selections from the Literature of Theism* (1904); *Life on God's Plan,* sermons (1909); *The Person of Jesus Christ* (1912); *Studies in Christian Truth* (1914); *Immortality and the Future* (1915); *The Originality of the Christian Message* (1920); *The Divine Initiative* (1921); *Some Aspects of Christian Belief* (1923); *The Christian Apprehension of God* (1925); *The Highway of God,* sermons (1931); (tr.), F. Loofs, *Haeckel's Riddle of the Universe* (1904); (tr.), J. Wendland, *Miracles and Christianity* (1911).

Bibliography: H. R. Mackintosh, *Sermons, with Memoir* by A. B. Macaulay (1938); *Dictionary of National Biography,* supplement for 1931–40.

Claude Welch.

MACLEAN, DONALD: Presbyterian; b. at Lochcarron, Ross-shire, Sept. 9, 1869; d. at Edinburgh, Jan. 29, 1943. He studied at the University of Aberdeen and at New College, Edinburgh; licensed in the Free Church of Scotland by the Presbytery of Lochcarron (July 6, 1897); he was inducted to Moy Free Church (September, 1897), and to Free St. Columbia, Edinburgh (1905). In 1900 when the Free Church of Scotland and the United Presbyterian Church of Scotland were united, he was one of the few ministers in the former church who remained outside the Union, and continued in what was still called the Free Church of Scotland. He was appointed professor of church history and church principles in the Free Church College, Edinburgh (1920), and principal (1942). He edited the *Evangelical Quarterly* (1929–43). He wrote: *Duthil: Past and Present* (1910); *Travels in Sunny Lands* (1911); *The Literature of the Scottish Gael* (1912); *The Law of the Lord's Day in the Celtic Church* (1926); *Aspects of Scottish Church History* (1927); *The Counter-Reformation in Scotland, 1560–1930* (1931). In theology he was an Orthodox Calvinist with strong evangelical sympathies.

Bibliography: G. N. M. Collins, *Donald Maclean, D.D.,* 1944.

MACLEOD, GEORGE F.: Presbyterian; b. June 17, 1895. He was trained at Winchester; Oriel College, Oxford; Edinburgh; and at Union

Theological Seminary in New York (1921). During 1922 he served as a missioner in lumber camps in British Columbia. His pastorates include collegiate minister at St. Cuthbert's Edinburgh (1926–30); Govan Parish, Glasgow (1930–38); and since 1938 he has been the leader in the restoration and direction of the Iona Community (*q.v.*). Among his books are: *Govan Calling* (1934); *Speaking the Truth in Love* (1936); and his statement of principles of the Iona Community entitled, *We Shall Rebuild* (1944). RAYMOND W. ALBRIGHT.

MACMURRAY, JOHN: B. at Maxwellton, Kirkcudbrightshire, on Feb. 16, 1891. He studied at Robert Gordon's College, Aberdeen; Glasgow University (1913); and Balliol College, Oxford. He was lecturer in philosophy at Manchester (1919); professor of philosophy at the University of Witwatersrand, Johannesburg, S. Africa (1921–22); fellow, classical tutor and Jowett lecturer in philosophy at Balliol College, Oxford (1922–28); Grote Professor of Philosophy of Mind and Logic at the University of London (1928–44), and professor of moral philosophy at the University of Edinburgh (1944–). The following books of his are of interest to religious scholars: *Freedom in the Modern World* (1932); *Interpreting the Universe* (1933); *Philosophy of Communism* (1933); *Creative Society* (1935); *Reason and Emotion* (1935); *Structure of Religious Experience* (1936); *The Clue to History* (1938); *The Boundaries of Science* (1939); *Challenge to the Churches* (1941); *Constructive Democracy* (1943); *Conditions of Freedom* (1949); and he has contributed to *Adventure* (1927); *Some Makers of the Modern Spirit* (1933); *Marxism* (1934); and *Aspects of Dialectical Materialism* (1934).

RAYMOND W. ALBRIGHT.

MACNICOL, NICOL: Missionary and scholar; b. Feb. 26, 1870, at Catacol, Arran, Scotland, where his father was minister; d. in Edinburgh, Feb. 13, 1952. He studied at Glasgow University and the Glasgow Free Church Theological (now Trinity) College. Ordained as a missionary to India, he served first at Wilson College, Bombay, and from 1901 to 1929 in the United Free Church Mission at Poona, the last three years as Secretary of the National Christian Council. In 1930 he returned to India as a member of the Lord Lindsay Educational Commission and was joint editor of its report. From 1932 to 1935 he was Wilde Lecturer on Natural and Comparative Religion at Oxford University. In 1934–35 he was in America as lecturer on the life and religions of India at the Hartford Seminary Foundation. He published two courses of his Wilde lectures as *The Living Religions of the Indian People* (1934); and the third series, given at Hartford and other places in America, and at Oxford, as *Is Christianity Unique? A Comparative Study of the Religions* (1936). His other books include: *Indian Theism* (1915); *Psalms of the Maratha Saints* (1919); *The Making of Modern India* (1924); *India in the Dark Wood* (1930); and *Hindu Scriptures* (1938). EDWIN E. CALVERLEY.

MADAGASCAR: Since 1910 the Christian Church in Madagascar has grown steadily. There is much evidence of willing and consecrated service on the part of Malagasy Christians, though many are inadequately qualified on the theological side. Emphasis is placed on the forming of a Christian generation in the schools as a means of increasing interest in the ministry as a vocation.

The Committee of Study, which came into being in 1950 to examine common problems and to discuss possibilities of union between the Paris Mission, the London Missionary Society, and the Friends Foreign Service Council (who cover between them a large area in the north), has been steadily at work and has been strengthened by the appointment of Malagasy Christians to it. The work built up by the Norwegian Christian Society, the Lutheran Church of America, and the Lutheran Board of Missions has now eventuated in the Malagasy Lutheran Church, which at its first synod (September, 1950) elected an American superintendent. This confessional union in the southern regions of Madagascar gives added purpose to the development of the Inter-Mission Committee, which already plays a useful consultative role, into a National Christian Council which will represent all Christian forces in Madagascar.

BIBLIOGRAPHY: A. M. Chirgwin, *On the Road to Madagascar*, 1933; William K. Gale, *Church Planting in Madagascar*, 1937.

[Sup.] HERRICK BLACK YOUNG.

MAGIC: A term probably of Greek origin, but indicative of belief and practice associated more or less with all religions. It should be distinguished from religion, although it may be religious, even as religion may be magical. Magic is essentially coercive and religion persuasive, but both seek self-preservation. Magic is effective in itself, whereas religion recognizes power other than and superior to the self as the seat of power and reward.

Magic and the magician have their place primarily among primitives, having to do with demons on the one hand, and friendly powers on the other: there is black magic and white. There is imitative magic on the principle that like produces like, and contact-magic on the theory that objects once in contact are always so. In the latter case, possession of a part of another's body which may constitute a "charm" may be used to affect the other's body.

Among Taoists, for example, "magic gran-

nies" have obtained from demons power to cure disease, and there have been geomancers to interpret "wind and water." There have been Buddhist monks to invoke "dragon-kings." In Judaism there has been magical dependence on the Law, and certain Christians have expected wonders of the sacraments.

BIBLIOGRAPHY: J. C. Archer, *Faiths Men Live By*, 1934; F. E. Williams, *Orokaiva Magic*, 1928; C. H. Toy, *Introduction to the History of Religions*, 1913.

[Sup.] JOHN CLARK ARCHER.

MAIER, WALTER A(RTHUR): Lutheran; b. at Boston, Mass., on Oct. 4, 1893; d. Jan. 11, 1950. He was trained at Concordia Collegiate Institute, Bronxville, N. Y. (1906–12); Boston University (A.B., 1913); Concordia Seminary, St. Louis, Mo.; and Harvard (A.M., 1920; Ph.D., 1929). After two years as executive secretary of the International Walther League (1920–22) he became professor of Semitic languages and Old Testament interpretation in Concordia Seminary (1922–50). He was editor of the *Walther League Messenger* (1920–45); did relief work among German war prisoners (1917–19); was camp pastor at Camp Gordon, Atlanta, Ga. (1918); and served as a technical advisor in the Education and Religious Affairs Branch to the Military Government in Germany (1947). He was best known, however, for his radio preaching which he began as the regular preacher on the Lutheran Hour on the Columbia System (1930–31) and continued on the Mutual Network (1935–50). His messages were Christocentric and strongly evangelical as the titles indicate: *The Lutheran Hour* (1931); *For Better, Not for Worse* (1935; 3rd ed., 1939); *Christ for Every Crisis* (1935); *Christ for the Nation* (1936); *Winged Words for Christ* (1937); *The Cross from Coast to Coast; The Radio for Christ; Peace Through Christ* (1940); *Courage in Christ* (1941); *For Christ and Country* (1942); *Victory Through Christ* (1943); *America, Turn to Christ* (1944); *Christ, Set the World Aright* (1945); *Jesus Christ, Our Hope* (1946); *Rebuilding with Christ* (1946); *Let Us Return unto the Lord* (1947); *He Will Abundantly Pardon* (1948); *The Airwaves Proclaim Christ* (1948); *1000 Radio Voices for Christ* (1949); and a devotional calendar, *Day by Day with Jesus* (1939–49). RAYMOND W. ALBRIGHT.

MAIMONIDES: The octocentennial celebrations for Maimonides in 1935 produced a number of commemorative volumes, containing studies dedicated to his honor, which stirred considerable interest in projects for the publication, translation, and interpretation of his work in various fields of learning. In England, I. Epstein edited a volume of studies, *Moses Maimonides, 1135–1204: Anglo-Jewish Papers Edited in Connection with the Eighth Centenary of His Birth* (1935). A similar volume appeared in Germany, *Festschrift zur 800 Wiederkehr des Geburtstages von Moses ben Maimon* (1935); and one in the United States edited by S. W. Baron, *Essays on Maimonides, an octocentennial Volume* (1941). Studies of no less importance appeared also in the special numbers, dedicated to Maimonides, of such journals as the *Revue des Études juives* (Tome 99, 1935); *Monatsschrift fuer Geschichte und Wissenschaft des Judenthums* (Maerz-April, 1935); *Cahiers juifs* (1935); *Jewish Quarterly Review* (Vol. XXV, No. 4, April, 1935); *Tarbiz* (Vol. VI, No. 3, 1935); *La Rassegna mensile d'Israel* (Vol. X, No. 1, 1935). Moreover special biographies were prepared for this anniversary, such as Solomon Zeitlin, *Moses Maimonides, a Biography* (1935); Abraham Heschel, *Maimonide, eine Biographie* (1935; in French, 1936); *José Llamas, Maimónides, siglo XII* (1935); Ismar Elbogen, *Das Leben des Rabbi Mosche ben Maimon aus seinen Briefen und andern Quellen* (1935); a new edition of Yellin and Abrahams, *Maimonides* (1936); and the Arabic book by I. Wolfensohn, *Mūsā 'bn Maimūn, ḥayātuhu wa muṣannafātuhu* (1936). Of the great number of special studies which appeared in anticipation of and following on this octocentennial, devoted to various aspects of his many-sided activity, it must suffice to select. Particular attention was given to his position as a philosopher in Leo Strauss, *Philosophie und Gesetz: Beitraege zum Verstaendnis Maimonis und seiner Vorlaeufer* (1935); J. Sarachek, *Faith and Reason: the Conflict over the Rationalism of Maimonides* (1935); Fritz Bamberger, *Das System des Maimonides* (1935); *The Treatise on Ethics, interpreted and commented upon*, by S. L. Hurwitz (1932); C. Neuberger, *Das Wesen des Gesetzes in der Philosophie des Maimonides* (1933); A. Schueck, *Glauben und Wissen nach M. ben Maimon* (1933); N. N. Glazer, *Rabbi Mosche ben Maimon: ein systematischer Querschnitt durch sein Werk* (1935); A. J. Bombach, *Versuch einer systematischen Darstellung der Erkenntnistheorie des Maimonides* (1935); E. Hoffmann, *Die Liebe zu Gott bei Mose ben Maimun* (1937); Israel Efros, *Maimonides' Treatise on Logic* (1938); José Gaos, *La filosofía de Maimónides* (1940). A German translation of his famous *Guide for the Perplexed* (*Fuehrer der Verirrten*) was published in 1935 and a study of this work by A. Altmann, *Des Rabbi Mosche ben Maimun Moreh Nebuchim* (1935), a new edition of the English translation by M. Friedlaender (1946), and two new editions of the Hebrew version *Moreh Nebuchim* at Jerusalem in 1946 and 1947, while Leon Roth published a summary in Hutchinson's University Library (1948). One of his little known tractates on music was studied by G. H. Farmer, *Maimonides on Listening to Music* (1941); and besides numerous studies in a number of medical jour-

nals, including a special Maimonides number of *Harefua* (mars-avril, 1935), a new edition by J. Rabinowitcz of his *Traité des Poisons,* was published in 1935, and Max Meyerhof edited his *L'explication des noms de drogues* (1941). Of his more specially Jewish works a volume of his *Responsa* was edited by A. Friedmann (1934); the *Sefer ha-Mitzvoth* (Book of the Divine Commandments) was translated by C. B. Chavel (1940); and the *Seder ha-Mitzvot* was edited by J. L. Moinester (1945). D. H. Baneth edited the *Iggarot* (1946); and H. E. Revel the *Otzer hasotah, a critical edition of the Hilhoth Sotah of Maimonides* (1941). A monumental edition of his *Mishnah Torah* in five volumes, which include numerous Commentaries, appeared in 1947, and both a Hebrew vocalized edition of the *Mishnah Torah* and the Commentary thereon named *Sefer Hamaor* have commenced printing, while an English translation of the Code is being issued in the *Yale Judaica Series.* Finally should be mentioned Ben Zion Bosker, *Legacy of Maimonides* (1950); and Julius Guttmann, *Moses Maimonides,* in the East and West Library (1952).

[Sup.] ARTHUR JEFFERY.

MALACHI, BOOK OF: The book is now generally viewed as anonymous and the name "Malachi" as an artificial creation meaning "my messenger" (LXX, "his messenger"; cf. 3:1). Von Bulmerincq, however, supports the proper name and identifies the messenger of 3:1 with Ezra (cf. Targ., Jerome). The date is usually assigned to the first half of the fifth century B.C. The pervasive literary style is of special interest and importance: a discussion in the form of rather stereotyped dialog of statement and question. Sellin transposes 3:6–12 after 1:5; Pfeiffer places it after 1:6–2:9; Eissfeldt adds 2:10–16 to 1:2–5 + 3:6–12. The editorial conclusion of 4:4–6 admonishes the observance of the Law of Moses and announces the imminent coming of Elijah on the Day of the Lord. The book as a whole is notable for its picture of social and economic conditions at the time, its description of cultic abuses and its interest in the cult (cf. Ezekiel, Haggai), its eschatology (2:17–3:5), its witness to the transformation of prophecy, and above all, its particularism and wide-hearted universalism (e.g., 1:11).

BIBLIOGRAPHY: J. M. P. Smith, *Book of Malachi* (*ICC*), 1912; A. von Bulmerincq, *Der Prophet Maleachi,* Vol. I, 1926, Vol. II, 1932; E. Sellin, *Das Zwoelfprophetenbuch* (*KAT*), 2 vols., 1929–30; Otto Eissfeldt, *Einleitung in das Alte Testament,* 1934; F. Horst, *Die zwoelf kleinen Propheten: Nahum bis Maleachi,* 1938; R. H. Pfeiffer, *Introduction to the Old Testament,* 1941; Karl Elliger, *Die Propheten: Nahum . . . Maleachi* (*ATD*), 1950.

[Sup.] JAMES MUILENBURG.

MALAY ARCHIPELAGO: World War I had little effect on church work throughout this area, except in the case of the work of the Rhenish Mission among the Toba Bataks in Sumatra. The chief difficulty during that period was due to the fact that no financial support from Germany could be sent to help maintain the mission work of that society in Sumatra (see ORPHANED MISSIONS). The large elementary school work in Batakland was carried on by the Rhenish Mission with grants-in-aid furnished by the Netherlands Indies government. In addition, the Netherlands government also provided considerable financial aid in order to maintain the evangelistic work of the Rhenish Mission during the same period. Following World War I the Rhenish Mission personnel was increased, and a certain amount of financial support was provided from Germany, although later again limited due to the Nazi regime.

In World War II, when Germany invaded Holland in 1940, the Rhenish missionaries were interned by the Dutch and all outside financial support from Germany was stopped. This created a crisis in the Protestant work among the Toba Bataks. However, a month later the leaders of the Toba Batak Christian community called a general meeting to consider the emergency. At that time the former Rhenish Mission work was organized as an independent indigenous church. National leaders were chosen, including an *ephros* (bishop). The name of the new organization is Huria Kristen Batak Protestant. Since that date the Batak Protestant Church has continued to function as an independent church body with a membership of almost 600,000.

This new church suffered from lack of funds but was assisted by the International Missionary Council (*q.v.*). Since the war, the Lutheran World Federation (*q.v.*) contributed considerably to the support of the Batak Church and also furnished personnel to help in the Preacher's Training School in Sipoholon.

The Netherlands Missionary Society continued its work among the Karo Bataks in Sumatra. However, after World War II work among the Karos suffered a considerable setback. Some Dutch missionaries returned to Karoland, but control of the church is entirely in the hands of the Karo Bataks. Foreign missionaries function only upon invitation from the Karo church committees.

The larger Protestant Church in Java and the "outer possessions," formerly known as the *Indische Kirk,* was organized as an independent indigenous church under the name of *Geredja Indonesia.* This church has been especially successful in work among the Mohammedans in Java. Something over 50,000 Muslims in that area became Christians under the guidance of the Indonesian Church.

The Protestant work in Amboina, Celebes, and other islands in the eastern area of the archipelago continues to prosper. It is estimated that there were something like 2,500,000

Protestant Christians in the Malay Archipelago in 1953.

Work among the Chinese, formerly under the guidance of the Methodist Church and the Netherlands Missionary Society in Indonesia, was organized as an independent Chinese church under the name of *Tiong Hwa Kitok Kauhwee*. This organization functioned primarily in Java, where there were about 40 congregations with 25,000 members in 1953.

The Roman Catholic Church continued its work throughout the area and suffered very little as a result of World War II. In Sumatra Roman Catholics expanded considerably in the Toba Batak area.

There was also considerable increase in the work of smaller societies, such as the Seventh-day Adventists and the Pentecostal Churches (*qq.v.*). The Methodist Church registered considerable expansion, both in evangelistic and educational work, especially in Malaya and Sarawak, Borneo; to a lesser degree in Sumatra. Since World War II the growth of the Methodist Church among the Dyaks in Sarawak was rather remarkable. The Christian Missionary Alliance also had remarkable success among the Dyaks in southern and eastern Borneo and in Celebes.

Non-Christian faiths, such as Mohammedanism (*q.v.*), Hinduism (*q.v.*), and Buddhism (*q.v.*), continue with about the same degree of activity as formerly, except that certain groups of Muslims are quite active. The so-called Mohammadiya Party (a reform movement in Islam) gathered considerable strength in Sumatra and parts of Java.

The Republic of Indonesia provides for freedom of religion in its new constitution. Many members of the Parliament are from the Christian community and therefore Christians exercise considerable influence in the administration of the New Republic.

BIBLIOGRAPHY: L. E. Brown, *Christianity and the Malays*, 1936; J. Rauws, H. Kraemer, *et al.*, *The Netherlands Indies*, 1935; *The International Review of Missions*, 1912 ff.

RAYMOND L. ARCHER.

MALINES, CONVERSATIONS AT: A historic series of semi-official discussions between Anglican and Roman Catholic leaders. On the basis of the Appeal to All Christian People of the Lambeth Conference (*q.v.*) of 1920, the Anglo-Catholic leader Lord Halifax proposed to Cardinal Mercier, of Malines (Mechlin), discussions to explore the possibility of Anglican-Roman reunion. With the informal approval of the pope and the archbishop of Canterbury, four conversations were held at Malines in 1921–25; at the first two there were three, at the third and fourth, five on each side. The fourth conversation approached the crucial question of papal supremacy both theologically and canonically; significant contributions were Bishop Gore's paper "On Unity with Diversity," and one presented by the cardinal, written at his request by a Belgian canonist, "L'église anglicane unie, non absorbie." Fundamental differences as well as possible hopes of understanding had been explored when Mercier's death put an end to the series. A fifth conversation was held in 1926 merely to draw up a report. In 1928 the papal encyclical *Mortalium animos* seemed to forbid such discussions, and general Anglican opinion was that no more could be done at present. Though immediately fruitless, the Conversations record the Anglican determination not to exclude "the great Latin Church of the West" (Lambeth 1908, 1920) from hopes for reunion, and the extent to which an irenic approach from the Roman Catholic side was possible.

BIBLIOGRAPHY: J. G. Lockhart, *Charles Lindley, Viscount Halifax*, Part II (1936), Chaps. XVIII–XXII, bibliography, pp. 265–266; G. K. A. Bell, *Christian Unity, the Anglican Position* (1948), Chap. III; Lord Halifax, *The Conversations at Malines*, 1930.

EDWARD ROCHIE HARDY.

MALTA: Strategic island south of Sicily, headquarters of the Knights of St. John (1530–1798), British possession since 1814, in recent years self-governing for internal affairs. The Maltese (about 300,000), whose language and ancestry go back to Phoenician origins, are Roman Catholic, and their church retains its official status; it is headed by the archbishop of Malta and (since 1864) the bishop of Gozo. In the early years of the British occupation Malta was an important center of publication and translation for Protestant missionaries working toward the Near East, but no permanent local work was undertaken. The Anglican Church of St. Paul, at Valetta, founded by Queen Adelaide after her visit in 1838–39, and recently restored as a war memorial, is a collegiate and cathedral church attached to the see of Gibraltar (*q.v.*).

BIBLIOGRAPHY: Harry Luke, *Malta*, 1949; William Canton, *History of the British and Foreign Bible Society*, 5 vols., 1904–10.

EDWARD ROCHIE HARDY.

MALVERN: The scene of a Conference in Malvern, Worcestershire, England, organized by William Temple (*q.v.*), then Archbishop of York, and the Industrial Christian Fellowship (*q.v.*) in January, 1941, at which some two hundred Anglican leaders of Great Britain met to discuss the bearing of the Christian faith on social order and prospective postwar reconstruction. The findings of a three-day session were necessarily general; public attention was perhaps unduly attracted by the one disputed resolution which asserted (as adopted, rather mildly) that private ownership of essential resources might be an obstacle to human welfare. The Conference "re-published the Christian principles in relation to the world of today" and

at a critical moment directed attention to the tradition of social concern in Anglican thought. Its chief value perhaps was the widespread backing it evidenced for the demand, on Christian principles, that the common life of man be ordered for the common good, and for the expression of this in concrete policies such as Temple vigorously propounded in the speeches and writings of his last years. See also SWORD OF THE SPIRIT, THE.

BIBLIOGRAPHY: *The Life of the Church and the Order of Society,* findings, 1941; *Malvern 1941,* proceedings, 1941; F. A. Iremonger, *William Temple* (1948), Chap. 25; M. B. Reckitt, *From Maurice to Temple,* 1947.

EDWARD ROCHIE HARDY.

MANDAEANS: Study of the Mandaean religion has been furthered since Kessler's day by three things: the publication of texts, the controversy over possible Mandaean connections with Christian origins, and closer investigation of the life of the community itself. Their fundamental Scriptures have been available for scientific study by the works of Mark Lidzbarski: *Das Johannesbuch der Mandaeer,* Vols. I and II (1915), *Mandaeische Liturgien* (1920), and *Ginza, der Schatz oder das Grosse Buch der Mandaeer* (1925). More recently published texts, e. g., Mrs. Drower's *Sfar Malwašia, the Book of the Zodiac* (1949), and *Diwan Abatur* (1950) are of less importance. Lidzbarski's work made possible a great advance beyond the work of Brandt and Kessler, and between 1925 and 1935 there was vigorous discussion as to whether or not Mandaism was a survival of some form of pre-Christian Gnosticism of Mesopotamian-Iranian origin, with which in Palestine the movement of John the Baptist had been connected, and whose teachings lay behind much early Christian thought, particularly that of the Fourth Gospel. Numerous articles in the theological Journals, especially in the *ZNTW* between 1925 and 1929, and such books as J. Behm, *Die mandaeische Religion und das Christentum* (1927); Tondelli, *Il Mandeismo e le origini cristiane* (1928); O. Stehl, *Les mandéens et les origines chrétiennes* (1930), H. Odeberg's *Die mandaeische Religionsanschauung* (1930); A. Loisy, *Le mandéisme et les origines chrétiennes* (1934); and J. Thomas, *Le mouvement baptiste en Palestine et Syrie 150 av. J. C.-380 ap. J. C.* (1935) trace the history of this controversy. The final verdict is against an early date for the Mandaeans. As a community they belong to southern Mesopotamia and there is no early evidence connecting them with Palestine. Contrary to Lidzbarski's notion their dialect proves to be a late form of Eastern Aramaic. Their biblical material is derived from the Peshitta, and their baptismal liturgy seems to depend at many points on that of the Nestorians. The figure of John appears only in late texts and appears to have been developed in order to satisfy their Muslim overlords that they were among the Scripture peoples mentioned in the Qur'ān. It is also noticeable that the Jesus against whom their polemic is directed is called a Byzantine, and the Christian Church known to these texts is one in which monasticism is well developed. Nevertheless the curious syncretism of Mandaean religion has doubtless absorbed elements from earlier systems, some of which, as W. Baumgartner suggests, ("Der heutige Stand der Mandaeerfrage," in *Theol. Zeitschrift,* VI [1950], 401–410), may well have affinities with material found also in early Christian and in Manichaean thought. A new attempt to sift out such material was made in V. Schou Pedersen, *Bidrag til en analyse af de mandaeiske Skrifter, med henblik paa bestemmelsen af Mandaeernes forhold til Jodendom og Kristendom* (1940).

The more intimate study of the life of the modern community is due mostly to the labors of Mrs. E. S. (now Lady) Drower, who gives excellent descriptions of their community life, their religious beliefs and practices and their folktales in her book, *The Mandaeans of Iraq and Iran* (1937), a work unfortunately marred by the inclusion of the authoress' mistaken theorizings.

C. H. Kraeling attempted a Mandaean bibliography in the *JAOS* for 1926 and 1929, and in 1933 S. Pallis published an *Essay on Mandaean Bibliography, 1560–1930,* which may be supplemented by that attached to H. C. Puech's article, "Le Mandéisme," in Vol. III (1945) of Gorce and Mortier, *Histoire générale des Religions.* [Sup.] ARTHUR JEFFERY.

MAN, DOCTRINE OF: While Scripture yields no formal anthropology and although Reformed theology has always been reticent in developing formulated doctrines of man, theology must present man as he is represented within our knowledge of God. Our view of man is not important as an article of faith which could of itself add to our knowledge of God. However our knowledge of God, if real, will bring us to a true knowledge of ourselves. Thus Calvin writes, "Therefore it is evident that man never attains to a true self-knowledge until he has previously contemplated the Face of God, and comes down after such contemplation to look into himself." So it is man from the divine viewpoint, especially as the subject of redemption, who is to be considered. A doctrine of man must move along a parallel line with the movement of divine grace, for man's true existence is as a being made to know God (*q.v.*).

I. Imago Dei: The important and mysterious words of the Genesis creation are "image" and "likeness." It is about the "imago dei" that we receive intimations of the creatureship of man as well as the creatorship of God. It means

that man was created with such powers and possibilities and held such a place in the universe that the eternal Son of God (*q.v.*) could become man and, within the conditions of human life, reveal the glory of the Father. The "image of God" was not lost, though seriously damaged by what is described as the Fall. The phrase does not necessarily include moral perfection but must mean the possibility of achieving it. It bespeaks the divine purpose and is descriptive of man's nature rather than his character. Man is created in God's image as an intelligent, moral and free personality. That image he retains whatever deadly disorder may touch it; he is always personal, responsible, moral. This personality makes him capable of redemption and regeneration (*q.v.*) and by the same token, "death" and "alienation" from God is possible.

II. Freedom: Through man's moral freedom, assumed in the whole content of the gospel, man is accounted responsible for his sin (*q.v.*). God's revelation (*q.v.*) is marked by its infinite mercy for the sinner and by its awful condemnation of his sin. Human sin is not a general calamity which incites the divine pity but is a crime which deserves the divine judgment. It is an offence requiring punishment. The gospel assumes that men have sinned and, although some are worse than others, all need the forgiveness (*q.v.*) of God. This assumption predicates the human responsibility. It assumes that man is free in the sphere of all those forces, visible and invisible, which belong to the natural order; indeed it allows man freedom in the presence of God himself. Man can stand in stiff-necked rebellion against the divine intention; he can refuse to submit to God's authority; he can refuse to accept God's grace; he can choose to avert the mercy of God and he can adamantly stand upon his decision against God. For by man's freedom man is man and by this also is there both glory and tragedy in the human destiny (see WILL, FREEDOM OF THE).

III. Unity: However man belongs to a race and is implicated in its achievements and failures. In the Old Testament, this sense of participation in the fortunes of the race became so strong that some lost the sense of individual responsibility. Ezekiel was moved to remind his people that they must not attribute all their sufferings to the sins of their fathers. But it is also true that we live as part of the race and share in its sin. "He is the propitiation for our sins, and not for ours only but also for the sins of the whole world." Human error and revolt assume a variety of forms but all have sinned and need redemption.

IV. Fallen Man: Man's fall from the created estate comes by the invasion of a mysterious God-hating personality. The absolute origin of evil is hidden or perhaps it has no origin since it is negative instead of positive. By this intrusion, man is led to violate the divine will and with this disobedience, he rebels against God. So man is a sinner, each having committed acts contrary to the divine law, each as a member of the human race possessing a corrupted nature which is the source of actual sin. Man fallen loses his intercourse with God and man fallen, as to the race, is heir to depravity, is beset by guilt and comes under the penalty of death. There is no change in the constitution of man, which retains its faculties. He still has will and conscience. But the personality is distorted and warped; man's knowledge and his will no longer agree and he has lost his "delight in the law of the Lord."

Man's fallen state is remarkably set forth in the Pauline fifth chapter of Romans. Our normal sinfulness has a connection with Adam's sin and by that connection we inherit condemnation even before our acts. For "all have sinned" in "the offence of the one." For centuries the theologians of the church have discussed this mystery. Here is a theological antinomy, as Bulgakov would define it, for the mystery cannot be stated in words without contradiction yet "is actualized and lived in human experience." By revelation and by our conscience, we know our real responsibility yet our guilty impotency. Thus bereft of self-assurance we turn to the holy mercy of God and his revelation of his grace in Jesus Christ (*q.v.*). See also RIGHTEOUSNESS, ORIGINAL.

V. The Body: There has been a recurrent tendency in religious thought about man to attribute sin to the original constitution of human nature. This consideration would regard the body as antagonistic to the soul or the body as a prison house in which the ethereal spirit is confined. But according to the Hebrew and Christian conception, both soul and body are two necessary and constituent elements. God formed the body of man and it cannot be conceived that this body is necessarily and in itself antagonistic to righteousness. The Word—the Son of God—became flesh and tabernacled among us; his body was as real as ours and it was the instrument by which he demonstrated perfect love for men and perfect obedience to the Father. Moreover, Christ in his ministry healed sick bodies, mended the broken, and made whole the incapacitated. His church, ministering in his name, has continued this theme of restoration in service to derelict physical frames of humanity. The body in the Christian conception is to be "a sacrifice, holy and acceptable to God" and "a temple of the Holy Spirit." Even in the life beyond death, after the resurrection, the body will be an element of man glorified and redeemed. See also DICHOTOMY; TRICHOTOMY.

VI. Restoration: The doctrine of man's restoration falls properly under the work of the

Son and of the Spirit. The individual, from the viewpoint of God, is new created or regenerated. That individual, from his own viewpoint, has in obedience and faith come to Christ. Subjectively, he has undergone a "change of mind" which converts his alienation to faith and love (see CONVERSION). By the indwelling of the Spirit, man is led to repentance and to faith in Christ. By that Spirit, he is united to Christ by which vital union he receives the blessings of the new covenant (see COVENANT THEOLOGY).

Man's justification under the divine and perfect law is through the merits of Christ alone. The justification theme of the Epistle to the Romans is that believing sinners, by the propitiation of Christ's sacrificial death, are accepted by the law as its fulfillers. Man's personal obedience always falls short and man's case, on its own merits, is hopeless. His need is met only and completely by the sacrifice of Christ appropriated by his faith. So faith which is composed of knowledge, commitment and trust is the essence of the "good work" which the Spirit begins in man. This faith, which is both God's gift and man's decision, results in obedience and earnest striving after a holy life. This faith is a personal reliance upon Christ as the new Master and is invincible trust in the steadfast power of the King of kings.

The traditional term for the continuing salutary work of God within man is sanctification. This is the process by which man is transfigured into the fulfillment of God's will and design. The persisting means is still faith. The indwelling of Christ, the indispensable union, is secured from the human side by faith; this is not an achievement by our labor or even discipline but comes by reverent reliance on God. So man is bound to Christ, the Second Man; so man is personally united to God and from God man derives all grace and virtue. Still the human regenerate will is not passive or absorbed. The will has its work to do, in meditation and prayer, in self-examination and confession, in study of truth and attendance upon conscience. So these are but the helps of faith and not the substitutes for it.

Thus man restored is man as he should be. He is a child of God, a brother of the Son of God, the residence of the Spirit of God. His performance is in the sphere of service and duty, in high or humble paths. He no longer lives to himself but whether he lives or dies, it is "to the Lord." Death means "to be with Christ, which is far better" and his body shall be raised in incorruption. In the final perfectness of his nature, man shall "serve God day and night in his temple" and in the eternal presence of God "enjoy him forever." See also SOTERIOLOGY..

VII. Recent Theology: Since 1921 and the second edition of Karl Barth's *Roemerbrief*, there has been a new emphasis and orientation in Continental theology. For 120 years, from Schleiermacher to Troeltsch, theological thought was idealistic, humanistic, experimental and salted with psychology and culture appreciation. Then Barth, Brunner and Thurneysen under minor and unrecognized academic influences pointed a new way with a critical and emphatic theology. William Hermann, Kierkegaard, and Dostoyevsky provided accents and expressions. In a postwar Europe whose civilization had failed, new and almost resentful prophets arose. As Karl Adam quotes, Barth's *Roemerbrief* "fell like a bomb on the playground of the theologians." Out of Barth's need as a preacher, his queries as to the relevancy and the whimsy of his speaking, came his theological conviction.

The preaching of the Word is the most critical moment in human life. By it, the Bible speaks, not to interpret human experience or to catalogue religious emotions but to give testimony to the Eternal Word from outside and above. As man hears this word, he is immediately aware of the qualitative difference between this book and any other. Any other book is the projection of the human mind but this Word of judgment and grace is the projection of God. God's Word descends upon man with a crushing, demanding power. It strips him of his fancied worth; it tears away his pretenses to dignity and leaves him in a position where he must assent to the call of God. It rings like God's voice as he called to man in the garden, "Where are you?" The history of humanity is a continuous effort to avoid God. Man tries all deceits and rationalizations to evade him. Even our religion may be a God-escaping mechanism.

The Incarnation, climaxed in the Cross and the Resurrection, is the act of God by which he entered our perverted order and performed the saving work by which we are reconciled to God. By the Christian "metanoia," that transformation of the believer "by the renewing of his mind," he knows that he has not chosen Christ but that Christ has chosen him. All theological activity must conform to this "descent" of grace; any other protestation is the assertion of self-will. It is by the Word, the lively Image of God, that we may truly know God and it is by this knowledge that we may be what God meant us to be, man in the image of God.

See also ANTHROPOCENTRIC; INDIVIDUALISM; PERSONALISM; PSYCHOLOGY; THEOLOGY, TWENTIETH CENTURY TRENDS IN.

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EUGENE LIGGITT.

MANI AND MANICHAISM: Since 1910 our understanding of this religious movement has changed so radically that Kessler's article in Vol. VII has now but little more than historical value. The major factor in this change has been the recovery of Manichaean documents in a number of languages, from various areas in which between the third and ninth centuries there were flourishing Manichaean communities. For the most part these documents are fragmentary, but they allow us to see the religion, to some extent at least, through the eyes of those who professed it, instead of mainly through the eyes of its adversaries, and they have enabled us to understand many things that were obscure in the well-known accounts of Manichaism given by writers, both Eastern and Western, who were in contact with Manichaean communities. The best introductions to this new understanding are those by H. J. Polotsky in his article "Manichaismus" in Pauly-Wissowa, *Realencyklopaedie,* Supplementband VI, 241–272 (also available in a separate form as *Abriss des manichaeischen Systems* [1934]); and by H. C. Puech in an article "Le Manichéisme" in Gorce and Mortier, *Histoire générale des religions,* III (1945), 85–116; and his book, *Le Manichéisme, son fondateur, sa doctrine* (1949, Tome LVI of the Musée Guimet Bibliothèque de Diffusion).

Among these newly recovered documents are portions of translations of books from Mani's own canonical Scriptures, summaries of his teaching, catechisms, hymn books, liturgies, sermons and epistles of early disciples of Mani, devotional and doctrinal works, and some historical material concerning the early history of the movement. The Coptic and the Central Asian finds are the more important material, but some fragments in Syriac, Greek and Latin have also come to light. None of the collections of these documents has as yet been completely published. Of the Central Asian material some is in Middle Iranian (in three dialects: Pahlavi, Parthian and Soghdian), some in Uighur (an old Turkic dialect) and some in Chinese. F. W. K. Mueller and C. Salemann commenced the publication and study of these documents in the papers of the German and Russian Academies in 1904, and the work has been continued by A. von le Coq, F. C. Andreas, W. B. Henning, W. Bang, and A. von Gabain, in the *Sitzungsberichte* and *Abhandlungen* of the Berlin Academy, in *Le Muséon* and the *Ungarische Jahrbuecher,* in the Goettingen *Nachrichten,* in the *Journals* of the Royal Asiatic and the German Oriental Societies, and in the *Bulletin* of the London University School of Oriental and African Studies. The Chinese documents were published and studied by Chavannes and Pelliot in the *Journal asiatique,* by Waldschmidt and Lentz in the above-mentioned *Sitzungsberichte* and *Abhandlungen,* and by Tsui Chi in the London University *Bulletin.* Of the Coptic material the *Homilies* have been edited by H. J. Polotsky (1934), the second part of the *Psalm-Book* by C. R. C. Allberry (1938), and the important *Kephaleia* has been in process of publication since 1935. There is an account of this find in Schmidt, Polotsky, Ibscher, *Ein Mani-Fund in Aegypten* (1933), with which should be read the article by H. H. Schaeder in *Gnomon,* Vol. IX (1933), pp. 337–362. [Sup.] ARTHUR JEFFERY.

MANROSS, WILLIAM WILSON: Episcopalian; b. Syracuse, N. Y., Feb. 21, 1905. He graduated from Hobart College (1926), from General Theological Seminary (1929), and received the degree of Ph.D. from Columbia University (1938). After ordination he served as tutor in General Theological Seminary (1929–39). In 1948 he became librarian and treasurer of the Church Historical Society. He wrote: *A History of the American Episcopal Church* (1935, revised, 1950); *The Episcopal Church, 1800–1840* (1938).

MANSE. See PARSONAGE.

MANSON, THOMAS WALTER: Presbyterian; b. at Tynemouth, Northumberland, July 22, 1893. He studied at universities of Glasgow and Cambridge (Westminster College). He was minister at Falstone (1926–32); professor of New Testament at Mansfield College, Oxford (1932–36); Rylands professor, Manchester University (1936–). His publications include: *The Teaching of Jesus* (1931); (with H. D. A. Major and C. J. Wright), *The Mission and Message of Jesus* (1937); (ed.), *A Companion to the Bible* (1939); *God and the Nations* (1940); *The Church's Ministry* (1948); *The Sayings of Jesus* (1949); and *The Beginning of the Gospel* (1950).

MANUSCRIPTS OF THE BIBLE. See BIBLE TEXTS.

MARANATHA: Because the older English versions (Tyndale, Coverdale, Cranmer, King James) join this word directly to the preceding anathema in I Cor. 16:22, it is commonly but erroneously regarded as a malediction. *Maranatha* is made up of two Aramaic words and may be divided either *Maran atha* or (as appears more probable) *Marana tha.* In the former case the words mean, "Our Lord came" (or, "has come"), and is so interpreted by the Peshitta Syriac, the Antiochian school of exegesis (e.g., Theodoret and Chrysostom), and three Greek scholiasts (see Wetstein). It refers therefore to the Incarnation and opposes the view of unbelieving Jews who denied that the Messiah had come.

In the latter case the meaning is "[Our] Lord, come!" and thus is in harmony with the expectation in the early church of the imminent return of Jesus Christ (cf. Rev. 22:20). The same Aramaic expression occurs at the conclusion of the Eucharistic prayers in the Didache 10:6. In the context of I Cor. 16:22 the phrase appears to be monitory in tone, warning that the preceding anathema will be ratified at the Lord's coming. Klostermann's translation of the Aramaic by, "Our Lord is the sign," and Hommel's proposal to understand the "sign" as the first and last letters of the Hebrew alphabet (cf. alpha and omega, Rev. 22:13) are inappropriate to the context and overly subtle.

The presence of such a phrase, preserved in Aramaic, is an authentic witness to the faith of the primitive Christians, revealing that at the very beginning of the church in Palestine, prayer was addressed to Jesus as Lord. Bousset, S. J. Case, and others were therefore in error in maintaining that it was only after the early church had been influenced by some Hellenistic cult outside Palestine that Jesus was addressed as Lord.

See also MYSTERY RELIGIONS, RELATION OF, TO EARLY CHRISTIANITY.

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BRUCE M. METZGER.

MARBACH, JOHANN:

BIBLIOGRAPHY: Heinrich Hermelink, "Die Promotionsdisputation von Johann Marbach. 16. Februar 1543," in *D. Martin Luthers Werke* (Weimarer Ausgabe), 39, II (1932), 204-232. [Sup.]

MARBURG, COLLOQUY OF: The reconstruction of the sources by Professor Walther Koehler at Zurich throws much new light on the labors of Luther and his adversaries. As E. G. Schwiebert says in his admirable treatment, the breach between Luther (*q.v.*) and Erasmus (*q.v.*) was "mild compared with that of the disagreement within the fold of Protestantism between Luther and Carlstadt (*q.v.*) and, finally, between the Lutherans and the Zwinglians, culminating in the Marburg Colloquy of 1529 and the Wittenberg Concord of 1536." He argues correctly that the conflict "did great harm to the cause of the Reformation." He wonders if perhaps it was a contributing factor to the successful rise of the Jesuits (*q.v.*) and the Counter Reformation (*q.v.*) in central Europe. It certainly had serious consequences for the Protestants, for until the violent emotional storm at Marburg the Roman Catholic forces were at a disadvantage. A little more tact on the part of Luther and Zwingli in 1529 would have meant the permanent weakening of the Roman Catholic forces in southern Germany, Austria, and the southern Netherlands, not to mention the lower Rhine valley around Cologne.

During the first day of debating, Oct. 1, 1529, excellent progress was made, progress which was not noted before Koehler's reconstruction appeared in 1929. It had been assumed that the debates started on the next day, when about fifty select persons attended the official colloquy. At 6 A.M. Chancellor Feige of Hesse opened the latter, where Carlstadt was not admitted. Luther delivered the opening address, having written beforehand on the table *Hoc est corpus meum*, words which he had covered with a cloth. At the beginning of the discussions Oecolampadius (*q.v.*) and Zwingli (*q.v.*) stated that they were quite willing to come to an agreement on doctrines. But since their views had been published it was not necessary to repeat them at this moment. The great difficulty was that Luther and his opponents could not come to an agreement on the question as to how Christ is present at the communion service. His body was no longer purely physical and so Luther did not have to cling any longer to his earlier view that there was an actual physical presence. Nevertheless, he did not satisfy Zwingli and Oecolampadius when he refused to explain just what sort of presence he had in mind.

After the colloquy had officially come to an end in the afternoon of Oct. 3, Chancellor Feige begged the theologians to make one more attempt at union and harmony. That was done in the evening, and the minutes of the last meeting were first published by M. Reu in 1928 and next by W. Koehler in 1929. The notes kept by Oecolampadius (*q.v.*) constitute the minutes in question. At this point Luther made important concessions, saying that what he had written previously was not directed against "Oecolampadius, Zwinglius and their adherents, but against those who totally reject the presence of the body in the Supper." However, Zwingli and Oecolampadius refused to support Luther in this statement, for they thought he implied that they now had come around to Luther's view at least in part by admitting that there was more than spiritual manducation. The fourteen articles signed by all the men on this occasion did not represent what they actually believed, for Zwingli afterward repudiated some of the sentences used. On Monday, Oct. 4, further conversations were held at the request of the local ruler, Philip of Hesse, who was extremely anxious to obtain an agreement. But no further concessions were made. Finally Zwingli and his supporters suggested that all the men present partake of the communion service together, which was refused by the Lutherans. Brenz reported as follows: "This the Lutherans entirely rejected." The final decision was "that the

Zwinglians be regarded as our friends (as one is obligated to love even an enemy), but not as brethren and members of the church." Brenz (*q.v.*) was a leader at the meeting.

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[Sup.] ALBERT HYMA.

MARCELLUS II: His name was Marcello Cervini; he did not change his first name when he became pope on April 9, 1555. Seldom had the cardinals in Rome chosen a man with greater expectations of success than was now the case. His past life had been marked with exemplary habits, hard and honest work, and unselfish devotion to the church and the Curia. He had originated the office of secretary of state, and had been its chief official. During the first period of the Council of Trent he had been its president. He informed his numerous relatives that they need not expect any favors from him in his exalted position. He also announced that he would not become involved in political entanglements. But his early death ended all hopes for a reformation of the church under his guidance. See also POPES.

[Sup.] ALBERT HYMA.

MARCHANT, JAMES: Social worker and writer; b. in London on Dec. 18, 1867. He was minister of Exeter Street Independent Church, and of Trinity Presbyterian Church, London (1895–97); clerical secretary of Dr. Barnado's Homes (1903–6); secretary of National Birth-rate Commission (1913–34); editor of its reports (1916–20), of V.D. report (1921), and of birth control reports (1922–27). He was chairman of Visual Education Ltd.; director Stoll Picture Productions Ltd.; and author of: *Life of Dr. Paton* (1909); *Memoirs of Dr. Barnado* (1907); *Life and Letters of John Clifford* (1924).

EDWIN OLIVER JAMES.

MARCIONITE PROLOGUES. See CANON OF SCRIPTURE, II, A (1).

MARCUS, JACOB R(ADER): Jewish; b. at Connellsville, Pa., March 5, 1896. He studied at Lane Theological Seminary (1914); University of Chicago (1915); University of Cincinnati (A.B., 1917); Hebrew Union College (ordained as rabbi, 1920); University of Kiel (1923); University of Berlin (Ph.D., 1925). He was instructor of Bible and rabbinics (1920–26); and has taught Jewish history at the Hebrew Union College (1926–). He was director of the American Jewish Archives, vice president of the American Jewish Historical Society, chairman of the Publication Committee of the Jewish Publication Society of America, and was also president of the Central Conference of American Rabbis. He is the author of: *Israel Jacobson; A Brief Introduction to the Bibliography of Modern Jewish History; Index to Jewish Festschriften; The Rise and the Destiny of the German Jews; The Jew in the Medieval World;* and *Communal Sick Care in the German Ghetto.*

MARCUS, RALPH: Jewish; b. in San Francisco, Cal., Aug. 17, 1900; educated at Columbia University (B.A., 1919; M.A., 1920; Ph.D., 1927) and Harvard University (1925–27). He taught Semitic philology at Jewish Institute of Religion, N. Y. (1927–43); and at Columbia University as lecturer in Semitic languages (1927–43). Since 1943 he taught Hellenistic culture at the University of Chicago. In the summer of 1949 he was visiting professor at the Pacific School of Religion. In theology he was a liberal Jew, interested in furthering greater understanding among theologians of all faiths, particularly between Christians and Jews. His chief publications are: *Law in the Apocrypha* (1927); with H. St. J. Thackeray, *A Greek Lexicon to Josephus,* Pts. II and III (1934, 1943); *Josephus* (1934, 1937, 1943); with A. Wikgren and E. C. Colwell, *Hellenistic Greek Texts* (1947); and *Philo* (1951).

MARESIUS, SAMUEL: At Saumur he studied under Gomarus (*q.v.*) and Capellus (1616–18). He lived with the latter for some time, and he had much contact with the following students who later became leaders in the Reformed Church: Dallaeus, Amyraldus, and Placaeus. He left Saumur before Gomarus did, and first he went to his native home at Oisemont. His plan to go to Sedan to study had to be abandoned, for Tilenus taught Arminian (Remonstrant) doctrines there. From July, 1618, to July, 1619, he studied at Geneva, particularly under Turretinus, since the other two professors, Diodati and Tronchin, were attending the Synod of Dordrecht. After another visit to his parental home at Oisemont he left for Paris in Feb., 1620, where he was trained by the eloquent Samuel Durant. It has been erroneously assumed that he was for quite some time assistant pastor with Durant, but we know that on March 24, 1620, he was appointed proponent by the provincial synod, and in April he became preacher in the church of Laon, which was worshiping at Crépy. At this time the problem of Arminianism was frequently discussed, for the Rev. E. Courcelles of Amiens was accused of supporting it. Many leaders in France thought that the Synod of Dordrecht had condemned supralapsarianism.

The attempted assassination of Maresius at Laon occurred on Dec. 13, 1623. At Falaise he

labored only for four months as pastor, while on Oct. 1, 1624, he began his work at Sedan. He was deposed by the provincial synod because he had not requested permission to leave Falaise. But at Sedan this act of the synod was not recognized. He was granted permission to complete his studies, and on May 14, 1625, he left for the Netherlands. At Leiden he received his doctorate under Rivetus. Oct. 16, 1625, he was back in Sedan, where he experienced some difficulties with his colleague Du Moulin (Molinaeus). From Oct. 3, 1632, he was pastor at Maastricht, where he organized the churches and formed a Walloon classis. He was also active in the founding of the Latin school, besides a printing press, where Protestant books were printed. He participated in several debates with Roman Catholic leaders. At 's-Hertogenbosch he founded the Illustre School. In the new school laws of 1639 he made provision for the teaching of theology. He carried on disputes with Hugo Grotius on the subject of the Antichrist. His quarrel with Voetius came to an end in 1669, and that with J. Alting upon his deathbed on May 14, 1673.

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[Sup.] D. NAUTA.

MARGARET (MARGUERITE) OF NAVARRE: It is only since 1896, with the publication of the *Dernières Poésies* by A. Lefranc, that many of Margaret's religious writings have become known. From her first work, *Dialogue en Forme de Vision Nocturne* (1524), to one of her last works, *Les Prisons,* Margaret wrote profusely on religious themes. Her concepts are often veiled in an opaque mystique jargon; and despite the penetrating studies of A. Lefranc, H. Hauser, A. Renaudet, P. Jourda, W. Moore, and L. Febvre, little insight is gained into her thinking. She has been described as a Calvinist, a Lutheran, a Catholic, a mystic, an independent thinker, if not a skeptic. When Lefranc and Hauser designate her as a "Reformed," they think of Calvinism; and since the publication of Moore's thesis (1930), Margaret is increasingly considered a Lutheran, the height of her Lutheranism being expressed in her *Miroir de l'âme pécheresse* (1531), which also contains her adaptation of Luther's *Pater Noster.* The main religious influences on Margaret can be traced to: (1) Bishop Guillaume Briçonnet (with whom she corresponded [1521–24]), and the Fabrisian cenacle of Meaux, a group of "Biblians" who largely followed Lefèvre d'Etaples; (2) Luther's writings, some of which were known in Paris since 1519 and which influenced Margaret, until 1533, to endorse Paul's teachings on justification by faith; (3) the Spiritual Libertines, Calvin's antinomian enemies, who influenced Margaret (1545) to follow the mystic guidance of the Spirit toward the divine "All." Was Margaret a Protestant? No, if Protestantism means a dogmatic creed. Yes, if Protestantism implies a free inquiry into all ideas, the denial of meritorious works and the insistence on love and grace as the Christian essentials. Margaret had her own religion and was anxious to see it work through kindness and loving understanding.

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[Sup.] DANIEL WALTHER.

MARIA-LAACH: Famous Benedictine abbey on Laach Lake, near Andernach in western Germany, founded in 1093, transferred to the Jesuits in 1863, and restored to the Benedictines (Beuron congregation) in 1893. Especially under the leadership of Ildefonsus Herwegen, who was made abbot in 1913, Maria-Laach took a leading part in the liturgical movement. The abbey's published studies and its periodical, *Stimmen aus Maria-Laach,* extended its influence beyond the Roman Catholic Church.

BIBLIOGRAPHY: A. Schippers, *Maria-Laach, Benediktiner Klosterleben,* 1917; *Catholic Encyclopedia,* Vol. IX, pp. 658–659.

THEODORE G. TAPPERT.

MARIAN EXILES: During the reign of Mary Tudor the Protestants went underground at home and conspired abroad to counteract the measures of the English queen and her husband, King Philip II of Spain. For five dreary years (1553–58) the contest continued. John Foxe, the historian of the martyrs in England, reported that nearly eight hundred Protestants fled to foreign lands. His figure is accurate, for thus far 788 have been located in the records of that time. In Zuerich, Strasbourg, Frankfurt, and Emden the great majority of them waited for the tide to turn, when Elizabeth would succeed her half sister. They trained students for the ministry, published books in which the Catholic regime was attacked, organized armed resistance, and wrote numerous letters. The old legend about the poor refugees is now exploded, thanks to C. H. G. Garrett's scholarly book, *The*

Marian Exiles: A Study in the Origins of Elizabethan Puritanism, 1938.

BIBLIOGRAPHY: J. Foxe, *Acts and Monuments* (the *Book of Martyrs*), 8 vols, n. d.; *The Zurich Letters: Correspondence of Several English Bishops and Others, with the Helvetian Reformers During the Reign of Queen Elizabeth,* 1846; J. M. Stone, *The History of Mary I, Queen of England,* 1901.

ALBERT HYMA.

MARIAVITES: Organized in 1893 as a result of the visions and revelations claimed by a Clarissa nun, Felicia Kozlowska (1862–1922). Her clerical followers began a reform movement for which the life of the Virgin (*Mariae vita,* hence the name) was to furnish the pattern. This took the form of spreading the *Tertiary Order* (lay membership) of St. Clara among the laity. The Curia refused to grant approval to the movement, and in the end (1906) excommunicated both Kozlowska and the chief clerical leader, Kowalski. Thereupon, in 1909, Mariavites joined the Old Catholics (*q.v.*). Kowalski was consecrated the first bishop of the group.

MATTHEW SPINKA.

MARI LETTERS: In excavations conducted from 1933 to 1938 by A. Parrot at Mari (modern Tell el-Hariri) near Abu Kemal on the right bank of the Euphrates River, some 20,000 cuneiform tablets were discovered. They were written in a dialect of Old Babylonian and date from the time of Hammurabi (*q.v.*), or, in general, the latter half of the eighteenth century B.C. These tablets are the archives of the governors and kings of Mari, and consist mainly of the correspondence of these ancients from other kings, governors, and officials, and subjects, many of the tablets coming from Shamsi-Adad, king of Assyria (*q.v.*), to his son who was acting as ruler of Mari during the period of Assyrian domination, which came to an end with the ascendance to the throne of Zimri-Lim, the last king of the city, before its destruction by Hammurabi (*ca.* 1696 B.C.).

The value of these archives to biblical studies lies in the fact that they came from the region which is remembered in Israelite tradition as the home of the patriarchs (*q.v.*) before the migration to Canaan, and approximately from the time of Abraham. Furthermore, the population of the state of Mari was predominantly Amorite (*q.v.*) at the time of the letters, though culturally Mari was a Babylonian (*q.v.*) city, thus representing a mixture of Babylonian and Amorite elements similar to the situation found in Genesis 1–11. It is hoped that future studies will yield much more information on the Amorites of the patriarchal period, their religion, and customs.

Some of the contributions of these archives to our knowledge are: proof that Shamshi-Adad I of Assyria and Hammurabi (*q.v.*) were contemporaries. References to many kings and city-states of eastern Syria and northwest Mesopotamia (*q.v.*) are frequent, thus giving much new material for our knowledge of the history and geography of western Asia. There are many points of contact with biblical narratives; Nahor is mentioned as a town of some importance located in the upper Balikh River valley. The tribe of Benjamin is a powerful nomadic tribe, hostile to the king of Mari, and led by a chieftain called a "dawidum." This word seems to be the source of the name "David." There are further references to the Habiru (*q.v.*) as dangerous enemies of the king. Fire signals are used by the nomads for military purposes just as in the Lachish Letters (*q.v.*) and the Bible (Jer. 6:1).

BIBLIOGRAPHY: A. Parrot: excavation reports for each season of work are to be found in *Syria,* Vols. XVI-XXI. A. Parrot, *Mari, Une Ville Perdue,* 1945; G. E. Mendenhall, "Mari," in *Biblical Archaeologist,* XI (1948), 1-19; W. F. Albright, "New Light on the History of Western Asia . . . ," in *BASOR,* 77:20–23, 78:23–30; *idem, From the Stone Age to Christianity* (1946), pp. 109-113. For translations of selected letters with notes see J. B. Pritchard, *Ancient Near Eastern Texts Relating to the Old Testament* (1950), pp. 482-483.

GEORGE E. MENDENHALL.

MARK, GOSPEL OF. See GOSPEL AND GOSPELS.

MARKS OF THE CHURCH: The attributes of the Christian Church as they are summed up in the Nicene Creed, viz., unity, holiness, catholicity, and apostolicity, on which Roman Catholic theologians base their claim for the Church of Rome and the churches under the obedience of the pope, to be the one true Church of Christ. They interpret the unity of the church, not as the spiritual communion of all who put their trust in Christ, whatever their denominational allegiance may be, but rather in the sense that the church is actually one visible society, whose members profess the same belief, partake of the same sacraments, and submit to the one supreme authority of the pope. In the same manner, the Roman Church claims to be manifestly privileged with the fullness of the means of sanctification by which Christians may achieve, and in fact have achieved, holiness. Catholicity, i.e., the universality of the church through time and space, is also alleged to belong exclusively to the Roman Communion. Roman Catholic theology understands the apostolicity of the church not as the fact that modern Christians strive to live according to the principles and doctrines which the apostles professed, but rather as the dogmatic and constitutional guaranty which the Roman Catholic Church finds in the alleged apostolic origin and uninterrupted succession of its hierarchy, the pope and the bishops under his authority being regarded as the only lawful successors of Saint Peter and the apostles.

See also NOTES OF THE CHURCH.

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GEORGES A. BARROIS.

MARNIX SINT ALDEGONDE, PHILIPS VAN: The year of his birth was not 1538 but 1540, as Elkan has shown, and the period between March 8 and July 20. Van Schelven has surmised the exact date as May 1. He studied from Oct. 30, 1553, to 1555 at Louvain; after that in Paris; and on May 9, 1557, he matriculated at Dôle in Franche Comté; next in Pavia and perhaps also Bologna; then Venice; and finally Geneva, specializing more in humanistic studies than in theology, as Nolet has shown. W. Visser 't Hooft was mistaken in his belief that Marnix turned Calvinist while still at Louvain. Van Schelven was more nearly correct in his opinion that he followed his brother John and in the summer of 1558 while studying at Dôle, became a Protestant. Nolet went too far in claiming that Marnix studied practically no theology at all, for his two years at Geneva must have included extensive theological work. In 1561 or early 1562 he returned with his brother to the Netherlands. He took at least one trip to England. After 1565 he became active in politics, having close contact at Breda with Louis of Nassau. Also with William of Orange-Nassau he had numerous conferences, but his aim was not so much to achieve political as religious liberty. It is not clear how much he contributed to the writing of the Dutch national anthem. Some recent critics have ascribed it to the Lutheran preacher Balthasar Houwaert, but in the third volume of the latest history of Dutch literature (1944), G. A. van Es has insisted that Marnix was the author. He recommended religious liberty for the Roman Catholics who had participated in the revolt against Spain, but he did not favor toleration for radical sects.

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[Sup.] D. NAUTA.

MARONITES: The Maronites, whose church, an offshoot of the old Syrian communion, may be considered the national church of Lebanon (*q.v.*), entered Lebanon in the seventh century from the north and still dominate the northern part of the mountain. In their isolated mountain fastnesses they developed an individualism of their own and a consciousness of solidarity and independence that partook of the nature of a nationality. They defied the Moslem caliphate at its height, in the early eighth century under 'Abd-al-Malik. For the help they rendered the Crusaders, the Mamlūk overlords of Syria and Egypt punished severely those of them who could be reached on the maritime plain.

Under their feudal and clerical lords the Maronites not only held their own but spread southward, thus coming into contact with the Druses (*q.v.*), who had entered the mountain in the eleventh century from the south. Maronites held high posts in the court of Fakhr-al-Dīn II (1590–1633), the Druse emir of Lebanon, and fought side by side with his Druse subjects. Bashīr al-Shihābi II, the emir of Lebanon from 1788 to 1840, embraced the Maronite form of Christianity and after his death feuds arose between these two leading communities of Lebanon which led to civil wars culminating in the Maronite massacre of 1860. While the civil wars were going on the Maronite community experienced an agrarian insurrection in which the power of its feudal lords, the al-Khāzins, was destroyed. The Maronite-Druse feuds were evidently encouraged by the Turks, who saw therein an opportunity to enforce their newly formulated policy of centralization. The situation was exploited by international rivalry, with the French espousing the Maronite cause and the British the Druse cause. French claim to the protection of the Christians of the Levant goes back to concessions made in 1740 by Sultan Maḥmūd I to Louis XV. French troops landed in Lebanon in 1860 and occupied parts of it pending arrangements for its new autonomous status, a status which it enjoyed until the first World War.

The *rapprochement* between the Maronites and the Roman See, begun in the Crusading period, was brought to a fruitful conclusion in the synod held at al-Luwayzah in Lebanon in 1736. A Maronite scholar, al-Sam'āni (Assemani, 1687–1768), educated in the seminary founded in Rome by Gregory XIII in 1584 for training young Maronites, was the pope's delegate to this synod. Al-Sam'āni was the author of *Bibliotheca Orientalis* (4 volumes, Rome 1719–28), an important source of information on the Churches of the East. Another graduate of this seminary was al-Sahyūni (Sionita, 1577–1648), who taught Syriac and Arabic in Rome and held the chair of Semitic languages at the Sorbonne. Still another graduate was al-Ḥāqilāni (Ecchelensis, 1600–1664) who held a chair at the Collège de France and collaborated in the compilation of the polyglot Bible.

Several Maronite patriarchs were Rome-educated. One of them founded in 1789 the first institution of higher learning in Lebanon, that of 'Ayn Waraqah. This school counted among its graduates Buṭrus al-Bustāni (d. 1893), who later collaborated with Eli Smith in the translation of the Bible into Arabic, and Yūsuf al-Dibs (d. 1907), Maronite bishop of Beirut who established a college there and compiled a voluminous history of Syria. Al-Bustāni published

in 1870 the first modern dictionary of the Arabic language; two years later he began an Arabic encyclopedia of which eleven volumes were issued. His textbooks in mathematics and grammar are still in use.

When Lebanon in 1861 was organized as an autonomous entity, the Maronites assumed that the governor general would be a native. When Dā' ūd Pasha, of Armenian origin, was appointed they withheld taxes and rose in revolt under Yūsuf Bey Karam, but later, at the request of the French, he left the country on a ship to Marseilles. All eight governors general (1861–1915) of Mutaṣarrifīyat Jabal Lubnān, as the state was officially named, were of the Catholic faith. The Maronite community shared in the security and prosperity of this Lebanon and sent emigrants into all parts of the world. Maronites planted their churches, which still use Syriac in their ritual, in Egypt, France, North and South America, and Australia.

When in 1919 President Woodrow Wilson sent the King-Crane commission to ascertain the desires of the Arabic-speaking section of the defunct Ottoman Empire, it was mainly the Maronites of Lebanon who favored a French mandate. The French counted heavily on their traditional friendship, which, however, did not last long. Bishārah al-Khūri (Khoury), who two months after his election in September, 1943, as president of the Lebanese Republic rose against the mandatory power, was himself a Maronite. While the last constitution of Lebanon does not designate the religion of the president of the republic, tradition has established his Maronite connection. The 1946 census, which makes the population of the Republic of Lebanon 1,165,208, gives the number of Maronites as 337,734.

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[Sup.] Philip K. Hitti.

MAROT, CLEMENT: Many of his secular poems, particularly the Epistles, are even more highly regarded than his Psalm translations. Some recent scholars doubt that he was really a convinced Protestant. See Bourgeois (Bourgeoys), Louis.

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[Sup.] Robert M. Kingdon.

MARRIAGE: An institution of God, honored in Scripture, with a glorious history of blessing, and a corresponding curse on infidelity. (For the history and laws see Marriage, Vol. VII.) Today a new interpretation calls for analysis and correction. It is now taught by many that instead of being in love and for life, to the glory of God, marriage need not be a lifelong partnership. Many motion pictures, with scanty attire, indecent display of the body, and glorifying of free love, inculcate low standards. Television often increases the impact of indecency. Many novels and plays add to the evils. Prostitution, both by professionals and amateurs, flourishes. Companionate marriage, or free love, is practiced freely at some universities and elsewhere. Partly because of psychology, young folk have become strongly sex-conscious, entering into juvenile marriages after hurried courtship, often involving pre-marital intercourse. World wars have hastened the breaking down of biblical ideals, with many war babies, born out of wedlock, and war brides, victims of wedding in haste and without love. Mixed marriages, involving persons of different races or creeds, seldom prove happy. In many homes limitation of offspring by modern devices has led to the presence of few children, or none. Such facts, here and abroad, show that in home and church we have largely failed in training young people for life's most important relationship.

On the other hand, the picture is not wholly dark. One unhappy home receives more attention than many where love abounds. State laws, while often lax, tend increasingly to safeguard marriage by requiring the physical examination of both parties, with an interval of time between the issuing of a license and the performing of the ceremony. Churches everywhere have become aware of peril to the home. They are protesting against pagan standards of marriage, and are demanding legislation to protect marriage. They know that reform must come largely from within, through positive teaching in home and church. Never before have churches been so much concerned about preparing young people for marriage and parenthood, and so little content with harsh denunciation.

From the pulpit the times call for the preaching of Bible ethics, centering in the home as the most important place on earth, and its nearest approach to heaven. Instead of frivolous jests about "courtship and marriage" ministers need to treat it as almost a sacrament, and as the closest earthly analogy to the relation between Christ and His Church. Both in public and in private, instead of frivolous allusions to wedding fees, most pastors strive to uphold lofty ideals about everything relating to marriage. In pastoral contacts and in personal counseling they teach the young how to prepare for the delicate responsibility of marriage and the God-like privilege of parenthood. In communicants' classes, along with doctrinal teaching, they also deal with ethics, especially marriage. As for teaching about sex, many leading physicians

feel that it has often been overdone. It can best be given by father or mother in the home. The pastor can encourage parents to begin early training of little ones for marriage. More directly, he can do much by refusing to pronounce the blessing of God on those who seem not to be married in the Lord; by counseling with every pair, usually more than once, before the ceremony; by skillful conduct of the wedding rehearsal; by making the marriage ceremony a memorable experience of heavenly grace; and by following the ceremony with careful nurture of the new home. Statistics show that a marriage solemnized by a minister is more likely to last than one with a civil ceremony, and that a marriage in church is more likely to last than one elsewhere. These facts point to the underlying principle: when a man and a woman both believe in Christ, and are married in the Lord, their union endures until dissolved by death, and then it lasts in loving memories of a home like heaven on earth. Hence the whole matter becomes one of pastoral evangelism and Christian nurture.

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[Sup.] WILLIAM GOULOOZE.

MARRIAGE, ROMAN CATHOLIC LAWS ON: They are found in the *Codex Juris Canonici,* canons 1012–1143. They supersede all previous legislation. However, in the case of marriages contracted before the promulgation of the *Codex,* the older law must be consulted whenever the validity or regularity of these unions is questioned. The marriage of Uniates is ruled by the customs of their churches and by a series of canons published by order of Pius XII (cf. *Acta Apostolicae Sedis,* Vol. XLI [1949], pp. 89–119). See also UNIATE CHURCHES.

I. Nature of Marriage: Marriage is the contract whereby a man and a woman oblige themselves to live permanently as husband and wife. In the case of baptized persons, marriage, whenever validly contracted, is pronounced a sacrament, of which the marrying parties are the only ministers. Hence, whereas marriage in general is held to be naturally indissoluble, Christian marriage is, in addition, regarded as indissoluble by positive divine law.

In order to be valid, the marriage of persons baptized in the Roman Catholic Church must ordinarily be contracted in presence of the ordinary (*q.v.*), or the rector of the parish, or their delegate, and of at least two witnesses. This rule applies also to persons who happen to have received Roman Catholic baptism, although they were brought up from infancy in heresy, schism, or infidelity. Canon 1099, which excused such persons from observing the legal forms, was rescinded by the *motu proprio* of Pius XI, Decretum *Ne temere,* Aug. 1, 1948, (cf. *Acta Apostolicae Sedis,* Vol. XL [1948], p. 305). The church generally recognizes the marriage of heathen, Jews, and Protestants, as valid, provided it is regarded as such by civil law.

II. Preliminaries to Marriage: Before a marriage takes place, it is mandatory for the pastor who is to celebrate it to examine both parties, in order to make it certain that they are qualified. In addition to this examination, the contemplated marriage is to be announced previously in the respective parishes of both parties (see BANNS). The examination of the parties and the publication of the banns may eventually reveal "impediments," i.e., obstacles to the celebration of the marriage.

A "diriment" impediment is one which would make the marriage null, should it be celebrated notwithstanding the obstacle. Canon law lists thirteen such impediments, namely: (1) Want of the required age, viz., sixteen years (completed) for men, fourteen years (completed) for women. (2) Impotency, antecedent and incurable. (3) The existence of a previous marriage bond, not legally dissolved. (4) Disparity of worship, between an unbaptized person and a person having received Roman Catholic baptism. (5) Ordination to the degree of subdeacon and upwards. (6) Solemn vows of religion. (7) Abduction, or detention, of a woman, in order to force her into matrimony. The marriage may not be celebrated, as long as this condition exists. (8) Crime, namely adultery combined with a promise of subsequent marriage or with murder of the consort, or co-operation in the murder of the consort of one party. Accomplices in such crimes may not marry each other. (9) Consanguinity, in any degree of the direct line, or in the third degree collateral (counting the number of generations between the common ancestor and the party descending from him in the remotest degree). (10) Affinity, between a man and blood-relatives of his late wife or vice versa, in any degree of the direct line, and to the second degree collateral. (11) Public propriety, whereby a man and a woman living publicly in concubinage may not marry blood relatives of the accomplice in the first or second degree of the direct line. (12) Spiritual relationship, making invalid the marriage of the baptizer and the baptized, or the godparent and the godchild. (13) Legal adoption, in the countries in which the marriage between adopter and adopted is regarded as invalid by civil law.

Other impediments are termed "prohibitory." A marriage contracted in spite of any of them would be irregular, yet valid, provided of course that the forms prescribed by canon law were observed. There are four such impediments: (1)

Simple vow of virginity, chastity, or celibacy. (2) Legal adoption, in the countries where the marriage between adopter and adopted is illicit by civil law. (3) Mixed religion, between two baptized persons, of whom one is Roman Catholic and the other a member of a heretical or schismatic body. (4) Unworthiness of either party, resulting from public rejection of the Roman faith (without joining a heretical church), from membership in a society condemned by the church, or from continuing unrepentant in a notorious state of sin.

Most of the impediments, either diriment or prohibitory, may be removed by proper dispensation of the Holy See. Dispensations, however, are never granted from the impediments of impotency, undissolved marriage bond, consanguinity in the direct line, or in the first degree collateral (brother and sister). They may be granted in all other cases for reasons ranging from serious to exceptional, and in proportion to the gravity of the impediment. Prior to dispensing from the impediments of mixed religion or disparity of worship, Rome requires from the parties the following promises (usually by writing): (1) The nonCatholic party promises to leave entire freedom to the consort for the practice of Roman Catholicism. (2) Both parties oblige themselves to have the children to be born baptized and brought up as Roman Catholics; the death of the Catholic parent would not terminate this obligation for the survivor. (3) Both parties promise that there will be no religious marriage ceremony other than the Roman Catholic one. The application for dispensations, whenever necessary, is made by the priest who examines the parties, and is transmitted to the competent authorities by the diocesan offices. Canon law makes certain provisions for the grant of dispensations in cases of extreme urgence.

III. Celebration: According to the *Codex,* the priest competent for the celebration of the marriage is the rector of the parish church in which the ceremony is to take place, and not necessarily, as in the older law, the "proper priest" of either party.

Canon law and liturgical rules prescribe a simplified ceremonial when the marriage takes place in Advent or in Lent, and in the case of remarriages or of mixed marriages. It belongs to the rector to enter the act of marriage in the register of the church, and to send notifications to the parishes in which the parties were baptized, such notifications being made an essential part of their baptismal record.

IV. Null Marriages and their Validation: It appears from what was said above that marriages, once celebrated, may be found null for the following reasons: the canonical forms essential for the validity of the marriage were not observed, or some diriment impediments, from which no dispensation was obtained, existed when the marriage was contracted, or the mutual consent of the parties was vitiated. The latter defect may occur when either party was in substantial error with regard to the very nature of matrimony, or to the real identity of the consort, when the marriage was contracted under the actual threat of violence, or when a clause radically opposed to the nature of matrimony was made the condition *sine qua non* of the marriage, such as, for instance: "I shall marry you provided we keep our freedom to divorce whenever we see fit, or provided we exclude systematically the generation of children."

Null marriages may be validated at the request of either party by authority of the church. Defects of form can be made up. The parties petitioning for validation may be required to express anew their consent in terms satisfactory. Dispensations *post factum* may be granted in order to remove the impediments which made the marriage null, unless these are of such a nature that no dispensation is possible. The various procedures of validation described in the *Codex* provide generally for the legitimation of children born from unions originally invalid.

V. Dissolution of Marriage: According to Roman canon law, a valid marriage bond cannot be broken by divorce except in two cases: (1) Marriage validly contracted, but not consummated; the divorce can be granted by special dispensation of the pope, and each party is free to contract another marriage. (2) So-called privilege of the Apostle (cf. I Cor. 7:12–15), by virtue of which a converted infidel, whose consort remains in infidelity and declines to cohabit peaceably on account of this conversion, may contract another marriage. This privilege obtains only if the baptism of the converted party took place after the marriage.

In addition to these two cases of divorce, Canon law recognizes the right of persons validly married to live separately, if grave reasons warrant it, and in conclusion of a procedure of separation. However the marriage bond continues undissolved and neither party is free to contract another marriage.

Annulments, or rather declarations of nullity, must not be confused with divorce. Divorce supposes that the union which is being dissolved, was valid. On the contrary, a declaration of nullity makes public the fact that the marriage existed only in appearance, the matrimonial contract being radically vitiated by some substantial defect of form, of consent, or by the existence of some diriment impediment not removed by proper dispensation.

A procedure of annulment may be initiated at the request of either party in the bishop's court, which is competent to judge matrimonial causes in the first instance. Should a declaration of nullity be issued, the sentence would

generally be appealed by the canonist whose office it is to defend the presumptive validity of the marriage (see DEFENSOR VINCULI). The court of the metropolitan, or the Roman tribunal of the Rota, is competent to receive such appeals. If the annulment is sustained, a delay of ten days must intervene, before either party is free to contract a new marriage.

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GEORGES A. BARROIS.

MARRIAGE SERVICE: This kind of worship has become a curious mixture of spirituality and worldliness. Accepting local traditions when innocent, a pastor can do much to make everyone concerned feel conscious of Christ's presence to bless, and His concern about this new home. Remembering that to most persons marriage comes only once, the man with a shepherd heart prepares to make every such occasion a memorable experience, not a passing incident, or a fashion display. Details differ according to the number present, and the place, whether at the parsonage, in the bride's home, at the church with a few intimate friends, or in the sanctuary thronged with wedding guests. Before a church wedding the pastor needs to hold a rehearsal, to insure that everything will be done decently and in order. To keep the rehearsal from becoming frivolous or pagan, he may let it culminate in the Lord's Supper for the wedding party.

In the ceremony Emily Post may have her way within bounds, but there should be no music other than Christian, and no taking of pictures in church during the service. The minister should perform his part deliberately, with feelings under control, and with a sense of elevation. Except for careful words of his own in the closing prayer he should follow the stately marriage service of his own denomination. If young he may well attend a wedding in another church, and afterwards confer with the minister, learning how to make these few minutes of corporate worship a mountaintop experience that everyone present will remember with satisfaction through years to come.

[Sup.] ANDREW W. BLACKWOOD.

MARSILIUS OF PADUA: Protestant admirers of Marsilius have often distorted his position, even calling him "the father of modern Protestantism." But in 1936 A. J. Carlyle issued Vol. VI of the comprehensive work begun by his brother R. W. Carlyle entitled, *A History of Mediaeval Political Theory in the West,* and stated on p. 9 that Marsilius "is not, as appears to be thought by some writers who are not very well acquainted with mediaeval political literature, setting out some new and revolutionary democratic doctrine, but is rather expressing, even if in rather drastic and unqualified terms, the normal judgment and practice of the Middle Ages." Marsilius did not represent the beginning of some modern and revolutionary doctrine, but the assertion of traditional principles. Moreover, his dependence upon Aristotle is usually exaggerated, for he derived much of his thought from the actual practice of the Middle Ages and also from current civil law, as well as from Emperor Justinian's *Corpus Juris Civilis.* J. A. Carlyle is fully justified in saying that Marsilius restated "the doctrine of the ancient Roman law and of the mediaeval Civilians." Who those civilians were and what they taught has been ably discussed by Carlyle in his second chapter. He goes so far as to say, with much authority behind him, that the views of Marsilius in the political realm agreed with those of "so careful and measured a political thinker as St. Thomas Aquinas" (p. 44). In short, Marsilius repeated what many jurists had said before him.

On the relation between state and church, Marsilius is also in agreement with many predecessors and contemporaries. The conciliar movement was not created by Marsilius, and yet it represented those ideas of his which are now widely considered "Protestant." For example, Gerson (*q.v.*), Chancellor of the University of Paris, wrote as follows: "The Church has the right to depose popes who render themselves unworthy or incapable of holding their office; for if a king who has inherited his kingdom from his ancestors, may be deposed when the public good requires it, how much more may a pope who owes his dignity only to the election of the cardinals, and whose father may never have had even his fill of beans? . . . . The papal chair has been occupied by heretics and murderers." But who would call Gerson a forerunner of the Protestants?

One of the most valuable works on Marsilius is that published in 1942 by the Law School of the University of Padua: *Marsilio da Padova: Studi raccolti nel VI centenario della morte.* The first essay is by Richard Scholz, who in 1932–33 published a definitive edition of the *Defender of the Peace* (*Defensor Pacis*) by Marsilius. It is entitled, "Marsilius von Padua und Deutschland." The author makes it clear that Marsilius has been misunderstood by many who have not fully comprehended medieval civilization. He also adds some useful biographical data which are reproduced below.

Marsilius was born between 1275 and 1280, and he died in Munich, probably in the year 1342. His father, Bonmatteo, was a notary at the University of Padua, for which reason it must be assumed that Marsilius grew up in an academic atmosphere and was to some extent a scholar. On June 24, 1324, he completed his great work just mentioned, and in 1326 pre-

sented a copy to Louis the Bavarian. It still is not clear how and why he became so friendly with the latter, in whose capital he was to die. Louis was greatly fascinated by the book, and he often had extracts read and explained to him. The book, more than the oratory of the author in Germany, exerted a tremendous influence. But his view on the conciliar movement did not become popular in Germany; it differed from that held by Louis, who followed the old German tradition of the Ottonian-Saxon line. Moreover, in the contest with Pope John XXII he also refused to accept the views of Marsilius. Finally, when Marsilius, after some years of obscurity and oblivion, emerged for the last time as a political figure of some importance in Germany, he tried to persuade Louis that a contemplated divorce by his son would be legal and proper. The prince did not like his revolutionary view of marriage, for it violated the sacramental aspect of it, reducing it to a civil ceremony. In this respect it must be doubted that Marsilius foreshadowed the Protestant position, which does not consider matrimony as a sacrament but certainly thinks of it as more than a mere civil matter, which it was for the prophets of the French Revolution in 1790. After 1338 the *Defender of the Peace* was no longer of value to the German statesmen. Ockham now became the great authority. It has recently been demonstrated that a personal feud between Marsilius and Ockham (Occam) arose at about this time. In this contest Marsilius wrote his smaller work, *Defensor Minor,* which was much more radical than the other. But it cannot have had much influence, since no copy was known until 1903.

Neither Dietrich of Niem nor Cardinal Cusa (*q.v.*), though strongly in favor of the conciliar movement, liked Marsilius, for they felt that he was not a devout Christian. He assumed that the early church was for the most part only a human institution. It has often been surmised that John Wycliffe (*q.v.*) made use of the book by Marsilius. Pope Gregory XI said so, and so did others in the fifteenth century, but here again it must be remembered that Marsilius did not have much appeal for theologians or religious reformers. He represented the worldly atmosphere of the large Italian cities, for which reason Huss (*q.v.*) also kept rather aloof from him. He did quote the book in 1413, but his whole attitude was different from that of the Italian politician. Huss, like Wycliffe and Cusa, clung to the thought that the apostles received their authority from God and passed it on to their successors. In 1522 appeared the first edition of the *Defensor* at Basel, in humanistic circles. This is highly significant, for here Erasmus (*q.v.*) labored, who enjoyed the bitter attack on the papacy, as did Lorenzo Valla (*q.v.*) in Italy. Two other editions followed in the Holy Roman Empire during the sixteenth and seventeenth centuries. But such a record must prove very disappointing to those Protestants who think that the book was a precursor of Luther's works. The books by Erasmus had a much larger circulation. His own invectives had a more popular appeal, and in his best-seller, *The Praise of Folly,* he was just as critical of the papacy as was Marsilius. Luther paid no attention to the *Defensor,* and it cannot be proved that Calvin ever saw a copy of it. Richard Scholtz correctly concludes his study by saying that there was a profound difference between the thought of Marsilius and that of the early Protestants.

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[Sup.] ALBERT HYMA.

MARTIN LUTHER-BUND: The purpose of the organization is to assist Lutherans in predominantly non-Lutheran areas at home and abroad. It maintains a home for theological students, a convalescent home, and a publication house in Erlangen, Bavaria, Germany. It assists refugees (*q.v.*) and emigrants, provides literature for clergy and laity, promotes Bible distribution, and offers a news service (*q.v.*). Lutherans in Brazil (*q.v.*) have been notable recent beneficiaries of the organization's services. Associated with it are eighteen *Gotteskasten* and many local societies.

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ERWIN MEYER.

MARTYR, PETER. See VERMIGLI, PIETRO MARTIRE.

MARTYRS AND CONFESSORS: Although uniformity is lacking during the patristic period, it seems justifiable to say that those who actually died for their faith were called martyrs. Those who suffered imprisonment, torture, or banishment, but were not killed, were confessors. Those without an occasion for public demonstration of their faith were called *stantes.* A broader application would call those martyrs who were subject to any kind of persecution.

Inclusion in the ranks of the martyrs was at first determined by the local bishops. Since 1636 the Roman Catholic Church reserved such canonizations for the pope only.

Heretics and schismatics were denied ecclesiastical recognition as martyrs.

The fourth century saw the beginning of the

feast for the martyrs. In 731 Gregory III fused it into a feast for all saints, celebrated on November 1.

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[Sup.] DANIEL JOHANNES THERON.

MARXISM. See COMMUNISM.

MARY STUART: Queen of Scotland; daughter of King James V of Scotland, who died the year she was born (1542). Mary was to have married Edward VI of England, but French statesmen persuaded her to annul the marriage treaty and marry the dauphin of France, Francis II, who ruled only one year (1559–60). In 1561 she returned to Scotland. She was a granddaughter of Margaret Tudor, the daughter of King Henry VII of England (1485–1509), and thus had a claim to the English crown. Darnley, her second husband, was jealous of her secretary Riccio, and he was murdered in her presence. In 1567 Darnley was killed in an explosion caused apparently by Bothwell, a Calvinist noble. Three months later Bothwell abducted Mary and married her, which led to a national revolt. Mary was imprisoned and forced to resign her throne in favor of her one-year old son James, who thus became James VI of Scotland and later also James I of England. Mary fled to safety in England, where her cousin Elizabeth (*q.v.*) kept her in captivity and finally had her executed for treason (1587).

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ALBERT HYMA.

MARY, THE VIRGIN, ASSUMPTION OF. See ASSUMPTION, DOGMA OF THE.

MARY TUDOR: B. in 1516, the daughter of Henry VIII (*q.v.*) and Catherine of Aragon; d. Nov. 17, 1558. When she was two years old plans were made to have her marry the dauphin of France. In 1524 French influence waned in Scotland and elsewhere. Now Henry VIII was willing to have Mary marry his nephew, King James V of Scotland, father, later, of Mary Stuart. Henry realized that his wife would never give him a male heir and the thought of having England and Scotland united this way appealed to him at the moment. At the same time, however, there was a serious possibility that Mary would marry Francis I of France or one of his sons. Then followed many years of little or no planning for Mary. Her mother and she both lived under the cloud of Henry's ill favor and new queens came to take Catherine's place. Mary remained a devout Roman Catholic while her brother Edward turned Protestant soon after his father's death. Edward VI (*q.v.*) did not dare to disturb her too much, although his Protestant advisers started procedings against her chaplain, but permitted her to continue her Mass. Changes occurred, which Mary watched with deep concern, biding the day when she would restore the old order of things.

On July 6, 1553, young Edward passed away and left the English throne to his half-sister Mary. She entered London on August 3, where Elizabeth, her half-sister, stood ready to greet her, together with Anne of Cleves, the rejected wife of Henry VIII. The next day she freed Bonner from the Marshalsea, Cuthbert Tunstall from the King's Bench, while Nicholas Heath and George Day were soon removed from the Tower. Thomas Cranmer was burned at the stake and altogether some three hundred persons suffered a similar fate. As a result, the new queen was styled "Bloody Mary."

In the meantime European politics were in a state critical for the Roman Catholics. Emperor Charles V (*q.v.*) was forced to concede to the Lutheran princes the right to rank with the Catholics in every respect. The Treaty of Augsburg in 1555 ended a religious war that had done little good to anybody, least of all to the emperor. Among his leading enemies were the King of France, allied with the Turks, the Pope, the Italian princes, and the Protestants in Germany. In the year 1554 his son Philip II, King of Spain, married Mary Tudor. The French, who had hoped to see Mary oppose the Spanish match, lost the battle at the moment, but Mary promised that she and her husband together would not engage in a war against France. If the royal couple should have children, they would inherit England as well as Burgundy and the Low Countries, but not Spain.

Soon after the wedding Mary took steps to have the old heresy laws of Richard II, Henry IV, and Henry V revived, while all the anti-papal statutes since 1528 were swiftly repealed. Pole and Gardiner were now the great men in the ecclesiastical field. They did nothing to restrain Mary from issuing orders for burning the heretics. But she herself was determined to spare no important persons. Archbishop Thomas Cranmer appealed to Rome, but there he was promptly excommunicated; he was burned in effigy and the order was sent to England to have him turned over to the secular arm. On Feb. 14, 1556, he was degraded by Bonner and Thomas Thirlby, and ten days later Mary signed

the warrant for his execution. He was kept in suspense for almost a whole month, his enemies hoping that they might extract from him some confessions or recantations. At first he did recant and signed a number of abject confessions, which he withdrew just before his death. In addition to his and nearly three hundred other executions there was also war upon the dead. In Cambridge the bodies of Bucer and Fagius were exhumed and burned at the stake. Mary Tudor had revenged upon the English Protestants the fate of her mother, Catherine of Aragon. Perhaps the persecutions in which she indulged were intended partly to hide from her unhappy heart the fact that she could bear no children, and that her Spanish husband refused to leave the Low Countries and join her. In spite of her marriage contract she and Philip did engage in war against France, and in that war England lost Calais. She said in 1558 that upon her death the word "Calais" could be seen written upon her anguished heart. When Philip did come to England on March 20, 1557, his only motive was to impel England into war with France. The next year she died; that was also the year in which Calais was lost. With her death the Roman Catholics lost their last chance to make England Catholic.

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ALBERT HYMA.

MASORAH. See HEBREW LANGUAGE AND LITERATURE.

MASS EDUCATION MOVEMENT. See EDUCATIONAL MISSIONS.

MATERIALISM: The history of materialism, and of its more modern expression, mechanism (*q.v.*), has witnessed three startling developments during the present century. One is the extension of the mechanistic methods and concepts of the "classical physics" to the study of biological organisms in the highly successful, young sciences of biophysics and biochemistry (see J. H. Needham, *Man, a Machine;* etc.). A similar extension appeared in J. B. Watson, *Behaviorism,* in which it was proposed to regard psychology as similar to biology, and both as expressions of physics. And, of course, efforts to base a materialism on the teachings of physics, such as appears in Stace's article on "Man Against Darkness" in the *Atlantic Monthly* (September, 1948), have continued.

Perhaps a more startling development has been the wide dissemination of Marxian materialism since the Russian Revolution in 1917 (see COMMUNISM). Commonly the Marxians contend (cf. M. Cornforth, *In Defence of Philosophy*) that only two fundamental philosophies are possible—idealism (*q.v.*) and materialism. Efforts are made to show that all other systems are simply subtle disguises for idealism, and that materialism alone can be maintained in the light of the scientific facts. Their basic interest in materialism lies in their effort to show that the history of cultures is reducible to economic developments, all else in culture being "superstructure," and that this renders the victory of the proletariat inevitable, the broad steps leading to this victory being scientifically predictable. Both in theory and in practice, Marxians appear to recognize and appeal to human free will; but their desire to be "scientific," their "lust for certainty," and perhaps their furious opposition to religion as superstition and as an "opiate of the people" lead them to reduce everything ultimately to a materialistic cosmology.

But developments in science have also been such as to render the adequacy of materialism highly dubious and the very concept of matter no longer appropriate. The progress of physics at the hands of the physicists themselves has been the basic cause of this change. It, and an increasing sense of independence on the part of workers in other sciences, have led the latter to insist both on the autonomy of their sciences and on their right to employ categories, within their own sciences, which are not obviously reducible to the material or the physical. But the mechanistic and materialistic conceptions have been under strong attack within the realm of physics itself. As many eminent physicists see the picture, matter has been replaced by energy or by radiation, so that, as Jeans says, "The whole story of creation can be expressed in the six words: God said, Let there be light." The mechanistic method of the engineer physicists has yielded to the purely mathematical. The conception of a material, objective world "standing in its own right" has yielded to that of one from which the knowing subject is irremovable. In addition, some physicists, such as Robert Millikan, see advantage in referring to atoms by means of the biological concept of organism. If these are sound interpretations of the contemporary situation, then the very concept of materialism would seem to be outmoded and currently meaningless.

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[Sup.] ANDREW K. RULE.

MATHER, KIRTLEY F.: Baptist; b. in Chicago, Ill., Feb. 13, 1888. He is a graduate of Denison University (B.Sc., 1909) and the University of Chicago (Ph.D., 1915). He taught geology at the University of Arkansas (1911–14); Queen's University, Kingston, Ontario (1915–

18); Denison University (1918–24); and since 1924 at Harvard University. He is widely known for his articles and speeches on the relations between science and religion, and has been chairman of the Committee on Religion in Higher Education of the National Intercollegiate Christian Council (1939–). He was president of the National Council of the Y.M.C.A. (1946–48), member of the executive committee of the World's Alliance of the Y.M.C.A. (1947–); president of the American Association for the Advancement of Science (1951). He is the author of: *Old Mother Earth* (1928); *Science in Search of God* (1928); *Sons of the Earth* (1930); (with Dorothy Hewitt), *Adult Education, A Dynamic for Democracy* (1937); (with S. L. Mason), *Source Book in Geology* (1939); *Enough and To Spare* (1944); and *Crusade For Life* (1949).

MATHEWS, BASIL JOSEPH: Methodist; b. at Oxford, England, Aug. 28, 1879; d. Oxford, Mar. 29, 1951. He studied at Oxford University (M.A., 1904). He was a member, literary staff of *Christian World* (1904–10); Editorial secretary, London Missionary Society (1910–19); chairman, Literature Committee of British Ministry of Information (1917–18); director of Press Bureau of Conference of British Missionary Society (1920–24); international literature secretary, World's Committee of Y.M.C.A., Geneva (1924–29); professor of Christian world relations, Andover Newton Theological School and Boston University (1931–44); professor of world relations, Union College, University of British Columbia, Canada (1944–49). Among his more than forty books, many in foreign translations, are: *Livingstone the Pathfinder* (1913); *Paul the Dauntless* (1916); *The Clash of Color* (1924); *Jesus and Youth* (1929); *A Life of Jesus* (1930); *Shaping the Future* (1936); *The Church Takes Root in India* (1938); *The Jew and World Ferment* (1939); *Supreme Encounter* (1940); *Pattern for Living* (1942); and *Booker T. Washington* (1948). HERBERT GEZORK.

MATHEWS, SHAILER: D. Oct. 23, 1941. He was professor of historical and comparative theology in the Divinity School of the University of Chicago (1906–33) and was dean of the school (1908–33). His more recent publications include: *The Social Gospel* (1909); *The Gospel and the Churches* (1911); *The Making of Tomorrow* (1913); *The Individual and the Social Gospel* (1914); *The Spiritual Interpretation of History* (1916); *Patriotism and Religion* (1918); (with G. B. Smith), *Dictionary of Religion and Ethics* (1921); *The Validity of American Ideals* (1922); *The French Revolution, 1789–1815* (1922); (ed.), *The Contributions of Science to Religion* (1924); *The Faith of Modernism* (1924); *Outline of Christianity* (Vol. III, with others, 1926); *The Student's Gospels* (1927); *Jesus on Social Institutions* (1928); *The Atonement and the Social Process* (1930); *The Growth of the Idea of God* (1931); *Immortality and the Cosmic Process* (1933); *Christianity and the Social Process* (1934); *Creative Christianity* (1935); *New Faith for Old—an Autobiography* (1936); *The Church and the Christian* (1938); *Is God Emeritus?* (1940). He also edited: *New Testament Handbooks; The Bible for Home and School; Social Betterment Series; Woman's Citizen's Library Series.* He was associate editor of: *Dictionary of the Bible;* and the *Constructive Series of the University of Chicago.* [Sup.] RAYMOND W. ALBRIGHT.

MATTHEW, GOSPEL OF. See GOSPEL AND GOSPELS.

MATTHEWS, ISAAC G.: Baptist; b. Middleville, Ont., Canada, May 29, 1871. He studied at McMaster University (A.B., 1897; A.M., 1898); McMaster Theological Seminary (B.Th., 1903); University of Chicago (Ph.D., 1912). He was pastor, Jackson Avenue Baptist Church, Vancouver, B. C. (1898–1900); New Westminster Baptist Church, B. C. (1900–1903); professor of Old Testament language and literature, McMaster University (1904–19); pastor, First Baptist Church, New Haven, Conn. (1919–20); professor Old Testament language and literature, Crozer Theological Seminary (1920–42); and was annual professor in the American School of Oriental Research, Jerusalem (1930–31). He is the author of: *Jewish Apologetic to the Grecian World in the Apocryphal and Pseudepigraphical Literature* (1914); *How to Interpret Old Testament Prophecy* (1919); *Old Testament Life and Literature* (1923; rev. ed., 1934); *Commentary on I and II Samuel* (1929); *Commentary on Malachi and Haggai* (1935); *Commentary on Ezekiel* (1937); and *The Religious Pilgrimage of Israel* (1947).

MATTHEWS, WALTER ROBERT: Anglican; b. 1881, in London, England. He studied at King's College, London (M.A., 1912), and was ordained in 1907. He was dean of King's College, London (1918–31); dean of Exeter Cathedral (1931–34); and became dean of St. Paul's Cathedral, London (1934). He has been Wilde Lecturer at Oxford, and Noble Lecturer at Harvard. He has written: *God in Christian Thought and Experience; Essays in Construction; The Purpose of God.*

F. W. DILLISTONE.

MATTHIAE, JOHANNES: Swedish bishop; b. 1592; d. 1670. Influenced during journeys in Germany, Holland, and England by ideas of tolerance, he was professor in the *Collegium Illustre,* Stockholm (1625); court chaplain (1629); accompanied Gustavus Adolphus during

his campaigns in Germany; and was made bishop of Straengnaes (1643). Queen Christina's adviser in ecclesiastical affairs, he is best known for his syncretistically colored agitation for church unity. He expressed his thoughts in *Idea boni ordinis in ecclesia Christi* (1644), in his work on the Swedish Church Order, and in the series *Rami olivae septentrionalis* (1656–61). After Queen Christina abdicated in 1654 Matthiae no longer had support in higher quarters, and at the diet in 1664 he was compelled to resign.

BIBLIOGRAPHY: H. Holmquist, *D. Johannes Matthiae Gothus*, 1903.

CARL-GUSTAF ANDRÉN.

MAUNDY THURSDAY: The English name for Thursday in Holy Week (*q.v.*, Vol. V, ¶ 4). *Maundy* is a corruption of the Latin *Mandatum*. It refers to the Roman service of the washing of the feet, during which the choir sings the following words from John 13:34, *Mandatum novum do vobis*, etc.

MAURICE OF SAXONY: Hans Baumgarten, who in 1941 published a valuable biography of this Duke of Saxony, showed that German politics from 1541 to the death of Maurice were extremely sordid. He calls Maurice's father-in-law, Philip of Hesse (*q.v.*), the uncrowned king of German Protestantism. Maurice, asked by his mother Katharina to investigate Philip's bigamy, went to Kassel and conferred with Philip, who told him the whole story. At first Philip had felt very guilty and had not dared to partake of the communion service, but he could not restrain his evil desires. His wife, who had borne him three sons and four daughters, said that he could also have the seventeen-year old Margaret von der Sale if the marriage remained a secret and Luther and Melanchthon gave their consent. That was done, and Melanchthon attended the wedding ceremony. The same sort of thing also occurred among prominent Catholics, and Maurice was more puzzled than shocked.

BIBLIOGRAPHY: Another recent work on the Duke of Saxony is that by Professor D. Heinrich Bornkamm of the University of Heidelberg: "Moritz von Sachsen," in *Zeitschrift fuer deutsche Geisteswissenschaft* (1938), pp. 398 ff. A sound interpretation of the environment in which Maurice lived is to be found in J. Lortz, *Die Reformation in Deutschland*, Vol. II (1940), pp. 27, 249, 261–282: he shows that Charles V (*q.v.*) enabled Philip of Hesse to overcome the disadvantage of his bigamy by accepting him as an ally against France and other enemies. Maurice joined them both, together with Elector Joachim of Brandenburg (1543). But a few years later the whole situation changed radically, as has been shown in the original article, in Vol. VII.

[Sup.] ALBERT HYMA.

MAXWELL, WILLIAM DELBERT: Church of Scotland; b. at Riplsy, Ont., Canada, June 18, 1901. He studied at the University of Toronto (B.A., 1922); Knox College, Toronto (B.D., 1924); and the University of Edinburgh (Ph.D., 1929). He was assistant, St. Stephen's Parish Church, Edinburgh (1928); minister, Emperor's Gate and St. John's, Kensington, London (1928–32); Hibhead Parish Church, Glasgow (1934–50); St. Mary's Parish Church, Whitskirk (1950–). His published works include: *John Knox's Genevan Service Book, 1556* (1931); *An Outline of Christian Worship* (1936); *St. Nivian* (1946); *St. Andrew* (1946); *Concerning Worship* (1947); *The Book of Common Prayer and the Worship of the Non-Anglican Churches* (1950). He was joint editor, *Ways of Worship* (1951); editor, Scottish Ecclesiological Society's *Transactions* (1949–).

MAY, HERBERT GORDON: Congregational-Christian; b. at Fair Haven, Vt., Dec. 26, 1904. He studied at Wesleyan University (A.B., 1927); the Chicago Theological Seminary (B.D., 1930); and the University of Chicago Divinity School (M.A., 1929; Ph.D., 1932). He was minister of the Melvin Congregational Church in Illinois (1928–29); and epigrapher on the Megiddo expedition in Palestine for the Oriental Institute of the University of Chicago (1931–34). Since 1934 he taught at the Graduate School of Theology, Oberlin College, where he was professor of Old Testament language and literature. His special interests were Hebrew history and religion and Palestinian geography and archaeology. He was a member of the Standard Bible Committee. His writings include: *Material Remains of the Megiddo Cult* (1935); (with W. C. Graham), *Culture and Conscience* (1936); and (with C. C. McCown), *A Remapping of the Bible World* (1949).

MAYAN TEMPLE: Organized in 1928 by Harold Davis Emerson, who claimed that he had been called to restore the religion of Lahun, allegedly practiced by the Mayas in prehistoric America. Adherents believe in one God, reincarnation, and science. In 1947 there were 13 organizations, mostly in New York State, with a total membership of 3,312. Associated with the Mayan Temple are the Ancient and Mystical Order of Po-ahtun (the actual administrators), the United Indian Tribes of the Americas (responsible for ceremonial), and the Alliance of American Aborigines (concerned with genealogy). THEODORE G. TAPPERT.

MAYER, FREDERICK E.: Lutheran; b. in New Wells, Mo., Nov. 5, 1892; d. 1954; graduated from Concordia Seminary, St. Louis, Mo. (1915); pastor of Lutheran churches at Sherrard and Kewanee, Ill. (1915–25); professor of systematic theology at Concordia Seminary, Springfield, Ill. (1926–37); professor of symbolics and dogmatics at Concordia Seminary, St. Louis, Mo. (1937–). He was editor of and contributor to *Concordia Theological Monthly*. His publications include: (co-author), *Popular Symbolics* (1934); *Jehovah's Witnesses* (1942); *American*

Churches and Sects (1946); *The Story of Bad Boll* (1948); and *American Denominations.*

MAYNARD, THEODORE: Catholic; b. at Madras, India, Nov. 3, 1890. The son of Protestant missionaries, he was educated in England, and was converted to Catholicism in 1913. He studied at Fordham; Georgetown; Marquette; and Catholic University of America (Ph.D.). He was professor of English literature at Dominican College, San Rafael, Calif. (1921–25); at Manhattanville College, N. Y. (1925–29); at Graduate School, Fordham (1927–29); at Georgetown (1929–34); at Mt. St. Mary's College, Emmitsburg, Md. (1934–36). He is the author of thirty-six books of poetry, criticism, biography and history, of which the following are examples: *Preface to Poetry* (1933); *The Story of American Catholicism* (1941); *The Reed and the Rock* (1942); *Too Small a World* (1945); *Collected Poems* (1946); *Humanist as Hero* (1947); *Saints for Our Time* (1952).

MAYS, BENJAMIN ELIJAH: Baptist; b. at Epworth, S. C., Aug. 1, 1895. He studied at Bates College (A.B., 1920), and the University of Chicago (A.M., 1925; Ph.D., 1935). He was minister of Shiloh Baptist Church, Atlanta, Ga. (1922–25); and he was professor in Morehouse College, and South Carolina State College; he was executive secretary, Tampa Urban League, Tampa, Florida (1926–28); director of study, Negro Churches in U. S. A., Institute of Social and Religious Research (1930–32); dean of School of Religion, Howard University, Washington, D. C. (1934–40); president, Morehouse College, Atlanta, Georgia (1940–). He is the author of: *The Negro's God* (1938); *Seeking to Be Christian in Race Relations* (1946); (comp. and ed.), *A Gospel for the Social Awakening* (1950).

MC. See also MAC.

M.C.C. See MENNONITE CENTRAL COMMITTEE.

McCARTHY, THOMAS J.: Roman Catholic; b. at Worcester, Mass., Sept. 13, 1911. He studied at Holy Cross College (A.B., 1933); St. Mary's Seminary, Baltimore, Md. (1933–37); Catholic University of America (Ph.D., 1942). He was ordained to priesthood for the Archdiocese of Los Angeles (1937); was managing editor, Los Angeles *Tidings* (1942–49); director, Bureau of Information, National Catholic Welfare Conference (1949–). He has been chaplain of Newman Clubs at California Institute of Technology, Pasadena Junior College, and Woodbury College, Los Angeles; and has taught psychology and apologetics at Immaculate Heart College and Mt. St. Mary's College, Los Angeles. He was named papal chamberlain by Pope Pius XII (1950).

McCAULEY MEMORIAL LECTURES: Established by Mrs. Harriet O. McCauley Schnebley, of Mercersburg, Pa., in memory of the Rev. Charles F. McCauley. Lectures are delivered annually at the Theological Seminary of the Evangelical and Reformed Church in Lancaster, Pa., on subjects of Practical Theology.

McCLURE, JAMES GORE KING: D. Jan. 18, 1932. He was the president of McCormick Theological Seminary, Chicago, Ill. (1905–28). In addition to his *Grandfather's Stories* (Vol. I, 1926; Vol. II, 1928), he wrote: *The Story of England's First Library* (1929); and *The History of the Presbyterian Theological Seminary, Chicago* (1929).

[Sup.] RAYMOND W. ALBRIGHT.

McCONNELL, FRANCIS J(OHN): Methodist; b. at Trinway, O., on Aug. 18, 1871; d. Aug. 18, 1953. He studied at Ohio Wesleyan (A.B., 1894); and at Boston University (S.T.B., 1897; Ph.D., 1899). Ordained to the Methodist ministry in 1894 he was pastor at W. Chelmsford, Mass. (1894–97); Newton Upper Falls, Mass. (1897–99); Ipswich, Mass. (1899–1902); Harvard St., Cambridge, Mass. (1902–3); and New York Ave., Brooklyn (1903–9). He was president of De Pauw University (1909–12). He was elected a bishop in May, 1912, and served in the episcopacy until retirement in 1934, being the senior bishop during the latter years. He also taught at Columbia, Drew, Garrett, and Yale; was president of the Federal Council of Churches (1929) (*q.v.*); and served widely beyond his denomination. A Christian liberal in his social outlook he won distinction as chairman of the Interchurch World Movement's (*q.v.*) commission which reported on the Pittsburgh steel strike. In his theological outlook and spirit he was a personalist (see PERSONALISM) and disciple of Bowne (*q.v.*). His books include: *The Divine Immanence* (1906); *Religious Certainty* (1910); *Christian Focus* (1911); *The Increase of Faith* (1912); *Personal Christianity* (1914); *Understanding the Scriptures* (1917); *Democratic Christianity* (1919); *Public Opinion and Theology* (1920); *The Preacher and the People* (1922); *Is God Limited?* (1924); *The Christlike God* (1927); *Borden Parker Bowne* (1929); *The Prophetic Ministry* (1930); *The Christian Ideal and Social Control; Christianity and Coercion* (1933); *John Wesley* (1939); *Evangelicals, Revolutionists and Idealists* (1942); *Humanism and Christianity* (1928); *Human Needs and World Christianity* (1929); and *Christian Materialism* (1936).

BIBLIOGRAPHY: Harris Franklin Rall (ed.), *Religion in Public Affairs* (in honor of Francis John McConnell), 1937.

RAYMOND W. ALBRIGHT.

McCRACKEN, ROBERT J.: Baptist; b. Mar. 28, 1904, at Motherwell, Scotland. He studied at Glasgow University (M.A., 1925; B.D., 1928). He served as minister of Marshall Street Baptist Church, Edinburgh (1928–31); Dennistoun Baptist Church, Glasgow (1932–37); lecturer in systematic theology in the Baptist Theological College of Scotland (1932–37); and taught Christian theology and philosophy at McMaster University, Hamilton, Ont., Canada (1938–46). Since Oct. 2, 1946, he was minister of the Riverside Church, New York, and lecturer in practical theology in Union Theological Seminary, New York (1949–). He wrote *Questions People Ask* (1951).

RAYMOND W. ALBRIGHT.

McDOWELL, WILLIAM F(RAZER): D. April 26, 1937. Elected a bishop in the Methodist Church in May, 1904, he was resident in Chicago (1904–16); later, until his retirement, was head of the Washington, D. C. area of his church (1916–34). He travelled and lectured widely and wrote: *In the School of Christ* (1910); *A Man's Religion* (1913); *Good Ministers of Jesus Christ* (1917); *This Mind* (1922); *Making a Personal Faith* (1924); *That I May Save Some* (1927); *Them He Also Called* (1929); *"Father and Brethren"*; and *Lectures on Christian Biography* (1933).

[Sup.] RAYMOND W. ALBRIGHT.

McGIFFERT, ARTHUR CUSHMAN: D. Feb. 25, 1933. He was professor of church history (1893–1927) and president of Union Theological Seminary (1917–26). His later major works include: *Protestant Thought Before Kant* (1911); *Martin Luther, The Man and His Work* (1911); *The Rise of Modern Religious Ideas* (1915); *The God of the Early Christians* (1924); and *A History of Christian Thought* (Vol. I, 1931; Vol. II, 1932).

[Sup.] RAYMOND W. ALBRIGHT.

McGIFFERT, ARTHUR CUSHMAN, JR.: Congregationalist; b. at Cincinnati, O., Nov. 27, 1892. He was educated at Harvard (A.B., 1913); American School of Archaeology, Athens (1913–14); Union Theological Seminary (B.D., 1917); Harvard Divinity School (1919); University of Zurich (1919–20). He was pastor of All Souls Church, Lowell, Mass. (1920–26); professor of Christian theology at the Chicago Theological Seminary (1926–39); president of the Pacific School of Religion, Berkeley, Calif. (1939–46). He returned to the Chicago Theological Seminary as president and professor of American religious thought (1946–). In addition to editing *Christianity as History and Faith* (1934), he has written *Jonathan Edwards* (1932), and *Young Emerson Speaks* (1938).

McGUIGAN, JAMES CHARLES: Cardinal; b. at Hunter River, Prince Edward Island, Canada, Nov. 26, 1894. He was educated in Catholic schools and studied at the seminary of the archdiocese of Quebec and at the Catholic University of America, Washington, D. C. He was ordained to the priesthood in 1918. After a few years of college teaching, he was appointed vicar general of the archdiocese of Edmonton, Alberta (1923), and he became archbishop of Regina, Saskatchewan (1930). He was transferred to the archdiocese of Toronto, Ontario (1934), and he was created cardinal on Feb. 18, 1946, under the pontificate of Pius XII.

GEORGES A. BARROIS.

McINTYRE, JAMES FRANCIS: Cardinal; b. at New York, N. Y., June 25, 1886. He was educated in the public schools and studied at City College, New York. He held positions in several exchange and banking firms (1899–1915). In 1915, he changed his career and prepared for the ministry of the Roman Catholic Church at Cathedral College and Saint Joseph's Seminary, New York. Ordained to the priesthood in 1921, he engaged in pastoral duties and, starting in 1923, served in the administrative offices of the archdiocese of New York. He was appointed successively auxiliary bishop of New York (1941), and coadjutor (1946). He became archbishop of Los Angeles, California (1948), and he was created cardinal on Jan. 12, 1953, under the pontificate of Pius XII.

GEORGES A. BARROIS.

McNAIR LECTURES, THE JOHN CALVIN: Founded in 1906 at the University of North Carolina at Chapel Hill through a bequest of the Rev. John Calvin McNair, it is the plan and purpose of the lectures to employ some able, scientific gentleman to give a course of lectures periodically on the mutual bearing of science and theology and to prove the existence and attributes of God from nature.

ROBERT BURTON HOUSE.

McNEILL, JOHN THOMAS: Presbyterian; b. at Elmsdale, Prince Edward Island, Canada, July 28, 1885; studied at Prince of Wales College, Charlottetown; McGill University, Montreal; Westminster Hall, Vancouver; New College, Edinburgh; Halle University; and the University of Chicago. He was minister in Chipman, N. B. (1913–14); lecturer in church history, Westminster Hall, Vancouver (1914–20), with absences; assistant professor of history, Queen's University, Kingston, Ont. (1920–22); professor of church history, Knox College, Toronto (1922–27); professor of the history of European Christianity, University of Chicago (1927–44); Auburn professor of church history, Union Theological Seminary, New York (1944–53). He is the au-

thor of: *The Celtic Penitentials* (1923); *The Presbyterian Church in Canada* (1925); *Unitive Protestantism* (1930); *Makers of Christianity* (1935); *Christian Hope for World Society* (1937); *Books of Faith and Power* (1947); *John Calvin on God and Political Duty* (1950); *A History of the Cure of Souls* (1951); and co-author of *Medieval Handbooks of Penance* (1938).

McPHERSON, AIMEE SEMPLE. See FOURSQUARE GOSPEL, INTERNATIONAL CHURCH OF THE.

MEAD, SIDNEY E.: Baptist; b. at Champlin, Minn., Aug. 2, 1904. He studied at the University of Redlands (A.B., 1934); Yale Divinity School (1934–36); University of Chicago (A.M., 1938; Ph.D., 1940). He was appointed to the faculty of the Divinity School, University of Chicago, in 1941 and has been associate professor of History of American Christianity (1947–). He is the author of *Nathaniel William Taylor 1786–1858, A Connecticut Liberal* (1942).

MECHANISM. See VITALISM AND MECHANISM.

MECKLENBURG: The population of this German province (1,389,246 in 1946) includes 1,144,651 Evangelicals (of whom a few are Reformed and the vast majority Lutheran); 192,139 Roman Catholics; 5,178 other Christians; and 111 Jews. Since World War II refugees (*q.v.*) greatly increased Catholic strength.

Church and state were separated after World War I, a bishop and superior church council replaced the grand duke as head of the Evangelical Church, and a provincial synod was established with legislative power. This arrangement was disturbed in 1933, when the so-called German Christians (see GERMANY, I) usurped power, and they were not successfully removed until 1945, when the former arrangement was restored. The provincial synod, normally meeting annually, consists of nineteen clergymen and thirty-eight laymen. The superior church council consists of the bishop and three councilors. There are 532 congregations, 690 churches and chapels. Professors of theology in the University of Rostock are called by the state. After completing their theological study, candidates for the ministry must pass two examinations, between which they must serve as vicars and attend a preachers' seminary.

Since 1933 the former Evangelical Churches of Mecklenburg-Schwerin (*q.v.*, Vol. VII) and Mecklenburg-Strelitz (*q.v.*, Vol. VII) have been united in the Evangelical Lutheran Church of Mecklenburg.

See also LUTHERAN CHURCH IN GERMANY, UNITED EVANGELICAL.

BIBLIOGRAPHY: Karl Schmaltz, *Kirchengeschichte Mecklenburgs*, 2 vols., 1935–36; Georg Krueger-Heye, *Kirchengeschichte von Mecklenburg-Strelitz*, 1941.

[Sup. to MECKLENBURG-SCHWERIN and MECKLENBURG-STRELITZ.]

NIKLOT BESTE.

MEDIATOR. See SOTERIOLOGY.

MEDIATOR DEI. See LITURGICAL WORSHIP, RECENT TRENDS IN.

MEDIEVAL MYSTICISM. See MYSTICISM, MEDIEVAL.

MEDIEVAL CHURCH HISTORY, TWENTIETH CENTURY TRENDS IN THE STUDY OF: The aim of this article is to present a summary of the numerous contributions made to the field by scholars in general and also by those in particular who corrected and supplemented the material published in the previous edition of the present encyclopedia. It should be noted that a fairly large number of new subjects have been treated in this department.

I. The Papacy from 604 to 1517: Since it was customary to elect old men to fill the papal chair, the number of these popes in the medieval period is very large, and in many cases it proved impossible to include separate bibliographies. For this reason a special article was added to cover these bibliographies (see POPES, THE). The papacy as an institution changed with the tides of fortune as experienced by the outstanding pontiffs. Political and economic developments forced several popes to take measures not to their liking. The reader should turn to such articles as that on the Council of Basel and that on the crusades to follow important events in the field of secular history which in turn had repercussions in the Papal Curia. The investiture (*q.v.*) struggle throws much light on the friction between church and state, and the conciliar movement, led by Gerson (*q.v.*) and Cardinal Cusa (*q.v.*), indicated the democratic trend in church government during the fourteenth and fifteenth centuries. Significant also is the work of Marsilius of Padua (*q.v.*).

II. Reformers and Mystics before the Reformation: The causes of the Reformation have naturally been studied everywhere in the West with marked interest, especially during the past two decades. It has been demonstrated that the humanists in the Northern countries, notably Erasmus (*q.v.*), made important contributions. A separate article on medieval mysticism (see MYSTICISM, MEDIEVAL) has been added, while the leading mystics in the Low Countries (see MYSTICISM AND ASCETICISM IN THE NETHERLANDS), as well as the Beghards and Beguines (*q.v.*), have been ably described by Professor M. Smits van Waesberghe, S.J., of the Catholic University in Nijmegen. He is the author

of a penetrating work, *Katholieke Nederlandse Mystiek* (1947), and his article on the famous Flemish mystic, John of Ruysbroek (*q.v.*), contains valuable information. Equally competent is the work by Willibrord Lampen, formerly also a professor in Nijmegen, whose numerous short articles throw welcome light on subjects hitherto neglected. Another distinguished Catholic scholar who has done similar work is the Franciscan friar, Mathias Goossens, whose book, *De Meditatie in de eerste tijd van de Moderne Devotie* (1952), reveals the brilliant thought of Gerard Zerbolt of Zutphen (*q.v.*) and Gerard Groote (*q.v.*), the two foremost writers in the movement known as the Devotio Moderna (*q.v.*). Significant also is the new light shed on the authorship of the book known as the *Imitation of Christ* (*q.v.*), which has been published in about 95 languages and 6,000 editions. The amazing profundity of Grosseteste's (*q.v.*) mind has been appraised by S. H. Thomson, whose article on the Council of Constance (*q.v.*) is also valuable.

III. The Renaissance: A large new article on this subject indicates its tremendous effect upon the Reformation (*q.v.*). The Northern Renaissance has at last become properly recognized, and the labors of Rudolph Agricola (*q.v.*) and Wessel Gansfort (*q.v.*) prove the extent of what is sometimes called the Burgundian Renaissance. The studies by Natalie Davis on Budé (*q.v.*) and by Grace Larson on John Colet (*q.v.*) reveal the vitality of humanism in France and England. The authorship of *Epistolae Obscurorum Virorum* (*q.v.*) is indicative of the intellectual climate at Erfurt and Leipzig when Luther was about to attack the sale of indulgences and other abuses ridiculed effectively in this work. Illuminating is the article on Thomas More (*q.v.*) by George L. Mosse, whose book entitled *The Reformation* (1953) explains the significance of the Northern Renaissance in England.

IV. Medieval Learning and Art: During the past three decades a tremendous controversy has raged with respect to the relation between medieval scholarship and the Renaissance (*q.v.*) in Italy. It seemed as if the outstanding medievalists in the United States were going to obliterate the Italian Renaissance altogether, and in the textbooks dealing with medieval history there were indeed some that spoke of the Medieval Renaissance and the Medieval Reformation, implying that in the period from 1300 to 1500 European civilization suffered a severe decline. Much was made of the so-called Twelfth-Century Renaissance in France, but the European experts remained very skeptical about the whole procedure, and between 1950 and 1954 the trend shifted back to the thesis so brilliantly presented by Jacob Burckhardt. A decline was noted in France and the Balkan Peninsula, but in Italy and the Low Countries a vast outburst of learning and art was observed. Illuminating is the lengthy article on ecclesiastical art (*q.v.*) by C. Smits. Educational progress culminated in the work of Johannes Sturm (*q.v.*), who was the founder of the modern high school system of Germany. Franciscan scholars made notable contributions, as several articles by Mathias Goossens indicate (see ANGELUS CLARENUS, AGNELLUS OF PISA). Important work was done in the schools of the Brethren of the Common Life (*q.v.*) at Liége, Brussels, and Utrecht, while in their dormitories at Deventer, Zwolle, Muenster, Magdeburg, Marburg, and Ghent they also gave excellent instruction. One of their rectors in Germany was the learned Gabriel Biel (*q.v.*), often called the last great scholastic of the Middle Ages. William Landeen's article on him refutes some recent statements about the Devotio Moderna in Germany. The fourteenth and fifteenth centuries produced the thought of Giardano Bruno (*q.v.*), Lorenzo Valla (*q.v.*), Copernicus, Paracelsus, Savonarola (*q.v.*), Lefèvre (see FABER STAPULENSIS), and the great Italian artists, too numerous to mention here. The fifteenth century led to the work of Luther (*q.v.*) and Calvin (*q.v.*), who were steeped in the learning and wisdom of late medieval civilization.

BIBLIOGRAPHY: H. Baeyens, *Begrip en probleem van de Renaissance*, 1952; L. Olschki, *The Genius of Italy*, 1949 (refutes the legend about the decline of European civilization from 1300 to 1500); M. M. Phillips, *Erasmus and the Northern Renaissance*, 1949; M. Powicke, *The Thirteenth Century, 1216–1307*, 1953; E. Cassirer, *The Platonic Renaissance in England*, 1953; E. Gilson, *Reason and Revelation in the Middle Ages*, 1950; M. P. Gilmore, *The World of Humanism*, 1952; E.-R. Labande, *L'Italie de la Renaissance (Duecento-Trecento-Quattrocento)*, 1954; F. B. Artz, *The Mind of the Middle Ages*, 1953; B. Smalley, *The Study of the Bible in the Middle Ages*, 1951; A. C. Crombie, *Augustine to Galileo*, 1953; W. Weisbach, *Religioese Reform und mittelalterliche Kunst*, 1945; F. Copleston, *A History of Philosophy*, Vol. III: *Ockham to Suárez*, 1953; H. Meyer, *Die Weltanschauung des Mittelalters*, 1953.

ALBERT HYMA.

MEDO-PERSIA: I. Exploration and Excavations: The most noteworthy contribution to our knowledge of the early Iranians was made by the archaeological expedition to Persepolis of the Oriental Institute of the University of Chicago, which, headed first by E. Herzfeld and then by E. F. Schmidt, conducted excavations in the complex of buildings that had served as royal residence to Darius the Great and his successors. Among the buildings uncovered and in part restored are the "harems" of Darius and Xerxes, the Persepolis Terrace, and the Treasury (see E. F. Schmidt, *The Treasury of Persepolis and Other Discoveries*, 1939). The latter building yielded some 750 administrative documents which, written in cuneiform, are dated in the years between 492 and 460 B.C. They reveal that at that time the Iranians were unable to express themselves in writing; whence the kings availed themselves of the services of Elamite

scribes who translated and wrote down in their own language what was dictated to them in Old Persian (see G. Cameron, *Persepolis Treasury Tablets,* 1948). Among the royal inscriptions unearthed at Persepolis are Xerxes' "Daiva Inscription" imposing the worship of his god, Ahura-Mazda, upon all the peoples of his far-flung empire, and the so-called "Harem Inscription" (see E. Herzfeld, *Altpersische Inschriften* [1938], pp. 27 ff.). Foundation documents of gold and silver were found in Darius' "Apadana." Two gold tablets from Hamadan deserve mention, because they purport to date back to Darius' grandfather, Arsames (see E. F. Weidner, *Archiv fuer Orientforschung,* Vol. XV [1945–51], p. 148), and his great-grandfather, Ariaramnes (E. Herzfeld, *op. cit.,* pp. 1 ff.); most savants are inclined to date these tablets to the time of Artaxerxes II, because their language bears all the characteristics of the latter's own inscriptions (see Roland G. Kent, in *JAOS,* Vol. 66 [1946], pp. 206 ff.; Weidner, *loc. cit.*).

II. First Appearance of Indo-Europeans in the Near East: The epistolary archives found at Tell el-Amarna in Egypt (see AMARNA TABLETS) revealed that certain Syrian princes of the fourteenth century B.C. bore Indo-Aryan names. Subsequently, the Hittite (*q.v.*) archives excavated at Boğazköy in Asia Minor disclosed that the rulers of the Mitannian Empire bore Indo-Aryan names, and that among the deities of this dynasty were the gods Indra and Mitra-Varuna. The cuneiform tablets from the Arrapḫa-Nuzi-region, finally, confirmed that the Mitannian Empire comprised an upper class of Indo-Aryans, the bulk of the population being Hurrians (*q.v.*). Several words of the Indo-Aryan language used by this nobility are contained in a compendium for the training of horses found at Boğazköy: it uses terms such as *wartanna*= Sanscrit *vartana,* "round (of the race-chariot on the track)," as well as the Sanscrit numerals for 1, 3, 5, 7, and 9. Whereas it was first believed that the idiom in question represented the language spoken before the separation of Indians and Iranians, it is now admitted that it is the precursor of Old Indic rather than of Old Iranian (see Lucian Scherman, in *JAOS,* Vol. 63 [1943], pp. 255 ff.; and P. E. Dumont, in *ibid.,* Vol. 67 [1947], pp. 251 ff; there the earlier literature is quoted).

III. Darius and Xerxes: Evidence now available tends to indicate that Darius and Xerxes, formerly believed to have been Zoroaster's first adherents, not only rejected Zoroaster's religion, but violently persecuted it. As typically Zoroastrian features such as the dualistic principle, the belief in divine kingship, the existence of a human soul distinct from the body and the ensuing burial customs, the naming of the days of the month instead of numbering, etc., were inspired by the older Semitic religions, Darius' and Xerxes' fight against the "Daiva" intended, before all, to prevent the Iranians from incorporating these foreign principles into their native cult. [Sup.] HILDEGARD LEWY.

MEEK, THEOPHILE JAMES: United Church of Canada; b. near Port Stanley, Ont., Canada, Nov. 17, 1881. He was educated chiefly at the universities of Toronto (B.A., 1903), Marburg, Berlin, and Chicago (Ph.D., 1915), and McCormick Theological Seminary (B.D., 1909). He was professor of biblical history and literature at James Millikin University (1909–18); of Old Testament and the history of religions at Meadville Theological School (1918–22); of Semitic languages and the history of religions at Bryn Mawr College (1922–23); and of Oriental languages at the University of Toronto since 1923. His most important books are: *Old Akkadian, Sumerian, and Cappadocian Texts from Nuzi* (1935); and *Hebrew Origins* (2nd ed., 1950). He collaborated in *The Bible: An American Translation,* and was its revising editor since 1935.

MEGIDDO. See ARCHAEOLOGY, BIBLICAL.

MEIGRET, LAURENT: Called "the Magnificent"; French courtier and Calvinist layman; d. 1556. Meigret came from a prominent Lyon family and was probably a half brother of Aimé Meigret, one of the earliest French Protestant preachers, and of Lambert Meigret, French courtier and ambassador to Switzerland. Laurent Meigret served from 1520 to 1525 as "valet de chambre" at the court of Francis I and in 1520 went to Rome on a diplomatic mission. He also engaged in private finance, in fortification engineering and arms manufacture and has even been suspected of dabbling in alchemy. At the court he became a friend of poet Clement Marot (*q.v.*) and like him was jailed for eating meat during Lent. In 1534 Meigret was fined and banished for this offense.

Meigret came to Geneva in 1535, soon after Farel and Viret began preaching there, but before the Reformation had been definitely established. He was thus one of the first of the prominent French religious refugees who made Geneva the center of French Protestantism. He helped lead the iconoclastic riots that finally chased Catholicism from Geneva. For twelve years thereafter he used his court connections and private wealth to help Geneva Protestantism. A 1536 siege of the city was lifted partly because of two unsuccessful but diversionary attacks on the Savoyard siege troops by bands of French soldiers organized by M. de Verey and financed by Verey and Meigret. Meigret also helped in designing new fortifications for Geneva. His house was a post for gathering all sorts of secret political information, usually passed on by aristocratic friends in French ad-

ministration. He used these diplomatic connections and informations to try to bring alliance between Berne and France and to prevent money shipments by French financiers through Geneva to Emperor Charles V. When Calvin became established in Geneva, Meigret became one of his principal local friends and aides. But Meigret's constant intrigue with French officials got him into trouble with the anti-Calvinist and anti-French "Libertine" faction in the Geneva government and also with the strictly neutral Berne government. He was jailed and tried for treason in 1547. He was finally deprived of citizenship and released without further punishment following pressure by Calvin, but the exposure of his many-sided activities had ended his usefulness as diplomat and spy. He remained in Geneva until his death in 1556.

BIBLIOGRAPHY: The fullest account, especially for the Geneva years, is Alexis François, *Le Magnifique Meigret*, 1947. See also Francis De Crue, *La Délivrance de Genève et la Conquête du Duché de Savoie en 1536* (1916), Chap. III; Jean-Antoine Gautier, *Histoire de Genève des origines à l'année 1690*, Vols. I and III (1896–98), *passim;* Eug. and Em. Haag, *La France Protestante . . .*, Vol. VII (1846–58), pp. 361–363, contains inaccuracies. On Aimé Meigret see N. Weiss in the *Bulletin de la Société de l'histoire du protestantisme français*, Vol. XXXIX (1890), pp. 245–269; *ibid.*, Vol. LXXIV (1925), pp. 1–20. On Lambert Meigret see Edouard Rott, *Histoire de la représentation diplomatique de la France auprès des cantons suisses, de leurs alliés et de leurs confédérés*, Vol. I (1430–1559) (1900), pp. 380–387.

ROBERT M. KINGDON.

MEISER, HANS: Lutheran bishop; b. in Nuernberg, Feb. 16, 1881. He studied at Berlin and Halle (1899–1904). After ordination in 1904 he became minister of the national Inner Mission Society in Nuernberg (1911–15); served as pastor in Muenchen (1915–22); was director of the theological seminary in Nuernberg (1922–28); was a member of the high-consistory of the state church in Muenchen (1928–33) and was bishop of the provincial church in Bavaria 1933–). He was also a cofounder of the consistory of the Evangelical Lutheran Church in Germany (1936); presiding bishop of the United Evangelical Lutheran Church in Germany (1949); a member of the executive committee and chairman of the German National Committee of the Lutheran World Federation. Since 1948 he has been a member of the Central Committee of the World Council of Churches. From 1911 to 1914 he was the editor of the *Blaetter fuer Innere Mission in Bayern.*

RAYMOND W. ALBRIGHT.

MELANCHTHON, PHILIP: Professor Heinrich Bornkamm, in his supplementary articles on the Augsburg Confession (*q.v.*), the Apology of the Augsburg Confession (*q.v.*), the Diet of Augsburg (*q.v.*) in 1530, and the Schmalkaldic Articles (*q.v.*), has indicated that Melanchthon was a much more influential figure in the Reformation after 1529 than has been commonly understood. Many of the experts have correctly accepted with E. G. Schwiebert in his recent biography of Luther (*q.v.*) (p. 874, note 394) the official verdict in the Weimar edition of Luther's works (Vol. L, 161): "The Schmalkald Articles are, therefore, Luther's emancipation from Melanchthon's 'Leisetreterei' of 1530." But Bornkamm shows that, owing to Melanchthon's influence, the assembly meeting at Schmalkalden did not accept Luther's articles as binding upon all the churches, whereas the latter had to abide by Melanchthon's Apology, the Augsburg Confession, also written largely by Melanchthon, and the latter's *Tractatus de potestate ac primatu papae,* composed at Schmalkalden. Very important is the edition of Melanchthon's *Reformatorische Schriften* (1951), edited by Robert Stupperich of Muenster. In 1952 was published the *Loci,* edited by Hans Engelland, who reproduced both the 1521 and the 1559 editions. The latter in 1931 published his valuable biography of Melanchthon: *Melanchton: Glauben und Handeln.* He, like Bornkamm, has done much to clarify the complicated relations between Luther and his competitor. Moreover, three other German scholars are putting through the press the other works of Melanchthon. Gerhard Ebeling is in charge of the exegetical writings, Richard Nuernberger is doing the humanistic works, and Hans Volz will edit the correspondence. This will be a marked improvement over the *Opera* in the *Corpus Reformatorum.*

Valuable also is the essay by Clemens Bauer entitled, "Melanchthons Naturrechtslehre," in *Archiv fuer Reformationsgeschichte,* Vol. XLII (1951), pp. 64–100. At the end of the study appears an abstract in the English language, where it is stated correctly that the final version of the *Loci communes* "contains a fully developed theory of natural law, which is presented as an organic component of Melanchthon's whole theological doctrinal structure. Something which is really outside this structure has now become an integral part of it." The author presented the first part of his study on the subject in the *Festschrift* honoring Gerhard Ritter in 1950, published at Tuebingen. In the same *Archiv* for 1952 (pp. 13–28) appeared an illuminating article by Professor Quirinus Breen entitled, "The Subordination of Philosophy to Rhetoric in Melanchthon: A Study of his Reply to G. Pico della Mirandola." Melanchthon indicated his contempt for both the thought and the thinkers of scholasticism. Here he disagreed with Pico but sided with Luther. But Luther and Melanchthon did not turn against the scholastics when they treated the subject of natural law, as was shown by John T. McNeill in his article published in Vol. XXVI of *The Journal of Religion* (1946), pp. 168–182, and entitled, "Natural Law in the Teachings of the Reformers." He said this about the younger man: "Melanchthon expressly identified natural law with the

law of God and described violation of natural law in terms of mortal sinfulness."

Owing to the fact that Melanchthon in the period from 1528 to 1546 often disagreed with Luther and took measures that were somewhat detrimental to the latter it is not surprising that Lutheran scholars in recent times have taken steps to attack Melanchthon for his great interest in humanism and his friendship with Erasmus. In the *Concordia Theological Monthly,* published by the Missouri Synod of the Lutheran Church in the U. S. A., Vol. XVIII (1947), pp. 321–338, appeared an article by R. R. Caemmerer entitled, "The Melanchthonian Blight," stating that Melanchthon erred in recommending an intellectualistic and humanist educational program, with characteristic emphasis on the intellect in religion (particularly in conversion and faith), and in an ethic centered upon natural law. Melanchthon's position was according to Caemmerer "that the supernatural ingredient in the Christian religion was information of divine content and origin, but that the mind apprehending it was not substantially changed by it." A similar complaint was presented by R. H. Bainton in his recent Luther biography, where on p. 128 he wrote this: "Melanchthon therefore became his colleague and ally. Yet he continued to occupy a position at once so mediating and ambiguous as to provoke questioning to this day whether he was the defender or the perverter of Luther's gospel."

It might be useful for orthodox Christians to hear what Melanchthon himself had to say on this subject. He had grievances of his own which require careful consideration. Oskar Thulin in his valuable study, *Luther und Melanchthonworte* (1947), makes it clear that Luther had his faults. On p. 2 he quoted Melanchthon as follows: "Oh, that Luther would keep quiet. I had hoped that with so much opposition, that with age he would become milder. I notice, however, that so much opposition stirs him up and makes him more violent." Schwiebert in reporting this on p. 837 of his Luther biography says correctly that one must bear in mind what sort of language was used by Luther's opponents. Nevertheless, Melanchthon was a profound scholar and helped to smooth over some nasty difficulties.

Valuable new light has been shed on this problem by Franz Hildebrandt, pastor and lecturer in Cambridge, in his book entitled, *Melanchthon: Alien or Ally?* (1946). It represents the viewpoint of the average Protestant scholar in England. Dr. Hildebrandt studied at Berlin and Cambridge. He took great pains to be fair to Melanchthon and Luther, a task in which he nobly succeeded. In five successive chapters he indicated the following five concessions made by Melanchthon: (1) to tradition, namely, the school of Greece and the school of Rome; (2) to reason, or natural theology and pure doctrine; (3) to law, that is, the pedagogical aspect and the forensic aspect; (4) to power, or state interests and church politics; and (5) to opposition: adiaphora and diaphora. Although Melanchthon was well disposed towards King Henry VIII (*q.v.*) and open to negotiation and almost accepted the professorship offered him at Cambridge, he remained aloof from the *via media* of the English theologians. His Augsburg Confession could not be accepted by his English friends, who were much closer to Erasmus (*q.v.*) than to him.

An excellent discussion of the friendship between Melanchthon and Erasmus has been presented in the biography of Erasmus by Preserved Smith (1923). On pp. 360–371 the author shows that the two men remained friends until the death of the elder scholar, as Bainton has intimated. It should be remembered, however, that Melanchthon always was a fervent Protestant, while Erasmus continued to oppose the Protestants. The German reformer was not a true humanist, regardless of the remarks made from time to time by disappointed Lutherans. Erasmus was a great diplomat, and what he had in mind was to win Melanchthon back into the Catholic fold. He seemed willing to overlook his friend's connections in Germany. In the field of theology the two men were poles apart, but each hoped to change the other's position. In that objective they both failed.

Another American scholar who made a useful contribution to the knowledge of Melanchthon's career is Hastings Eells. In his biography of Bucer he referred many times to the Wittenberg professor, who was greatly admired by his friend in Strassburg. On p. 6 Eells wrote: "Next to the Bible, he declared, no writings were so sacred to him as those of Luther and Melanchthon." He praised Melanchthon highly for having done so much in restraining Luther whenever the latter became unreasonable. Bucer admitted that Luther "was ill behaved," and the author concluded that "unfortunately it was more than Melanchthon could do to hold Luther in leash" (p. 341). Even Calvin became alarmed and "asked Melanchthon to restrain Luther" (p. 500, note 17). But Melanchthon is not exonerated for having attended the wedding ceremony of Philip of Hesse who committed bigamy there (p. 266).

Melanchthon's economic views have seldom been discussed by historians and theologians. This is regrettable, for the German reformer made a greater contribution in this field than did Calvin, who received attention altogether out of proportion to the importance of his own ideas and pronouncements. He preceded Calvin by fifteen years in discussing usury in 1530 in a separate section of his *Commentaries on Some*

Political Works of Aristotle. He observed long before Calvin did that it was Aristotle who had introduced the idea that money not used was sterile. He composed a learned work on economics entitled, *On the Law of Property-ownership.* In this work he condemned the communistic practices and ideas of the Anabaptists. He agreed with Luther and Calvin in supporting the capitalistic mode of society in which privately owned and operated means of production was encouraged.

BIBLIOGRAPHY: In addition to the works mentioned above see A. Hyma, *Christianity, Capitalism and Communism* (1937), Chapter V; *idem, Renaissance to Reformation* (1951), pp. 399, 413, 417, 468–474, 515–518, 533, 548; H. Engelland, *Melanchthon, Glauben und Handeln,* 1931; *Supplementa Melanchthoniana, Werke Philipp Melanchthons, die im corpus Reformatorum vermisst werden,* 1929; Q. Breen, "The Terms 'loci communes' and 'loci' in Melanchthon," in *Church History,* XVI (1947), 197–209; H. Eells, *Martin Bucer,* 1931.

[Sup.] ALBERT HYMA.

MELAND, BERNARD EUGENE: Presbyterian-Congregationalist; b. at Chicago, Ill., June 28, 1899. He studied at Park College (A.B., 1923); McCormick Theological Seminary; the universities of Illinois, Chicago (B.D., 1928; Ph.D., 1929), and Marburg, Germany. He taught religion and philosophy, Central College, Fayette, Mo. (1929–36); and at Pomona College, Claremont, Cal. (1936–45); professor of constructive theology, University of Chicago (1945–). He was editor of *The Journal of Religion.* His publications include: *Modern Man's Worship* (1934); (with H. N. Wieman), *American Philosophies of Religion* (1936); *The Church and Adult Education* (1939); *Seeds of Redemption* (1947); *America's Spiritual Culture* (1948); *The Reawakening of Christian Faith* (1949).

MELIORISM: From the Latin *melior* (the comparative of *bonus*), meaning "better." Meliorism is an ethical expectation and program, intermediate between pessimism, on the one hand, and optimism, on the other. In opposition to pessimism, it sees hope of a gradual improvement, usually through human effort, in the lot of mankind; but in opposition to optimism it dismisses man's highest hopes and ideals as impractical, or utopia. A good modern example may be found in Walter Lippmann, *Preface to Morals,* where we are counselled to tone down our idealistic hopes and expectations, not because such hopes are unattractive, but because, in practice, they are unattainable, and to work toward a gradual improvement of human conditions by giving attention to attainable goals.

ANDREW K. RULE.

MELVILLE, ANDREW: The chief reason he was sent to the Tower was that when he appeared before the Privy Council, he broke out into a torrent of abuse, catching and shaking the lawn-sleeves of Archbishop Bancroft, and shouting that this was the mark of the Beast. Bishop Barlow intervened but he was treated in exactly the same manner. That was too much for the bishops, who urged James I to dispatch Melville to the Tower, where he remained for four years.

BIBLIOGRAPHY: Charles Williams, *James I,* 1934.

[Sup.] ALBERT HYMA.

MEMORIALS AND SACRED STONES: A study of the previous article by G. W. Gilmore reveals that this subject is exceedingly complex and difficult. A varied group of objects was there treated which needs carefully to be broken down into different types. For example: (1) a large number are stelae, erected to commemorate a victory of arms or to establish a boundary. The Mesha Stone, erected by a ninth century B.C. Moabite king, is an example. No Israelite stelae of this type have yet been found, except for one possible fragment from Samaria (*Quarterly Statement of the P.E.F.* [1936], p. 156). (2) The pillars before the Solomonic temple were probably cressets (see TEMPLES, HEBREW). (3) A class of objects given the Hebrew name *ḥammanîm,* and previously considered "sun images," is now known to be small altars of incense or incense-stands (see W. F. Albright, *Archaeology and the Religion of Israel* [1942], p. 215 f., note 58 with reference). (4) Formerly, the tendency was to consider nearly every group of standing stones found in the excavations as possessing cultic significance. Most of them have been shown to be nothing more than the wall and roof supports popular in the architecture of Syria-Palestine during the Iron Age. (5) A number of cultic installations of stone pillars in an alignment are no longer considered as "high places" but as stelae erected in honor of deceased kings or other notables. Examples are the Gezer "high places" (*ca.* 1500 B.C.), the earlier alignments in Trans-Jordan at Ader and Bāb edh-Dhrā', the later stelae found at Assur, and perhaps two mortuary stelae found at Ugarit in northern Syria (Albright, *ibid.,* pp. 105–106 with references cited). Gen. 35:2 and II Sam. 18:18 are biblical illustrations of the practice. (6) Closely related are votive stelae, erected to commemorate a vow. Gen. 28:18 and 31:45 are examples, and while the conceptions behind the custom probably varied with the time and occasion it seems hardly necessary to assume an elaborate ideology of the numinous behind the stones thus erected, except to see that in the "primitive mentality" all objects connected with the theophany were thought holy. (7) Menhirs known in the European Bronze Age appear in the Near East especially in Trans-Jordan where they are difficult to date because they are not associated definitely with datable objects. Like the dolmens, however, they probably belong to the prepottery phase of the Neolithic period, i.e., before *ca.* 4500 B.C.

(W. F. Albright, *Archaeology of Palestine* [1949], pp. 63–4; Nelson Glueck, *Annual of ASOR*, Vols. XXV-XXVIII [1945–49], pp. 1, 2, 87). A great deal has been written in the past about the religious meaning of such objects, but inasmuch as we know very little about the religion of the age, all such writing must be considered as pure conjecture. (8) In Canaanite shrines stone pillars, called *maṣṣēbôth* in the Old Testament, were evidently associated with a sacred tree, grove, or post which symbolized the Canaanite goddess Asherah (e.g., Deut. 16:21–22; II Kings 17:10, 23:14). They were forbidden to Israel and were broken in pieces. Exactly what they represented, however, is obscure. Either they were mortuary or votive stelae (see nos. 5 and 6 above), or else they were the cultic symbols of the Canaanite god Baal. The chief polytheistic gods usually possessed such symbols which frequently were used in place of plastic representations. Inasmuch as the pillars in this case are so closely associated with the symbol of the goddess, the second of the above interpretations is by no means impossible.

BIBLIOGRAPHY: In addition to the references cited above, see especially Kurt Galling, *Biblisches Reallexikon* (1937), Cols. 368–371, 500–503, and references there cited.

[Sup.] G. ERNEST WRIGHT.

MEN AND RELIGION FORWARD MOVEMENT: A highly organized, carefully publicized, efficiently managed movement which swept through American Protestant churches in 1911–12 with the purpose of winning men and boys for Christ and the church and enlisting them in service for others. With support from denominational and interdenominational agencies, complex organizations were set up in sixty cities to conduct intensive eight-day campaigns, during which the themes of boys' work, Bible study, evangelism, community extension, social service, home and foreign missions were studied in heavily attended Institutes. Each of the sixty centers then carried the work to the areas around it. The movement led to increased church membership and attendance, and widened the social vision of the churches.

BIBLIOGRAPHY: Clarence A. Barbour (ed.), *Making Religion Efficient*, 1912.

ROBERT T. HANDY.

MENDEL MEDAL: An award, founded by Villanova College in 1928, to honor outstanding Roman Catholic scientists. Villanova, one of the schools of the Augustinian Friars, chose the famous Augustinian geneticist, Gregor Mendel, as patron for the award. The medal is conferred not oftener than once yearly, but it need not be presented annually. Sixteen scientists were so honored by 1951.

THOMAS J. MCCARTHY.

MENNONITE CENTRAL COMMITTEE: The service organization of the Mennonites of North America, representing all branches of Mennonites in the United States and Canada, was founded Sept. 27, 1920, specifically for the purpose of famine relief work in Russia (1920–25). In 1929–50 the Committee established a large colony of Mennonite refugees from Russia in the Paraguayan Chaco, which has since developed into four colonies, two in the Chaco and two in eastern Paraguay. Since 1940 it has been engaged in a large world-wide program of relief work and Christian social service, especially for war sufferers, with units in England, France, Holland, Denmark, Germany, Italy, Poland, Austria, and Hungary, as well as in Ethiopia, Paraguay, Brazil, India, Java, China, Japan, Okinawa, the Philippines, Puerto Rico, Formosa, and Mexico. The maximum foreign personnel of 360 (1947) and the maximum number of foreign countries served simultaneously (18 in 1947) was by 1951 reduced by two thirds, but the general program continues.

During World War II the M.C.C. was the Mennonite administrative agency for Civilian Public Service (1941–46) with a maximum of 4,000 conscientious objectors (*q.v.*) at one time under its administration, mostly Mennonite. It continues to operate an extensive Christian voluntary service program for young people in the United States and Canada and is again (1951) the chief Mennonite agency for the administration of alternative service for COs under the new draft act provisions. It also operates two mental hospitals and serves the American Mennonite churches as national and international representative for their peace interests. Headquarters since 1937 are at Akron, Pa.

BIBLIOGRAPHY: Irvin B. Horst, *A Ministry of Goodwill: A Short Account of Mennonite Relief, 1939–1949*, 1950; John D. Unruh, *In the Name of Christ* (1952): the official history.

HAROLD S. BENDER.

MENNONITES: In 1910 there were approximately 74,000 Mennonites in North America. By 1951 this number had increased to 200,793 church members. Previous to World War I the total population of the Mennonite communities in Europe was approximately 200,000. By 1951 two world wars and the Russian Revolution reduced the number to about 56,000 church members or a total of approximately 100,000 souls. Although the revolution and the wars brought exile and death to many European Mennonites, thousands of others migrated to Canada and Latin America.

I. Resettlement and Expansion: The first settlements of Mennonites in Latin America were established after World War I. By 1951 more than 6,000 Mennonite church members were living in Mexico. These were conservative groups that had migrated from Canada in order to maintain an isolation that was no longer possible in the Canadian provinces. Approximately

12,000 persons were living in five Mennonite colonies in Paraguay, of whom a small number had come from Canada and the larger number from Russia. Mennonite refugees from Poland and Danzig totaling more than 1,100 were settled in Uruguay since 1948. Brazil had approximately 2,400 Mennonites of European background in several settlements. Within North America, Mennonite population shifted westward, a considerable number settling in California, Oregon, and the western provinces, particularly British Columbia.

In 1910 the Mennonite mission fields were the Dutch East Indies, India, and China. By 1952 the following additional fields had been entered: Belgian Congo, Tanganyika, Ethiopia, Japan, Alaska, Mexico, Puerto Rico, Honduras, British Columbia, Brazil, Paraguay, Argentina, England, Luxembourg, Sicily, and Belgium. The total number of Mennonite foreign missionaries had mounted to more than 600 by 1952. The largest enterprise was the Belgian Congo Inland Mission, which had a membership of 7,500 in its churches by 1949. Many city missions were established in American cities. The Mennonite Church (Old) in 1952 had 245 home missions, among which were special missions to Spanish-speaking people, to Negroes, and to Jews. A recent emphasis was the establishment of rural missions in which economic, educational, and health services are combined with a spiritual ministry.

II. Charities and Schools: By far the larger number of Mennonite charitable institutions were established since 1910. The Mennonite Church (Old), the largest American branch, in 1952 had four children's homes, eleven homes for the aged, and was operating four hospitals. The Mennonite General Conference Church, the second largest American group, had five hospitals and six homes for the aged.

Although several Mennonite colleges were founded before 1910, the period of greatest expansion took place since that date. In 1928–29 a total of 1,538 students were attending Mennonite colleges and academies in the United States and Canada. By 1950–51 that number had increased to 6,686. These students were enrolled in forty Mennonite schools on the secondary and college levels. In the above school year Goshen College had a total enrollment of 912, Eastern Mennonite College, including its large academy, 680, and Bethel College, 487. Two seminaries and a number of Bible colleges (see THEOLOGICAL SEMINARIES; BIBLE INSTITUTES) were training church workers, while four schools of nursing were giving professional training. In the Mennonite Church (Old) during the last decade the parochial school movement gained impetus, with more than fifty Christian day schools in operation in 1952.

III. Co-operative Activities: Although the unification movement among Mennonites has not brought a decrease in the number of branches, they have co-operated in many areas of activity through the Mennonite Central Committee (*q.v.*). Organized in 1920, the M.C.C. has twenty-one members, representing most of the Mennonite groups in North America. Its first major task, 1920–27, consisted of famine relief among the Mennonites and others in the Ukraine. The second project was the settling of Mennonite refugees in Paraguay, beginning in 1930. The third chapter of its history began with World War II. War sufferers' relief began as a small program in Poland in 1939. In the years 1941 to 1950 inclusive the M.C.C. collected and distributed over $8,500,000 worth of materials in kind to needy persons in Europe, South America, the Middle East, Africa, the Far East, and in other areas. During the same interval almost $4,000,000 in cash was contributed to the M.C.C. for its relief program. From 1939 through 1949 more than 570 Mennonite relief workers served in many countries around the globe under the M.C.C. (see RELIEF, RECONSTRUCTION). Another important part of its work was the resettlement of Mennonite refugees. In the 1946–51 period the M.C.C. assisted in settling more than 13,000 refugees (*q.v.*), of whom more than 7,000 were placed in Canada, nearly 5,000 in Paraguay, and over 1,000 in Uruguay.

A major share of the work of the M.C.C. during the World War II period was the administration of Mennonite Civilian Public Service for conscientious objectors (*q.v.*) to war. Of the nearly 12,000 objectors in the United States during that period, approximately 38% were Mennonites. From 1941 through 1947 the M.C.C. collected over $3,000,000 to finance this program.

Other areas of M.C.C. activity include the operation of a voluntary service program for its young people, the representation of Mennonite interests to the government, the operation of three mental hospitals, and the holding of occasional Mennonite World Conferences, the last of which met in Switzerland in 1952. Through working together, the Mennonites achieved a type of unity which could not have been brought about by organic union.

IV. Internal Changes: In 1910 the Mennonites of North American were to a large degree a rural people, separated from American society by many isolation barriers. By 1952 the German language barrier had been given up in most areas of the United States and in parts of Canada. In the United States especially, modern education had taken them into the professions and non-farming industries so that perhaps a majority were no longer farmers. The coming of an educated ministry into the more progressive groups and the influence of the church col-

leges had brought about a cultural adaptation and sophistication which changed the outlook of American Mennonitism. No longer a quietistic, rural people content to enjoy America's freedom, they became active propagators of their faith. Through evangelistic meetings, radio programs, and expanded rural, city, and foreign mission and relief programs, the word "Mennonite" became part of the vocabulary of peoples around the globe.

Study conferences, voluntary service, summer camps, summer Bible schools, rural life institutes, cultural problems conferences, Anabaptist theology conferences, and other similar programs, largely sponsored or initiated by their church schools, gave to the young people a new appreciation of Mennonitism and a dynamic approach to church life which had been very rare a half-century earlier. With a foreign exchange program under which many European Mennonite students were brought to American Mennonite colleges, and the presence of several hundred American Mennonite young people in relief and voluntary service programs among European Mennonites, a new growth in understanding between the two continents developed.

Among the many forces producing new life has been a publication effort. For more than twenty-five years the *Mennonite Quarterly Review* (Goshen, Ind.) published scholarly articles interpreting Anabaptist history and Mennonite life and doctrine. This journal had a wide influence in academic circles far beyond Mennonite groups. *Mennonite Life* (Newton, Kans.) began a somewhat similar contribution through its well illustrated quarterly issues. Scholarly books in the field of Mennonite history and doctrine, especially those produced by faculty members of Mennonite colleges, gave young people a new appreciation of their faith.

Although Mennonite churches are holding a larger percentage of their young people than they did a half-century earlier and are bringing a larger number of non-Mennonite-background persons into their fellowship, it must be admitted that, with the barriers of isolation largely removed, many Mennonites left the church or were caught up in the spirit of contemporary materialism and secularism. During World War II less than half of the Mennonites drafted in the United States took the historic position of their church on the issue of conscientious objection to war. Churches that had made the greatest adaptation to American culture produced the smallest numbers of objectors. On the other hand, in some sections of the American Mennonite churches, gains were made in holding the principle of non-resistance. This is also true of the Dutch Mennonites. It remains to be seen whether their historic doctrine of the simple life and nonconformity to the world can be reinterpreted and revitalized sufficiently to hold a generation of young people who have been thrust into society.

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[Sup.] MELVIN GINGERICH.

MENORAH SOCIETY: The Intercollegiate Menorah Association was organized Jan. 2, 1913, for the study and advancement of Jewish culture and ideals, consisting of thirty-five college societies. *Menorah Journal* was founded by the Association in January, 1915. In January, 1929, the Menorah movement was expanded by formation of the Menorah Association, embracing the Intercollegiate Menorah Association, the *Menorah Journal,* the Menorah Education Conference, and the Menorah School for Adult Jewish Education. The movement has since declined, now comprising the Menorah Association which publishes *Menorah Journal.*

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MORRIS FINE.

MEN, ROMAN CATHOLIC CONGREGATIONS OF: See MONASTICISM.

MEN'S WORK: From the beginning of Bible days men have occupied places of leadership in the church. The monastic movement led to various types of brotherhoods. The Roman Church now sponsors for laymen a tertiary order of St. Francis. Among Evangelicals the earliest brotherhood was the Y.M.C.A. (*q.v.*). In 1899 The Gideon Society (now Christian Business Men's Association) (see GIDEONS) was founded to distribute the Bible and promote such reading. In 1911–12 these two groups, with the International Sunday School Association and representatives of ten denominations, formed the Men and Religion Forward Movement (*q.v.*), to meet the religious needs of men and boys, promote evangelism, enroll for Bible study, increase the influence of the church in society, and stress Christianity as the world's only hope. In 1930 began another impressive men's organization, The Laymen's Missionary Movement (*q.v.*). Meanwhile most churches had Men's Bible Classes. At one time the Baraca (II Chron. 20:26) Bible Class Movement and the Philathea (complementary movement among women) enrolled a million students in nine thousand groups. Today many Bible class federations have a united national headquarters at Washington, D. C.

After a recent decline there is now a new stress on laymen and their place in the church. Some denominations have national brotherhoods with annual meetings and local chapters with prepared programs. Under the Every Man Plan of the Presbyterian Church every man in

the parish belongs to a unit of five, with one as leader, to promote fellowship and efficiency. The National Council of the Churches of Christ (*q.v.*) also has an impressive department of adult work. A new organization originating in New York City is The Laymen's Movement for a Christian World. In Britain a group of laymen publishes *The Frontier*. In Germany are a number of academies to which members of various professions come to consider the religious implications of their professions. At Amsterdam in 1948 the World Council of Churches (*q.v.*) appointed a Laymen's Committee, which conducts lay conferences at Bossey, Switzerland, under Dr. H. H. Kramer. The World Council's Committee also projects a series of lay conferences. ELMER G. HOMRIGHAUSEN.

MENTALLY ILL, CARE OF THE: Pastoral care of the mentally ill has been a neglected field in North America; little attention was paid to such patients until Anton T. Boisen was appointed full-time chaplain in the Worcester (Massachusetts) State Hospital in 1925 as the first trained specialist. This introduced a new era in pastoral ministry. Prior to Boisen there had been preaching services for the mentally ill, occasional sacramental services, but only infrequent pastoral visitation.

In 1944 the Federal Council of Churches (*q.v.*) survey of work done with the mentally ill reported thirteen chaplains employed full-time and fifty-three part-time chaplains doing twenty hours of work or less per week. In 1948 was formed the Association of Mental Hospital Chaplains, whose purpose was "to offer those engaged in a religious ministry to the mentally ill opportunity for fellowship; a channel for the exchange of experience; a means for the dissemination of such understandings, principles, and methods as shall aid in the application of the resources of religion to the problems of mental patients; and an opportunity to formulate standards for a more effective chaplaincy service." This Association, which represents Jewish, Protestant, and Roman Catholic religious bodies, reported in 1950 that of its 101 chaplain members, fifty-seven served full-time and forty-four part-time, and that twenty-nine had received accreditation for their specialty from either the Council for Clinical Training, Inc., or the Institute of Pastoral Care, and that twenty-eight had obtained other special training. Half of these chaplains indicated that theirs was a career ministry. It also reported that thirty-three states and nineteen communions were represented. Major church bodies having such chaplains were: Methodist, eighteen; Protestant Episcopal, fourteen; United Lutheran, thirteen; Presbyterian, U. S. A., ten; Baptist, seven; Roman Catholic and Evangelical and Reformed, six each; Congregational-Christian, five; Jewish, four; and Disciples of Christ, Evangelical United Brethren, and Southern Baptist, three each.

Thus can be seen the growing emphasis upon the value and need for full-time chaplains clinically trained to understand the needs of the mentally ill and the relationship of religion and mental illness, to conduct regular worship and sacramental services, and to organize a meaningful pastoral visitation. This ministry is a specialty demanding a high standard of qualification, such as college and seminary training, full ordination and some parish experience, and a year's internship in a mental hospital working with an accredited chaplain-supervisor. The function of such a chaplain is to provide a spiritual ministry to patients; to interpret the chaplain's function and the meaning of religion to other hospital staff workers; to interpret to the community the work of the hospital and the interrelationship of religion and the problems of mental health; to offer programs of clinical pastoral training to seminarians and clergy; to facilitate the pastoral visitation of the patient's clergyman; and to counsel with the patient's relatives.

As the psychiatrist helps the patient deal with his inadequacies in living, so the chaplain's religious ministry helps the patient with his difficulties in the religious life and points him to a more adequate religious understanding and practice. This is begun when the patient is admitted to the hospital, through initial and other religious interviews in which the chaplain is largely a creative listener, and is carried forward in worship and sacramental services where prayers, scripture, hymns, responsive readings, sermons, and affirmations of faith have been carefully prepared to help the patient deal with his problems in living. This ministry requires a reasonable understanding and working knowledge of the nature of mental illness, what is known of its genesis and development, the peculiar needs of the mentally ill, and the administrative problems associated with their care. To perform such a ministry a chaplain functions best as a fully recognized and hospital-employed member of the therapeutic team.

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ERNEST E. BRUDER.

MERCATI, GIOVANNI: Cardinal; b. at Villa Gaida, diocese of Reggio Emilia, Italy, Dec. 17, 1866. He did his studies, secondary, preparatory, and theological, at Reggio Emilia (1885–89). He attended the Gregorian University at Rome (1889–91), from which he obtained the Doctorate in Theology (1891). Ordained to the priesthood (Sept. 21, 1889), he was doctor of

the Ambrosian Library of Milan (1893–98); scriptor of the Vatican Library for the Greek Language (1898–1918); prefect of the Vatican Library (1918–36); and became cardinal deacon of the title of Saint George in Velabro, librarian and archivist of the Holy Roman Church (June, 1936–).

MERCERSBURG MOVEMENT: A mid-nineteenth century development in the thought and life of the (German) Reformed Church in the United States. It originated with three teachers who came to the little south Pennsylvania town of Mercersburg, where the theological seminary of that denomination (now at Lancaster, Pa.) was located from 1837 to 1871. Frederick Augustus Rauch contributed much of the groundwork in philosophy and psychology. John Williamson Nevin, the theologian of the movement, and Philip Schaff, the historian and liturgist, worked together in teaching and applying to practical church life what came to be called a "Christocentric faith," based upon the whole person of Christ, rather than on his teachings or his death alone. The "objective" character of the Church and her sacraments was stressed together with the principle of historical development. Other features of the movement were an altar-centered liturgy and opposition to emotionalistic revivalism. A long controversy, both doctrinal and liturgical, was precipitated with the "Old Reformed" party headed by J. H. A. Bomberger. Later Mercersburg leaders included Henry Harbaugh, Emmanuel V. Gerhart and Thomas G. Appel.

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[Sup. to Mercersburg Theology.]

David Dunn.

MERCIER, DÉSIRÉ: Cardinal; b. at Braine l'Alleud, Belgium, Nov. 21, 1851; d. at Bruxelles, Jan. 23, 1926. He studied at the Seminary of Malines and at the University of Louvain. He was ordained in 1874. He inaugurated the chair of Thomistic philosophy created at the University of Louvain in 1880, and he organized the *Institut Supérieur de Philosophie,* which received its definitive charter in 1894. He was made archbishop of Malines and cardinal in 1906. His religious leadership and patriotism upheld the morale and spiritual unity of occupied Belgium during the war of 1914–18. On his own initiative, he met with Lord Halifax and prelates of the Church of England, to establish contacts between the Roman Church and Anglicanism (1921–25). These meetings, however, failed to yield positive results. In addition to pastoral addresses and letters, he wrote: *Cours de Philosophie* (4 vols., 1892 ff.; 11th ed., 1922–23); *Les origines de le psychologie contemporaine* (1897); *La médiation universelle de la Très Sainte Vierge* (1925).

See also Malines, Conversations at.

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Georges A. Barrois.

MEREZHKOVSKY, DMITRY: Russian Orthodox; b. at St. Petersburg, 1866; d. in France, 1939; studied at the University of St. Petersburg, Department of Letters and History. He began his career as a poet and journalist, but from the beginning was concerned with religious themes. He was very active in the rapprochement of the Russian intelligentsia with the church in the early decades of the twentieth century, although his personal religious convictions were of an unorthodox and syncretist type. He was a prolific writer, as a novelist, literary critic and essayist. Most of his books were translated into French, English, and other languages.

Bibliography: R. S. Mirsky, *A History of Russian Literature*, 1949.

Georges Florovsky.

MERK, AUGUST: Roman Catholic; biblical and patristic scholar; b. Achern, Germany, Sept. 11, 1869; d. Rome, April 3, 1945. He did graduate study at the universities of Munich and Beyrut; professor, Ignatius College, Valkenburg, Holland (1907–25); professor of New Testament exegesis, Pontifical Institute, Rome (1928–45); editor-in-chief of *Cursus S. Scripturae* (1921–31). His works are: *Erloesungsgeheimnis* (1929); *Novum Testamentum graece et latine* (1933; 5th ed., 1944); revision of the 3rd edition of Knabenhauer, *Commentarius in Evangelium sec. Mattaeum* (1922); and of Cornely, *Introduction* (9th ed., 1927); and he completely rewrote the latter work under the title: *Introductionis in S. Scripturae libros compendium* (1940).

Otto A. Piper.

MERRICK LECTURES: Established at Ohio Wesleyan University, Delaware, Ohio, in 1884, by Frederick Merrick, professor and later president of the Ohio Wesleyan University. These lectures are given annually by someone selected by the faculty and trustees in the field of "experimental and practical religion." Publication is at the discretion of the faculty.

Arthur S. Flemming.

MERRILL, WILLIAM PIERSON: Presbyterian; b. East Orange, N. J., Jan. 10, 1867; d. June 19, 1954. Studied at Rutgers College (1883–87), and Union Seminary (1887–90). He was pastor, Trinity Presbyterian Church, Chestnut Hill, Philadelphia (1890–95); Sixth Presbyterian Church, Chicago (1895–1911); Brick Presbyterian Church, New York City (1911–36; pastor emeritus, 1936–54). He was Lyman Beecher Lecturer at Yale (1922); president of Church

Peace Union (1918–47); member of the Executive Committee, World Alliance for International Friendship (1920–); member of Commission on Rethinking Missions, in India, China, and Japan (1931–32); member of Board of Directors, Union Seminary (1912–54). He was a liberal in theology and his hymns "Not Alone for Mighty Empire" and "Rise Up, O Men of God" have been widely used. His published books are: *Faith Building* (1885); *Faith and Sight* (1900); *Footings for Faith* (1915); *Christian Internationalism* (1919); *Common Creed of Christians* (1920); *Freedom of the Preacher* (Yale Lectures) (1922); *Liberal Christianity* (1925); *Prophets of the Dawn* (1927); *The Way* (1933); *We See Jesus* (1934).

MERRY DEL VAL, RAFAEL: Cardinal; b. at London, the son of a Spanish diplomat, Oct. 10, 1865; d. at Rome, Feb. 26, 1930. He studied in Belgium, in England, and at the Gregorian University, Rome. Ordained in 1888, he was appointed private chamberlain to Leo XIII. He was sent to Canada as delegate extraordinary, to investigate the Manitoba schools question (1899). Cardinal since 1903, he was secretary of state under Pius X (*q.v.*). He drafted the policy of the Vatican in the conflict with the French Republic, which resulted in the denunciation of the Concordat of 1801 and in the separation of church and state (1905). He consistently opposed the claims of the government of Spain to a greater emancipation from church rule.

Bibliography: P. Cenci, *Il cardinale R. Merry del Val*, 1933.

Georges A. Barrois.

MERTON, THOMAS (Fr. M. Louis, O.C.S.O.): Roman Catholic; Trappist monk and priest at the Abbey of Gethsemani, Ky.; b. at Prades, France, Jan. 31, 1915. He was educated at the Lycée de Montauban, France; Oakham School, England; Clare College, Cambridge; and Columbia University (A.B., 1938; A.M., 1939). He taught at Columbia University and St. Bonaventure College. He entered the Abbey of Gethsemani in 1941. At present he holds the positions of master of scholastics (spiritual director of the theological students), and lecturer in sacred scripture, in the monastery. In theology a Thomist and a follower of St. John of the Cross, he holds that mystical contemplation is a normal development of the Christian life of grace and that it consists essentially in a quasi-experimental knowledge of God through intense charity perfected by special inspirations of the Holy Ghost through the gifts of wisdom and understanding. His prose works are: *Seven Storey Mountain* (1948); *Seeds of Contemplation* (1949); *Waters of Siloe* (1949); and *The Ascent to Truth* (1951). Poetry: *Thirty Poems* (1945); *A Man in the Divided Sea* (1946); *Figures for an Apocalypse* (1948); and *Tears of the Blind Lions* (1949).

MERZ, GEORG. See Zwischen den Zeiten.

MESOPOTAMIA: The term Mesopotamia has come to have two distinctive meanings. One is of recent origin and applies to the lands in the valleys of the Tigris and Euphrates, with their various tributaries. The other is restricted to the central portion of the Euphrates valley and corresponds approximately to the biblical term Aram Naharaim.

I. Modern Usage: Our knowledge of the cultural history of the Tigris-Euphrates valley has been building up steadily since the decipherment of cuneiform, not only from the evidence of the written records but also from the material remains supplied by archaeological discoveries. Where once we were faced only by Babylonia (*q.v.*) and Assyria (*q.v.*) we are now confronted by these two countries as well as the earlier Sumer (*q.v.*) and Akkad, not to mention their numerous neighbors. Each had a history of its own which calls for separate treatment. Furthermore, prior to the historic age, which begins about 3000 B.C., the same lands were centers for several prehistoric cultures. Although these cultures are well defined materially, their authors must remain nameless for want of written records.

Yet all the lands involved had a common cultural career in addition to their individual histories. This community of cultural interests is based on more than geographic proximity alone. It amounts to a partnership in a joint civilization. The way for it was paved already in remote prehistoric times and it continued as an integral product until the advent of the Hellenistic age. This composite civilization was characterized by a common script and by many shared elements of religion and literature, law and society, arts and sciences. It transcended political, linguistic, and ethnic boundaries and its influence spread far beyond the valleys in which it originated.

This common contribution which was made over a period totaling some five thousand years is now referred to under the comprehensive term of Mesopotamia. Geographically this name corresponds in large part to the present kingdom of Iraq (*q.v.*).

II. Aram Naharaim: As this biblical compound indicates, the area in question was linked in the Old Testament with the Aramaeans (*q.v.*). What is involved here primarily is the Central Euphrates valley. In pre-biblical times, however, the Aramaeans were not the dominant element in the area. They appear so only because the patriarchal narratives naturally lack interest in the other ethnic elements. The most prominent of these were the Hurrians (*q.v.*)

whose main political center was the kingdom of Mitanni, which flourished during the third quarter of the second millennium B.C. There is considerable evidence of intimate cultural interrelations between the Hurrians and their Semitic neighbors. Contacts between these two groups, whose linguistic families are unrelated, go back to the age of Hammurabi (*q.v.*) on which the recently discovered Mari texts (*q.v.*) have shed much new light. In those days the area was dominated largely by West-Semitic elements while Hurrian strength was slowly being consolidated. A further ethnic group whose influence was to be felt about the middle of the second millennium, and hence prior to the emergence of the Aramaeans as a local power, spoke an Indo-European dialect. This group gave Mitanni its ruling dynasty. The entire region was thus a meeting place of diverse ethnic and linguistic elements: Amorites (*q.v.*) and Aramaeans commingled with Hurrians and Indo-Europeans, their meeting resulting at least in cultural cooperation.

The first part of the name Aram Naharaim commemorates thus one of these four distinct groups. The second component represents the dual of the Hebrew word for "river." The corresponding Egyptian form is *Naharin* and it is paralleled by the *Na'rima* of the Amarna Tablets (*q.v.*). The phrase as a whole was understood to mean "Aram of the two rivers" and was rendered by the Septuagint translators as *Mesopotamía,* with *Syría* sometimes added (I Chron. 19:6; Ps. 60:2 [59 in the Greek]) and at other times omitted (Gen. 24:10; Deut. 23:5). It is this Greek paraphrase that gives rise to our "Mesopotamia," first in the traditional sense of "Central Euphrates valley" and later in the broader sense of "Lands along the Tigris and Euphrates."

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[Sup.] E. A. SPEISER.

MESSALIANS: New observations and the discovery of new sources have brought the study into a new stage. Villecourt noticed that certain passages found in the *Spiritual Homilies,* preserved under Macarius' name, coincide with Messalian phrases quoted by John of Damascus and Timothy of Constantinople, and declared all these homilies to be of Messalian origin. Whether he is right or wrong, is a question which has not yet been fully decided.

Besides this observation, the discovery of a number of new sources gave incentive to the investigation: Villecourt discovered homilies of Simon in Arabic, Kmosko found an important Syriac document, *Liber graduum,* and Doerries unearthed further important documents, among them the *Logoi* of Simon, so that there is a series of completely new and important texts in Arabic, Syriac and Greek. These studies have been accompanied by the excited expectation that the lost *Asceticon* has been found. Indeed, Doerries, who has contributed most to the analysis of the documents, holds that the early form of the present Arabic collection represents the oldest corpus of the Messalian documents. An edition containing the new materials is in preparation by Klostermann, and future investigation will try to decide whether the whole material comes directly from Messalian circles, or whether they testify only to an indirect influence.

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[Sup.] ARTHUR VÖÖBUS.

MESSIAH: The idea of the Messiah in the Old Testament centers in the office of the king (see KINGSHIP IN ISRAEL). Messianic allusions to the king are rather frequent. The scepter of Judah is secure (Gen. 49:9–12); God's Messiah is his king who will judge the nations (I Sam. 2:10); to such a Messiah God gives victory (Ps. 20:6–9); he is to be ethically equipped to be a universal, compassionate, just ruler (Ps. 72); he is to be made a priest (*q.v.*) for life (Ps. 110); he will produce the kingdom through his possession of the spirit of the Lord and of wisdom and power (Isa. 11:1–9); he is the exiled nation's "breath of life" (Lam. 4:20); through him (Zerubbabel) God will conquer the kingdoms of men (Hag. 2:21–23); Joshua is anointed as Messiah (Zech. 3:1–9); and a crown of gold is placed on the head of Zerubbabel (Zech. 6). The Messiah shall come as king, commanding peace to the nations and ruling from "sea to sea" (Zech. 9:9, 10).

Specifically, the royal Messiah is David (*q.v.*) or a member of his line (II Sam. 23:1–7; 7:9–16; I Chron. 5:2; 17:11–14; II Chron. 13:5–12; Ps. 18:51; 45; 132; Isa. 9:1–7; Jer. 23:5, 6; 33:15, 16; Mic. 5:2–4). Before his death David was idealized by his admirers and followers. And afterward, he was increasingly glorified by Hebrew piety and nationalism so that he became a Messianic figure, a righteous ruler, wise, and faithful to the covenant. He was either the prototype of one to come or the actual progenitor of the future Messianic king. History was judged by its compliance with a standard of Davidic leadership. Piety rather than royal pomp and circumstance, however, was this Messiah's primary attribute. His success was related to the will of God, who was the real inaugurator of the coming kingdom and the bestower of peace among the nations. If the pas-

sage in Daniel is Messianic (7:13, 14), it alone names a superhuman Messiah. Elsewhere the reference is to historical persons, deriving their power and function from the act of God, to whom they submitted themselves.

Thus the Messiah in Israel was the king, whose religious and political functions were not readily distinguishable. Messianic thinking centered in the royal office in relation to God's purpose for his chosen people. This sharply distinguishes Israel's Messianic hope from comparable concepts of contemporary cultures in the ancient Near East. The general idea of king ("the anointed one") included his function as integrator, the task of uniting his people with nature for the fulfilment of their life. To this end great national cultic ceremonies celebrating the epic of creation and the change of agricultural seasons were enacted, with the king as the chief participant in the drama. In the Old Testament, attempts have been made to find elements of this drama of divine kingship by a study of the Psalms in particular (see Mowinckel, Hooke, Schmidt). In the so-called "royal" psalms (20, 21, 45, 61, 72, 89, 101, 110, 132) there are hints of such a view of the Messianic king. Much more prominent is the distinctively Hebraic idea of the covenant, to which the king is ever subject in all his acts. Both the king and the natural order depend upon the God who gave them being. Thus the Messiah must embody the prophetic ideal of righteousness and obedience to God, just as this ideal was ever held before the political monarch.

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[Sup.] OTTO J. BAAB.

MESSIAHS, FALSE: Claims that messianic prophecies (see MESSIAH) were fulfilled in persons other than Jesus have been made again and again. Although no completely satisfactory explanation has yet been offered for the appearance of messianic pretenders, there is no doubt that social and political disturbances have provided the soil in which they have grown. It is possible to correlate messianism with such upheavals, for example, as were caused by the Commonwealth in England and by frontier experiences and economic depressions in America. What is known of the pretenders themselves suggests that some degree of mental disturbance (compare "messianic complex") may also be a factor. The apparent infrequency of messianic claims in Roman Catholic as compared with Protestant countries may be accounted for not only by Rome's rigid discipline but also by provision for abnormalities in monasticism, the cult of saints, and such miracles as stigmatization (*q.v.*, Vol. XI).

Because the Christian claim of Jesus' messiahship was rejected by the Jews, many other "messiahs" appeared among this people. Probably the best known among them was Simon bar Cochba, or Kokhba, who had a strong revolutionary following in the first half of the second century. More than a score of others gained a measure of notoriety before the miracle-performing Shabbathai Sebi (*ca.* 1621–76) emerged to win an unusually large number of adherents. Other pseudo-messiahs arose later among the Jews without attracting so much attention.

In Russia, Daniel Filippov, founder of the Khlysty cult, proclaimed that he was God Sabaoth in 1631, and he was called Christ by his followers. He was in turn succeeded by other "Christs." In the latter half of the eighteenth century Hilarion Pobirokhin, and later also other leaders of the Dukhobors (*q.v.*), set themselves up as Sons of God. Similar claims were made for leaders of the Skoptsy cult in Russia.

In England, William Hackett claimed to be a reincarnation of Jesus Christ in 1591. James Naylor (1618–60), an early Quaker, was regarded by others as the only-begotten Son of God and seems to have accepted the ascription of divinity under duress in court. Joanna Southcott (1750–1814) declared before her death that she was about to become the virgin mother of a new Messiah. Richard Brothers (1757–1824), a forerunner of British-Israel (*q.v.*), called himself God Almighty's nephew. John Nichols Tom (1799–1838) asserted that Christ had reappeared in his body, and John Hugh Smyth-Pigott (1852–1927), a former Anglican clergyman, made similar claims among his followers, called Agapemonites.

In America, Ann Lee (*q.v.*, Vol. VI) taught at the end of the eighteenth century that she represented the female element of God even as Jesus Christ represented the male element, and her teaching led to the organization of the Shakers (see *Schaff-Herzog*, Vol. III, pp. 189–190). In 1888 Huntsman T. Mnason affected the appearance of traditional portraits of Christ and founded a cult, popularly called Angel Dancers, in northern New Jersey. A more recent American example is Father Divine (*q.v.*), a Negro who accepts the adulation of his followers when they hail him as God.

In Germany, Joseph Weissenberg (1855–1936) was regarded as a reincarnation of Christ by adherents who formed what they called the Evangelical Johannean Church According to the Revelation of St. John. After putting aside his wife he called his mistress the Virgin Mary and had several children by her. Almost identical claims were made by Friedrich August Hain

(1847–1927), founder of the cult called Shepherd and Flock, and by Oskar Ernst Bernhardt (1875–1942), who organized the Movement of the Holy Grail.

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THEODORE G. TAPPERT.

MESSIANIC SECRET: I. Wrede's Theory and the Gospel Evidence: In the Synoptic Gospels, particularly in Mark, mystery attaches to the problem of Jesus' Messiahship. Wilhelm Wrede was the first to use the expression "messianic secret" (*Messiasgeheimnis*) with reference to this phenomenon. He held that the *secret* was a dogmatic invention of the primitive Christian community which, following the Resurrection, came to believe in our Lord's Messiahship (p. 114). He contended that, as the church could produce no genuine evidence that Jesus had himself held to or declared his Messiahship, it forced this dogmatic invention upon the traditional account of his life in order to explain the silence of the tradition on the subject (pp. 65 ff.).

In support of his theory Wrede cited the following, relying principally upon Mark's Gospel as authority: (1) our Lord's silencing of the demoniacs who sought to make him known (1:25, 34; 3:12); (2) his expressed wish that certain miracles of healing be not publicized (1:43–45; 5:43; 7:36; 8:26); (3) his definite prohibition of witness to him on the part of the disciples following Peter's confession (8:30), and again after the transfiguration (9:9); (4) his evident endeavor to remain "incognito" on various journeys (in Phoenicia, 7:24; in Galilee, 9:30 f.); and (5) the disciples' wish to suppress testimony to his Messiahship (10:47 f.) (pp. 33 ff.). From these phenomena as represented by the evangelist, Wrede deduced that the primitive Church speaking through Mark wished to say two things: first, that Jesus during his earthly life secretly had believed in his own Messiahship; and second, that while he had openly declared his secret to his disciples (though never to the people), they had remained ignorant of its meaning until after the Resurrection (p. 114).

II. Criticism of the theory: Wrede's conclusions have not entirely commended themselves to students of the New Testament. However, it is generally recognized that the theory of the "Messianic secret" serves to point up a genuine literary and historical phenomenon, and the influence of Wrede is still widely felt, particularly in those circles where the findings of the school of Form Criticism in their more extreme form have proved acceptable. The theory must be criticized on the following lines: (1) The phenomena cited by Wrede are explicable as simple historic fact, rather than as the church's later dogmatic superimposition on the tradition as suggested by the theory; in general, they will serve to indicate that Jesus actually believed himself to be the Messiah and that in times of spiritual crisis the "inner circle" of disciples also attained this height of understanding (J. Weiss, pp. 57 ff.). Wrede's theory stems from the fact that he can find "in the Gospel only the Christian conception of the Messiah" (Schweitzer, p. 336), not that of contemporary Judaism—why may this not represent historic fact and the mind of Jesus? May it not be that the real *secret* related to the *kind* of Messiah Jesus was —one who should suffer in order to save (Mark 8:31 ff.; 9:30–32; 10:32–34)—and that it was this which presented itself as the "stumbling block" to his contemporaries' recognition of him? (2) The theory assumes that all the prohibitions cited have as their *raison d'être* the maintenance of the secret. But this cannot be maintained: "Mark does not say that the sick folk recognized Jesus to be the Messiah. . . . No one expected the Messiah to do cures or exorcisms" (Burkitt, p. 187). Perhaps the witness of the demoniacs is the most difficult to accept. But the Markan statement at this point is singularly unclear for an evangelist who (according to Wrede) was endeavoring to drive home a theory: in 1:24 the demon calls him, not Messiah, but "Holy One of God"; and in 5:7 likewise, "Son of the Most High"; while at 1:34 the addition of *Christon einai* is probably a later assimilation to Luke 3:41 (Souter). This diverse phraseology has the ring of truth, however the phenomena are to be explained. (3) Wrede himself perforce admits that the entry into Jerusalem (Mark 11:1–11) and the confession before the High Priest (Mark 14:61 f.) cannot be made to fit into his theory (Schweitzer, pp. 338 ff.). But numerous other incidents (the baptism, the temptations, the accusation before Pilate) as well suggest a Messianic consciousness on Jesus' part, though such events bear no recognizable relation to the *secret*-motif (Peake, pp. 205 ff.). (4) Finally, it is not clear that the Resurrection can support the weight demanded of it by the theory. Even in the appearance narratives there is nothing to suggest that the disciples should conclude that Jesus was the Messiah. Some thought that the Baptist had been raised up, but they did not conclude therefrom that he was the Messiah (Mark 6:14 ff.; Schweitzer, p. 343). Accordingly, Wrede's theory fails to account for the universal view of the early church that Jesus was the Messiah.

See also JESUS CHRIST.

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JOHN WICK BOWMAN.

METAXAKIS, MELETIOS (EMMANUEL): Greek Orthodox; b. on Crete, Sept. 21, 1871; d. at Alexandria, Egypt, July 28, 1935. He received his theological education in the School of the Holy Cross at Jerusalem. After having served in various positions at different places, he was consecrated metropolitan of Kitios (Cyprus), in 1910. He was metropolitan of Athens (1918–22); patriarch of Constantinople (1922–23); and, after a short retirement, patriarch of Alexandria (1926). He was more of an ecclesiastical statesman than a theologian. A man of strong will and initiative, he was a leader of the liberal trend in the Greek Church and was in close contact with the West. He was especially interested in the rapprochment between the Greek and Anglican Churches and was present at Lambeth Conference (*q.v.*) in 1930, on which occasion the problem and ways of a prospective reunion were discussed. It was upon his initiative, and obviously under his influence, that the churches of Constantinople (1922) and Alexandria (1930) recognized (in a very special sense) the Anglican orders. On his visits to the United States in 1918 and later, Meletios contributed much to the establishment of the Greek Archdiocese of Americas (see EASTERN ORTHODOX CHURCHES).

GEORGES FLOROVSKY.

METHODIST COUNCIL, WORLD: An organization of representatives of the various independent Methodist bodies throughout the world. In 1876 the General Conference of the Methodist Episcopal Church proposed that delegates from all Methodist denominations should meet for purposes of fellowship, interchange of viewpoints, and the discussion of problems of Christian life and work. The first Ecumenical Conference met at London, Sept. 7–20, 1881. It was composed of 400 members, with 200 representatives from the Eastern Section, including British Methodism and related churches, and 200 representatives of the Western Section including American Methodism and related churches. The Conference functioned as a consultative assembly without legislative powers. It discussed the heritage of Methodism, its present condition and responsibilities, and means for advancing understanding and cooperation between its various branches. Similar decennial Conferences were held in Washington, D. C. (1891); London (1901); Toronto, Canada (1911); London (1921); and Atlanta, Ga. (1931). The seventh Ecumenical Conference, scheduled for 1941 and postponed because of war conditions, met at Springfield, Mass., in 1947. The eighth Conference met at Oxford, England, Aug. 28-Sept. 7, 1951. The more recent Conferences have encouraged active participation by the younger Methodist churches of the various mission fields. Also numerous measures were devised to maintain co-operation between Methodist bodies in the interim between Conferences.

At the 1951 Conference the name of the organization was changed to the World Methodist Council; plans were made for future meetings of the Council at five-year intervals; proposals for a World Methodist Center at Oxford were endorsed; and provisions were made for a continuing Council organization with a permanent secretariat and standing committees to encourage fellowship and co-operation between Methodist denominations. The message announcing the establishment of this organization affirmed an intention to co-operate with the World Council of Churches (*q.v.*) and asserted that "our purpose in promoting the closer unity of Methodism is that this may make a stronger contribution to the larger unity of Christ's Church throughout the world."

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JOSEPH MINTON BATTEN.

METHODISTS: I. The British Isles: Methodist membership in the British Isles declined from 969,000 in 1910 to 947,500 in 1950. The devastating effects of two world wars and two difficult eras of reconstruction have hindered the development of church life. However, the unification of British Methodism promises increasing future growth. In 1907 the United Methodist Church was formed by the merger of the United Free Churches, the Methodist New Connection, and the Bible Christians. Thereafter most British Methodists were divided into three competing denominations, viz., the Primitive Methodists, the United Methodist Church, and the Wesleyan Methodists. In 1932, after prolonged negotiations, these bodies united to form the British Methodist Church, which now has a membership of 900,000 in England, with 4,524 ministers and 25,817 local preachers. This church is governed by a conference and its committees.

British Methodism is intensely evangelistic and maintains consistent advocacy of social reform, though discounting "activism," which its

leaders generally regard as an unfortunate characteristic of American Christianity. The church operates six theological schools, two centers for training lay workers, and numerous schools on the college, secondary, and elementary levels, including 106 day schools with 14,000 pupils. It has 40 homes which care for 4,000 children. Missions are supported in Central America, South America, the West Indies, Africa, China, India, Burma, Ceylon, and other fields. The church has consistently co-operated with the Free Church Council, the British Council of Churches (*q.v.*), and the World Council of Churches (*q.v.*). Besides the British Methodist Church there are two smaller bodies of English Methodists: the Independent Methodist Church, with 9,000 members, and the Wesleyan Reform Union, with 6,500 members. In 1950 there were 35,000 Methodists in Ireland (*q.v.*).

II. The United States: Growth in membership, progress toward unification, and expanding programs of world service are the three outstanding achievements in recent American Methodist history. Methodist membership in the United States was reported as numbering 5,749,000 in 1906; 7,166,000 in 1916; 8,070,000 in 1926; and 10,712,000 in 1950. There are now twenty-four American Methodist denominations.

A. THE METHODIST CHURCH: In 1939, after extensive reunion negotiations, the Methodist Church was formed by unification of the Methodist Episcopal Church; the Methodist Episcopal Church, South; and the Methodist Protestant Church. Thus approximately 82% of American Methodists were united in one church which, in 1950, reported a membership of 8,935,000 in the United States, its territories, and Cuba, and approximately 1,000,000 members in overseas missions. It is the largest Protestant denominational organization in America and the largest Methodist denomination in the world.

Doctrinal standards include the distinctive Methodist beliefs held in common by the three uniting churches. Worship and liturgy are based upon the Anglican *Book of Common Prayer,* modified in the interest of simplicity and variety. Its government combines features adapted from the episcopal, presbyterian and congregational types of church polity. It is an episcopal church in that its bishops, elected by jurisdictional conferences, serve as administrative officials with superior power of jurisdiction, but possess no distinctive power of orders. The church is governed through a gradated system of conferences, including church, quarterly, district, annual, and jurisdictional conferences, and the general conference. The constitutional structure is connectional in character, with supreme power vested in the quadrennial general conference, composed of an equal number of lay and clerical delegates elected by annual conferences. A judicial council serves as a court of appeal to determine the constitutionality of general conference legislation and to judge the validity of episcopal decisions on questions of law. Limited autonomy is granted to local churches through specific powers delegated to church and quarterly conferences. The programs and activities of the church are administered under the supervision of bishops, district superintendents, and sixty-three general agencies, including boards, divisions, commissions, and committees.

In 1950 the Methodist Church had 24,427 ministers; 22,210 pastoral charges; 37,912 local church schools, with an enrollment of 5,958,000; and 30,480 Woman's Societies of Christian Service, with 1,576,000 members. In the home field the church is divided into 6 jurisdictions, 35 episcopal areas, 106 annual conferences, and 572 districts. It conducts mission work throughout the United States and in forty-five foreign mission fields. In the home field the church maintains 150 schools, 71 hospitals, and 118 homes for orphans and the aged. Intensive efforts are directed toward more effective work in missions, evangelism, Christian education, and the publication and circulation of religious literature. The church endorses the Social Creed of the Churches (see SOCIAL GOSPEL) and is active in the advocacy of economic justice, temperance, and world peace. It has given consistent support to the major agencies promoting interchurch fellowship, cooperation, and federation.

B. NEGRO METHODISTS: American Negroes have attained their major achievements in religious work when organized in their own independent denominations. Approximately 94% of all Negro Christians in America are members of such bodies, with the Baptists predominating and the Methodists ranking second in strength. In 1950 there were 17,000 Negro Methodist churches, with 1,800,000 members. Comparatively few Negro Methodists hold their membership in predominantly white churches. However, the central jurisdiction of the Methodist Church, composed exclusively of Negroes, now has 1,759 pastoral charges and 340,000 members. Other Negro Methodists are organized in independent racial churches, the three largest being: the African Methodist Episcopal Church, 900,000 members; the African Methodist Episcopal Zion Church, 525,000 members; and the Colored Methodist Episcopal Church, 385,000 members. These denominations share in common the distinctive Methodist emphases in doctrine, worship, polity, and program. Negotiations for their unification have been conducted without marked progress. In addition to these churches, there are eight smaller Negro Methodist bodies, each with a membership of less than 11,000.

C. OTHER METHODIST CHURCHES: Besides the Methodist Church and the independent Negro Methodist bodies, there are other Meth-

odist denominations: Free Methodist Church, 50,000 members; Wesleyan Methodist Church, 33,000 members; Primitive Methodist Church, 12,000 members; Congregational Methodist Church, 11,000 members; and eight additional denominations reporting a membership of less than 10,000 each.

III. Canada: The various Methodist denominations of Canada merged in 1884 to form the Methodist Church of Canada. After unification there was a period of continuous expansion until 1925, when a membership of 418,000 was reported. In that year the Methodist Church of Canada united with Congregationalists and Presbyterians to form the United Church of Canada (*q.v.*).

IV. Mexico: Both the Methodist Episcopal Church and the Methodist Episcopal Church, South, maintained missionary activities in Mexico. In 1930, conforming to the increasing spirit of Methodist fraternity and developing Mexican nationalism, the work of the two missions was combined and an autonomous Methodist Church of Mexico was organized. This denomination reported a membership of 21,000 in 1950.

V. South America: British and American Methodists maintain missions in ten South American republics. Major support for these missions is supplied by the Methodist Church in the U.S.A. The work has met with determined Roman Catholic opposition. Progress has been slow, but there were approximately 58,000 Methodists in South America in 1950. The missions have been most successful in Brazil. In 1930 the Methodist Church of Brazil was organized on an autonomous basis; it has a membership of 35,000.

VI. The West Indies: Methodist missionaries have labored successfully in these islands since the days of Thomas Coke (*q.v.*, Vol. III). Missions are now maintained by the Methodist Church, the British Methodist Church, independent American Negro Methodist denominations, and other bodies. Membership numbers 99,000, with major strength centered in Jamaica, where there are 45,000 Methodists.

VII. Africa: Many Methodist denominations support missionary work in Africa. The British Methodist Church and the Methodist Church in the U.S.A. are particularly active in this field. In 1950 there were approximately 972,000 Methodists in Africa, each of the following areas reporting a membership of more than 10,000: Sierra Leone, Liberia, Ivory Coast, Gold Coast, Dahomey, Nigeria, Belgian Congo, South Africa, Rhodesia, Portuguese East Africa, and Angola (*qq.v.*). In 1927 an independent Methodist Church of South Africa was organized. This denomination has a membership (1951) of approximately 460,000 and a program designed to meet the several religious needs of all the racial groups.

VIII. Asia and the North Pacific: Methodism has expanded in the Far East since 1814 as a result of the missionary activities of British, American, and Canadian denominations. During the past three decades progress has been handicapped by disturbed political conditions and frequently recurring warfare. However, the most reliable reports indicate that in 1950 there were approximately 1,377,000 Methodists in Asia and the North Pacific area, distributed as follows: Japan, 32,650; Korea and Manchuria, 58,000; China, 142,000; Philippine Islands, 85,000; Malaya, 17,000; Sumatra and Sarawak, 7,000; India and Pakistan, 1,115,000 (including 417,000 baptized children); Burma, 6,000; and Ceylon, 15,000. The rising spirit of nationalism in the Far East has encouraged the development of autonomous churches. In 1907 the members of the Japanese Methodist mission churches united to form the Methodist Church in Japan. In 1940 this organization became a part of the Church of Christ in Japan, contributing 30,000 members to the new organization. In 1930 the Methodists of Korea united to form an autonomous Korean Methodist Church, which once had 52,000 members in Korea and 6,000 members in Manchuria. Occidental Methodist churches have aided the autonomous churches by providing missionaries and financial help. With the establishment of Communist control over China and large areas of Korea, missionaries have been forced to discontinue their work and the native Christians have been subjected to severe persecution.

IX. The South Pacific: The several Methodist denominations of Australia united in 1902 to form the Australian Methodist Church, which has a membership of 683,000. Since 1910 the New Zealand Methodist Church functioned as an autonomous body, and it has a membership of 135,000. Methodists of Australia, New Zealand, and other countries have maintained an extensive program of mission work in the scattered islands of the South Pacific. There are approximately 1,000,000 Methodists in this area.

X. Continental Europe: Methodists of the world have contributed liberally to relief work in Europe following the two world wars. British and American churches have made numerous attempts to introduce Methodism into Europe, but only limited progress has been made. Methodist churches have been organized in nineteen European countries, and these churches reported a total membership of 139,000 in 1950. Methodist activities in Communist-controlled countries of Eastern Europe are subjected to repressive measures which threaten complete suppression.

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[Sup.] JOSEPH MINTON BATTEN.

METHODIST STUDENT MOVEMENT. See STUDENT ORGANIZATIONS, RELIGIOUS.

METHODIST WORLD PEACE COMMISSION. See PEACE MOVEMENTS.

METROPOLITAN CHURCH ASSOCIATION: Founded in 1894 as a result of a revival in the Metropolitan Methodist Church in Chicago, Ill. The Association, also known as the "Burning Bush," calls itself a "faith organization" because its ministers receive no salaries and its members contribute their income to a common treasury. It engages in evangelistic work in India, the Union of South Africa, Scotland, Norway, and Sweden as well as America. In doctrine and practice the Association remains essentially Methodist. In 1950 it reported twenty-one congregations in Illinois, Michigan, Wisconsin, Minnesota, and Iowa with 1,300 members. See also HOLINESS CHURCHES.

[Sup. to Vol. VII, p. 393.]

THEODORE G. TAPPERT.

METZGER, BRUCE MANNING: Presbyterian; b. at Middletown, Pa., Feb. 9, 1914. He studied at Lebanon Valley College (A.B., 1935); Princeton Theological Seminary (Th.B., 1938; Th.M., 1939); Princeton University (A.M., 1940; Ph.D., 1942). He has taught at Princeton Seminary since 1938, where he is now professor of New Testament language and literature. He is chairman, Committee on Versions, International Greek New Testament Project; member, Revised Standard Bible Committee, section on the Apocrypha; member, American Study Group on Christian Vocation, World Council of Churches; chairman, American Textual Criticism Seminar; editorial secretary, *Theology Today*. He is author of: *The Saturday and Sunday Lessons from Luke in the Greek Gospel Lectionary* (1944); *Lexical Aids for Students of New Testament Greek* (1946); *Guide to the Preparation of a Thesis* (1950); *Index of Articles on the New Testament and the Early Church Published in Festschriften* (1951); *Annotated Bibliography of the Textual Criticism of the New Testament, 1914–1939* (1955). He has contributed to: *Papyri in the Princeton University Collections,* Vol. II (1942); *The Westminster Dictionary of the Bible* (1944); *The Annual Report of the Smithsonian Institution,* Vol. for 1948 (1949); *Collier's Encyclopedia* (1949–50); (M. M. Parvis and A. P. Wikgren, eds.), *New Testament Manuscript Studies* (1950); *The Interpreter's Bible,* Vol. VII (1951); *Encyclopedia Americana* (1955); (K. Aland, ed.), *Synopsis of the Greek Gospels* (1955).

MEXICO: Mexico's population—25,581,250 (1950–51 first all-America census)—nearly doubled since 1900, is one-third Indian, one-half mestizo, and one-sixth white. Some 4,000,000 of the 17,000,000 literates were taught in 70,000 literacy centers since 1945. A few families are very wealthy, millions live in grinding poverty, but there is a rapidly growing middle class, the hope of the nation. The annual per capita income is $121.

UNESCO's broader campaign for "Liberation from Ignorance," with its new plan to break the world's "tragic circle of underproduction, malnutrition, and diseases" by training men and women in "fundamental education," has Mexico's hearty co-operation at the Latin American Center at Pátzcuaro. Evangelical forces, with their all-of-life emphasis, have pioneered and loyally co-operated in all such Mexican efforts.

Some 34 Evangelical organizations, 10 of them Mexican, have 1,815 places of worship, with 125,817 communicants or full members, representing a total community of 265,148. The work is staffed by 381 ordained and 1,152 lay workers, mostly Mexican.

The American Bible Society's (*q.v.*, Vol. I) 35 colporteurs sold 46,000 Bibles and New Testaments and 80,000 portions in 1950. The National Evangelical Council is being strengthened by four new co-operating bodies and new departments of service, with special emphasis on rural church work. The Y.M.C.A.'s (*q.v.*) demonstration center for Indian farmers, at Camohmila, is outstanding. Mexico is second in the Latin American production of Christian literature. Opposition continues relentless but makes for genuine Christian faith, as witness some seventy martyrs to date.

Mexico's history since 1910 is one of revolution and reformation: an unending struggle to reduce the excessive power and injustices of the Roman Catholic Church and its wealthy class and to improve the lot of the impoverished masses. By 1945 a total of 73,731,772 acres of land—15% of Mexico's total area—had been redistributed to 1,732,062 persons. The Evangelicals of Mexico declared themselves "wholeheartedly for the Revolution: . . . the great social movement for the uplift of the Mexican people."

The Roman Church, consistent with its claims to absolute power, declared its open defiance of the 1917 constitution, and the pope demanded "united Catholic action" from his bishops. Having neglected the education of the masses, they now opposed the government's program and "attacked the school as their greatest enemy."

At mid-century, however, the church was pleased with its status resulting from a sort of truce between church and state during President Miguel Alemán's administration. Religious street processions, though forbidden, were frequent. The Vatican was thankful for the liberties granted the church. Archbishop Martínez

stated that the Roman Church was enjoying "a freedom *de facto,* if not a freedom *de jure.*" Previous efforts to secure intervention by the United States failed, but later the appointment of the first American Roman Catholic ambassador to Mexico had perhaps strengthened the hand of the church.

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[Sup.] JAY CARLETON FIELD.

MEYER, HEINRICH AUGUST WILHELM: His *Kritisch-exegetischer Kommentar zum Neuen Testament* has seen several new editions in recent times: II Corinthians, 9th ed., Hans Windisch (1924); Philippians, 8th ed., Ernst Lohmeyer (1930); Hebrews, 7th and 8th eds., Otto Michel (1936 and 1949); John, 10th and 11th eds., Rudolf Bultmann (1941 and 1950); Galatians, 10th ed., Heinrich Schlier (1949).

[Sup.] DANIEL JOHANNES THERON.

MIAO, CHESTER S.: Baptist; b. at Ningpo, 1894. He studied at Shanghai University, and University of Chicago (Ph.D., 1923). He was director of religious education in University of Shanghai (1923–25); secretary of religious education, China Christian Educational Association (1925–31); executive secretary of National Committee of Christian Religious Education in China (1931); secretary for East Asia of the World Council of Christian Education (1947–50). With Frank Price he wrote *Religion and Character in Christian Middle Schools in China* (1928). He also assisted in preparation of: *Religious Education in the Chinese Church* (1931); and *Education for Service in the Chinese Church.*

BIBLIOGRAPHY: *Christian Voices in China,* 1948.

CLAUDE L. PICKENS, JR.

MICAH, BOOK OF: Like Amos, Micah was a plain countryman who attacked the evils of men in high position in the cities and championed the cause of poor and oppressed. Many scholars today consider the book composite. Very few, however, question the genuineness of Chaps. 1–3. Recent excavations at Lachish (*q.v.*) confirm the reference to the chariot (1:13). Opinions differ widely as to the origin of the remaining oracles in Chaps. 4–7. Some (Sellin, Hans Schmidt, Bentzen) assign them largely to pre-exilic times and consider them in part genuine; others (Pfeiffer, Eissfeldt, etc.) refer them to various postexilic dates. Apparently the oracles are not in chronological sequence. Chap. 6:6–8 expresses the heart of Old Testament religion.

BIBLIOGRAPHY: K. Budde, "Das Raetsel von Micha I," in *ZAW,* 37 (1917–18), 77–108; J. Lindblom, *Micha literarisch untersucht,* 1929; T. H. Robinson, *Die zwoelf kleinen Propheten: Hosea bis Micha,* 1936. See also commentaries and works on Old Testament Introduction.

[Sup.] ELMER E. FLACK.

MICHAELIS BRUDERSCHAFT. See ST. MICHAEL, EVANGELICAL BROTHERHOOD OF.

MICHAELIUS, JONAS: B. 1584 at Grootebroek in Holland, where his father, Jan Michaelius, who formerly had served as preacher with the fleet of the Water Geux (Sea Beggars), was pastor. Jonas studied at Leiden (1612–14); was preacher at Nieu-Bokswoude; and was pastor at Hem in North Holland (1614–24). In 1625 he left with the fleet of Jan Lam for Brazil, but did not reach that country, going instead to Guinea in Africa, where he preached for two years; in 1628 he became preacher in the service of the West India Company in New Amsterdam, remaining for four years as pastor. He was the first clergyman of the Presbyterian or Reformed churches to serve as pastor in what is now the United States. He organized religious life in New Amsterdam, but in 1632 returned to the Dutch Republic, where he did not serve again as pastor, nor was he willing in 1637 and 1638, when called for service, to return to New Amsterdam. About his later career nothing is known, except that in a poem by his son Johannes (1614–46), who was praeceptor of the Illustre School at Dordrecht, it is shown that he died before 1645. In the colony of New Netherland he devoted much attention to missionary work among the Indians. His plan was to remove the young children from their parents and tribes, in order that they might be instructed in the Christian faith. He published no writings of his own.

BIBLIOGRAPHY: A. Eekhof, *Jonas Michaëlius: Founder of the Church in New Netherland,* 1926; *idem,* "De praeceptor-filosoof-dichter Johannes Michaëlius: Zoon van den eersten Amerikaanschen predikant," and "Jonas Michaëlius," in *Ned. Archief voor kerkgesch.,* New Series, XXIII (1930), 81 ff., 277 ff.

D. NAUTA.

MICHELFELDER, SYLVESTER CLARENCE: Lutheran; b. at New Washington, Ohio, Oct. 27, 1889; d. at Chicago, Ill., Sept. 30, 1951. He studied at Capital University and Seminary, Columbus, Ohio; was pastor of Trinity Lutheran Church, Willard, Ohio (1913–21); and of Steward Avenue Lutheran Church (1921–26); superintendent of the Pittsburg Inner Mission Society (1926–31); and pastor of St. Paul's Lutheran Church, Toledo, Ohio (1931–45). He was representative of the National Lutheran Council to the Reconstruction Department of the World Council of Churches, Geneva (1945–). There he founded the Material Aid Division for postwar reconstruction. He became executive secretary, Lutheran World Convention (1945), which he helped to reorganize as The Lutheran World Federation (1947); executive secretary, Lutheran World Federation

(1947–51). He is the author of: *Life Adjustment;* and *So You are Thinking.*

BIBLIOGRAPHY: P. Fraenkel, "S. C. Michelfelder," in *Oekumenische Profile,* 1952.

PETER FRAENKEL.

MICKLEM, NATHANIEL: Congregationalist; b. April 10, 1888. Educated at New College and Mansfield College, Oxford; and the University of Marburg. He has been professor of Old Testament at the Selly Oak Colleges, Birmingham (1921–27); professor of New Testament at Queen's Theological College, Kingston, Ont. (1927–31); and principal and professor of dogmatic theology, Mansfield College (1932–53). He has written: *What is the Faith; The Theology of Politics; The Doctrine of our Redemption;* and contributed many articles to the *British Weekly* under the pseudonym *Ilico.*

F. W. DILLISTONE.

MICRONIUS, MARTINUS: B. 1512 at Ghent; d. 1559. Named Peter Martyr (*q.v.*) as his teacher. On Dec. 12, 1550, he delivered his first sermon at the Austin Friar's Church in London, after having preached in private homes. Next to that of Wouter Delenus, who was more scholarly than he, his name stands out among the four preachers in the local church as the leader and pastor. In his debates with Menno Simons (*q.v.*) (1554 at Wismar, 1556 at Norden) he defended the incarnation of Christ through Mary.

BIBLIOGRAPHY: K. Bauer, *Valérand Poullain,* 1927; J. H. Wessel, *De leerstellige strijd tusschen Nederl. Gereformeerden en Doopsgenzinden in de 16de eeuw,* 1945; J. Lindeboom, *Austin Friars,* 1950.

[Sup.] D. NAUTA.

MIDDLETON, ROBERT DUDLEY: Church of England. He was educated at St. Johns College, Oxford (Casberd Exhibitioner, 1919; B.A., 1910; M.A., 1914). He was curate of Summertown (1910–14); of Watlington (1914–15); temporary chaplain to the Forces (1915–19); rector of Lower Hardres with Nackington, Canterbury (1919–43); vicar of Milton under Wychwood, Oxford (1943–45); vicar of St. Margaret's, Oxford (1945–); lecturer at St. Augustine's College, Canterbury (1936–43). He is the author of: *Magdalen Studies* (1936); *Dr. Routh* (1938); *Newman and Bloxam* (1947); and *Newman at Oxford* (1950).

MIDWEEK SERVICE: Commonly known as the "prayer meeting." An informal service, usually led by the pastor, to promote fellowship and spirituality. In other days, it was much like Wesley's "class meetings." In most churches the service has languished, or been abandoned, because it has met no need. Attempts to revive it may assume one of two forms. The "Church Night" calls for an evening meal followed by a special feature, and later a social time, when committees meet. Under alert leadership this plan succeeds, at least numerically. The "Bible Hour" plan may call for a church supper, but only for convenience. The stress falls on the pastor's treatment of a Bible passage, which he asks the people to read in advance. After half an hour of spirited worship, he conducts a give-and-take discussion of the passage in hand. At Richmond, Va., a pastor has spent six years in teaching successively books of the Old Testament. With Martin Luther he believes that in dealing with believers a pastor should first of all be a teacher. Other pastors have found that people welcome a Bible-centered midweek service, if interesting and helpful. Also, these pastors find that preparation for such teaching affords a biblical foundation for all their other ministry.

ANDREW W. BLACKWOOD.

MIGGRODE, JOHANNES: B. 1531 at Aalst in Flanders; d. 1627. He was a leading Reformer in Zeeland, joining the others in 1564, when he was a secular canon at Veere. In 1566 he fled to England, and on Aug. 17, 1568, Alva decreed sentence of exile against him. At Colchester in England he founded a pilgrim church, of which he was pastor; he also exerted influence at Norwich. In May or June, 1572, he returned to Veere, where he served as pastor and became the outstanding Reformer in the island of Walcheren. He preached often at Middelburg, the provincial capital, and organized the first classis in Walcheren. In 1574 he represented his church at the provincial synod of Dordrecht. He assisted in the introduction of Calvinism into the town of Goes and in rural areas of South Beveland (1578–79). In 1591 he was secretary of the provincial synod of Middelburg, which drew up the church ordinance for Zeeland. This document closely resembled the ordinance prepared in The Hague in 1586, but differed on the points of the influence permitted to the civil government in the election of pastors and other related subjects. The Zeeland ordinance lasted throughout the history of the Dutch Republic (to 1795). There were very few meetings of the provincial synod, because the secular rulers did not permit more.

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D. NAUTA.

MILASH, NIKODYMUS: Serbian Orthodox; studied at Vienna University and Kiev Theological Academy; was bishop of the Serbian Church in Dalmatia. He was an eminent Orthodox canonist, author of a standard textbook of canon law of the Eastern Orthodox Church (*q.v.*) (1st ed. in Serbian, 1890; several reprints and trans.). He published also the canons of

the church with commentaries (Russian ed., 1911–12). GEORGES FLOROVSKY.

MILL, JOHN STUART. See PHENOMENALISM.

MILLENNIAL DAWN. See JEHOVAH'S WITNESSES.

MILLENNIUM: This term in Christian circles has reference to the duration of the earthly reign of the Messiah at the end of history (Rev. 20:6). According to the author of the Revelation, Satan will be bound and thrown into the abyss (20:2 f.), there to remain while "the saints of God and of Christ" reign with the latter in the Messianic Kingdom throughout this period (20:6). Thereafter Satan is to be released for a season to war against "the saints and the beloved city" (20:7–10), when he will be thrown into "the lake of fire and brimstone" with a view to his everlasting torment (20:10). This passage is the only clear reference in Scripture to a millennial reign of Christ on earth, though some others (e.g., I Cor. 15:24 f.) may plausibly be held to refer to the same period. It has given rise to three views, known respectively as premillennialism, postmillennialism, and amillennialism. These terms indicate that their exponents believe that our Lord's Parousia will occur, in the first case before, in the second case after the millennium, or, as in the third case, that the language is too highly figurative to suggest in reality any millennium or Parousia at all.

The origin of the conception is perhaps to be attributed to Jewish-Christian speculation regarding the length of time (*q.v.*) involved in history (*q.v.*) (or, alternatively in creation). On the basis of Psalm 90:4, it was early assumed that "one thousand years are as one day in the testimony of the heavens" (*Jubilees* 4:30 —first or second century B.C.), and that accordingly, Gen. 2:2 means that "in six days, that is in six thousand years, everything will be completed" so far as God's creative activity within history is concerned (*Ep. of Barnabas* 15:4—*ca.* A.D. 130). It is but one step from this point to the suggestion that the Advent of the Messiah and the "rest" of God on the seventh day constitute the last thousand year period of history, a step taken by "Barnabas" without hesitation (v. 5). Irenaeus at a slightly later date accepted this reckoning (*Contra. Haer.* v. 28.3), as did also the *Book of the Secrets of Enoch* (33.1 f.—a work of indeterminate date). The millennium of the Book of Revelation appears to attach to this circle of ideas, as do also II Peter 3:8 and even Hebrews 3:7—4:11, without commitment to the theory of a "world-week" or a timetable based on the same.

The apocalyptic work known as IV Ezra gives "four hundred years" as the length of the Messianic kingdom on the basis of a comparison of Gen. 15:13 with Psalm 90:15 (7:28—*ca.* A.D. 90–100). Employing other scriptural passages, the Jewish rabbis of the early Christian centuries arrived at numerous other computations for the length of this period. Speculation on the subject was rife also among the Greek and Latin fathers of the first three centuries. During the Middle Ages and in modern times such speculation has led to the construction of minute calendars or timetables purporting to set out with great precision the events of the "last times."

See also ARMAGEDDON; DISPENSATIONALISM; ESCHATOLOGY; FUNDAMENTALISM; PSEUDEPIGRAPHA; OLD TESTAMENT.

BIBLIOGRAPHY: R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, 2 vols., 1913; S. J. Case, *The Millennial Hope*, 1918; C. C. McCown, *The Promise of His Coming*, 1921; J. H. Snowden, *The Coming of the Lord*, 3rd ed., 1922; M. R. James, *The Apocryphal New Testament*, 1924; G. F. Moore, *Judaism*, 3 vols., 1927–30; C. C. Torrey, *The Apocryphal Literature*, 1945; H. H. Rowley, *The Relevance of Apocalyptic*, 2nd ed., 1947; E. Stauffer, *Die Theologie des Neuen Testaments*, Part 2, Sec. 5, 4te Auf., 1948; R. H. Pfeiffer, *History of New Testament Times*, 1949.

[Sup.] JOHN WICK BOWMAN.

MILLER, GEORGE: Evangelical United Brethren; d. April 5, 1816, at the age of 42. Converted late in 1802 by Jacob Albright (*q.v.*, Vol. I), he entered the ministry in 1805 and spent the last four years of his life in semi-retirement and writing at New Berlin, Pa. He was a successful minister, missionary, and author during his comparatively few years of service to his church. He brought to publication the first (German) *Discipline* of the denomination (1809), begun and planned by Jacob Albright just before his death, and drafted the "Episcopal Plan of Government" adopted by the first General Conference of the church (1816) and published in the second (German) *Discipline* (1817). His other works include: *Kurze Beschreibung der wuerkenden Gnade Gottes bey dem Jakob Albrecht* (1811); *Leben, Erfahrung und Amtsfuehrung zweyer Evangelischer Prediger, Jakob Albrecht und Georg Miller* (1834); and *Kurze und deutliche Lehren zum Wahren und Thaetigen Christentum* (1814; 2nd ed., 1844; rev. by W. W. Orwig [*q.v.*]; Eng. tr. by J. Q. A. Weller, 1871).

RAYMOND W. ALBRIGHT.

MILLER, PARK HAYS: Presbyterian; b. Pittsburgh, Pa., Dec. 21, 1879. He studied at the University of Pittsburgh (B.A., 1899; M.A., 1926); Western Theological Seminary (Th.B., 1902); was minister Compton Hill Chapel, St. Louis, Mo. (1904–8); Church of the Evangel, Philadelphia, Pa. (1908–14); assistant editor, associate editor, editor in chief, Presbyterian Board of Christian Education (1914–49). He has written: *Our Reasonable Faith* (1922); *The*

New Testament Church, Its Teaching and Its Scriptures (1926); *Christian Doctrine for Sunday School Teachers* (1947); *How to Study and Use the Bible* (1949).

MILLER, PERRY GILBERT EDDY: B. at Chicago, Ill., Feb. 25, 1905. He studied at the University of Chicago (Ph.B., 1928; Ph.D., 1931) and Harvard University; was instructor and professor of American literature at Harvard (1931–); he served in the United States Army (1942–46), attaining the rank of major. He was guest professor in the Theological Faculty of the University of Leiden (1949–50). He wrote: *Orthodoxy in Massachusetts* (1933); (with T. H. Johnson), *The Puritans* (1938); *The New England Mind* (1939); *Images or Shadows of Divine Things* (1948); *Jonathan Edwards* (1949); *The Transcendentalists* (1950); and *The New England Mind: from Colony to Province* (1953). He was resident at the Institute for Advanced Study, Princeton (1953–54).

MILLET. See LEBANON AND SYRIA, THE PROTESTANT MILLET IN.

MILLIGAN, GEORGE: B. at Kilconquhar, April 2, 1860; d. at Glasgow, Nov. 25, 1934. He studied at Aberdeen, Edinburgh, Goettingen, and Bonn. He served at St. Matthew's, Morningside (1883–94) and Caputh (1894–1910); and became regius professor of divinity and biblical criticism, Glasgow University (1910–32). He was convener, General Assembly's Committee on Religious Instruction for Youth; president, Oxford Society of Historical Theology (1915–16); moderator of the General Assembly, Church of Scotland (1923); first chairman, Scottish Sunday School Union for Christian Education (1926). His main writings are the following: *History of the English Bible* (1895); *The Lord's Prayer* (1895); *The Theology of the Epistle to the Hebrews* (1899); *The Twelve Apostles* (1904); *St. Paul's Epistles to the Thessalonians* (1908); *Selections from Greek Papyri* (1910); *The New Testament Documents; their Origin and Early History* (Croall Lectures) (1912); *The Expository Value of the Revised Version* (1917); *The Vocabulary of the Greek Testament,* Parts I & II with Moulton, Parts III-VIII (1919–29); *Here and There among the Papyri* (1922); *The New Testament in its Transmission* (Baird Lecture) (1932).

BIBLIOGRAPHY: *Glasgow Herald,* Nov. 26, 1934; *Dictionary of National Biography, 1931–1940.*

DANIEL JOHANNES THERON.

MILTON, JOHN: He sided with the Independents in proclaiming the doctrine of popular sovereignty to the extent that kings may not only be deposed but also executed. That was certainly not the view of many leading Calvinists on the Continent, who were horrified by the beheading of Charles I (*q.v.*). Charles was highly praised for his dignity and character in a work entitled *Eikon basilike,* or *Portraicture of His Sacred Majestie in His Solitudes and Sufferings,* ascribed by contemporary authorities to Charles I himself. It was probably composed by one of his admirers, most likely Bishop John Gauden, who argued that the king, through his tribulations, reached human perfection. The writing caused thousands of readers to turn against the Independents (*q.v.*). In the first year it went through fifty editions, and the regicides became so alarmed that they called upon Milton to refute it. He produced a counterblast entitled, *On the Tenure of Kings and Magistrates, Proving that it is lawfull, and hath been held so through All Ages, for Any, Who have the Power, to Call to Account a Tyrant or Wicked King, and after Due Consideration to Depose and Put Him to Death.* Whereas the royalists had tremendous success with their treatise, particularly on the Continent, where it was printed in several languages, Milton's work could boast of only two editions in England and one in the French language. Although Milton favored certain important changes in the ritual and doctrine of the Anglican Church, he was not a typical Puritan. His friendship with Hugo Grotius (*q.v.*), who was not a good Calvinist, and with Galileo the Roman Catholic scientist indicates his tendency to develop liberal ideas not welcome to the average Puritan. He favored extemporaneous prayers and also the liquidation of all fixed ritual.

In June, 1641, Milton wrote about the clergy in the Anglican Church: "They backslide one way into the Jewish beggary, of old cast rudiments, and stumble forward another way into the new-vomited paganisme, of sensuall idolatry attributing purity, or impurity, to things indifferent, that they might bring the inward acts of the spirit to the outward, and customary eye-service of the body, as if they could make God earthly, and fleshly, because they could not make themselves heavenly, and spiritual." The altar he called a "dreadful idol," and he questioned the value of decorations in the churches. His open defiance in the matter of divorce was mentioned in the original article; this is a sign of his general lack of respect for tradition. Most Puritans did not fully share his liberal views, but he represents an important group of Protestants in the middle of the seventeenth century who willingly submitted to the process of secularization (*q.v.*) in both state and church.

BIBLIOGRAPHY: *The Works of John Milton,* 20 vols., 1931–40; H. E. Rollins, *Cavalier and Puritan, 1640–1660,* 1923; A. Barker, *Milton and the Puritan Dilemma, 1641–1660,* 1942; C. S. Lewis, *A Preface to Paradise Lost,* 1942; E. M. W. Tillyard, *Milton,* 1934. E. H. Visiak (ed.), *Milton: Complete Poetry and Selected Prose,* 1948; J. S. Diekhoff, *Milton's Utterances upon himself and His Works,* 1939; J. Thorpe, *Milton Criticism: Selec-*

tions from Four Centuries, 1951; H. Belloc, *Milton*, 1935; S. A. Brooke, *Milton*, 1916; R. R. Cawley, *Milton's Literary Craftmanship*, 1941; W. Halley, *The Rise of Puritanism*, 1934; *idem*, *Tracts on Liberty in the Puritan Revolution*, 1934; D. M. Wolfe. *Milton in the Puritan Revolution*, 1941.

[Sup.] ALBERT HYMA.

MINAEAN RECORDS: The Minaean kingdom, located northeast of Ṣan'ā' in the Yemen, flourished *ca.* 550–125 B.C. Some two hundred and seventy-five inscriptions, up to two hundred words in length, have been recovered from this area, principally by Joseph Halévy (1870) and Eduard Glaser (1882–84). Egyptian scholars have recently visited the Minaean homeland and returned with the first photographs of the ruins and inscriptions (cf. M. Tawfik, *Les Monuments de Ma'în* [*Yemen*] [in Arabic], 1951; and Ahmed Fakhry, *An Archaeological Journey to Yemen, March-May 1947, ca.* 1952).

At al-'Ulā (biblical Dedan) in North Arabia, where the Minaeans established a trading center under their political control, nearly two hundred and forty Minaean inscriptions and graffiti have been found. Five references to *lw'* ("levite") and *lw't* ("levitess") indicate Jewish influence at Dedan. The movements of the Minaeans farther afield are marked by a few graffiti at Jebel Ramm, twenty-five miles east of 'Aqabah, one in Upper Egypt, an inscribed coffin found in Lower Egypt, and an altar bearing a Minaeo-Greek inscription found on the island of Delos in the Aegean. All this material has been published in the *Répertoire d'épigraphie sémitique*, tomes V-VII (Académie des Inscriptions et Belles-Lettres, 1928–50).

BIBLIOGRAPHY: D. Nielsen, *Handbuch der altarabischen Altertumskunde*, Bd. I, 1927; Jacques Ryckmans, *L'Institution monarchique en Arabie méridionale avant l'Islam (Ma'in et Saba)*, 1951; G. Ryckmans, *Les religions arabes préislamiques*, 1951.

FREDERICK VICTOR WINNETT.

MINEAR, PAUL SEVIER: Congregational; b. at Mt. Pleasant, Iowa, Feb. 17, 1906. He has studied at Iowa Wesleyan College (B.A., 1927); Garrett Biblical Institute (B.D., 1930); and Yale University (Ph.D., 1932). He taught at Hawaii School of Religion (1933–34) and at Garrett Biblical Institute (1934–44), and since 1944 has been Norris professor of New Testament at Andover Newton Theological School. In 1950 he was visiting professor at Yale Divinity School and lecturer at Austin Presbyterian Theological School. He has written: *An Introduction to Paul* (1936); *And Great Shall Be Your Reward* (1941); *Eyes of Faith* (1946); *The Choice* (1948); *The Kingdom and The Power* (1950).

MINES, ANCIENT: Datable workings of copper and iron deposits have been discovered in the Wadi Arabah, the great rift which extends between the Dead Sea and the Gulf of Aqabah, the eastern arm of the Red Sea. These and other minerals have been found also in Sinai and probably exist also in northwestern Arabia. Some iron ore deposits have also been discovered in the hills east of the Jordan River, but do not compare in size with those in the Wadi Arabah.

Long before the advent of the Israelites the presence of mineral deposits in the Wadi Arabah was known and the mines exploited by the Kenites and the Edomites, to whom they were related through the Kenizzites (Gen. 15:19; 36:10, 11, 42). The Kenites were native to this area, their very name indicating that they were smiths. It was they and the related Kenizzites who probably first gave the Israelites and Edomites information about the ore deposits in the Wadi Arabah and introduced them to the arts of mining and metallurgy. The Bible relates that Tubal-cain (a Kenite) was the first forger of copper and iron instruments (Gen. 4:22).

The information gained about ore deposits and workings in the Wadi Arabah have illuminated in remarkable fashion a passage in the Bible whose vagueness had previously caused doubts to arise with regard to its validity. The famous description of the Promised Land in Deut. 8:7–9 reads in part: "For the Lord thy God bringeth thee into a good land . . . whose stones are iron and out of whose hills thou canst dig copper." The last part of this description cannot but be meant to apply to the Wadi Arabah with its rich copper and iron deposits, and is another example of the wonderful historical memory contained in the Bible.

Among the ancient mining sites in the Wadi Arabah may be mentioned such places as Khirbet Nahas (Copper Ruin) and Kherbet Men'iyyeh. Large surface deposits of cupriferous sandstone were worked in these areas. Small ruined furnaces, great heaps of slag, and ruins of miners' huts, probably slaves, were found. Datable fragments of pottery were found at these and other sites in the Wadi Arabah which indicated indubitably that the greatest mining activity in the Wadi Arabah took place during the time of King Solomon and thereafter down to about the sixth century B.C. The discoveries at Tell el-Kheleifeh (Ezion-geber) on the shore of the Red Sea of the largest and most elaborate smelter and refinery in antiquity, which could be dated to King Solomon's time, further substantiated the extensiveness of the mining and smelting and manufacturing activities which took place during the times of King Solomon and his successors. The ores his laborers mined and the metal articles his workmen manufactured furnished some of the chief sources of Solomon's fabulous wealth. His Tarshish ships, built and manned with the help of Phoenicians, sailed from Ezion-geber laden with copper and iron and brought back in exchange gold and

other valuable goods from Arabia or transported there from Africa and India (I Kings 9:27–28).

One of the mining sites worked during and after King Solomon's times was found at Feinan in the Wadi Arabah. It is to be identified with the biblical Punon, one of the stations of the Exodus mentioned in Num. 33:42. Pottery was found there indicating occupation of this site at least as early as the twentieth century B.C. The related mines in Sinai at Serabit el-Khadim had been worked already under the third dynasty in the reign of Snefru. Egyptian records indicate that food, water, and fuel supplies were brought regularly over long distances to the mining centers in Sinai. Those in the Wadi Arabah were probably similarly supplied. The fuel for the smelting furnaces in the Wadi Arabah and at Ezion-geber was probably brought in the form of charcoal from the timbered slopes of the adjacent hills of Edom.

Analyses of ore and slag specimens from the Wadi Arabah indicate that the haematite deposits contained as high as ninety per cent pure haematite, and that quartz stained with malachite or chrysocolla and attached to quartz mixed with haematite contained thirteen and five-tenths per cent iron and ten and three-tenths per cent copper.

BIBLIOGRAPHY: Nelson Glueck, *The Other Side of the Jordan*, 1940.

NELSON GLUECK.

MINISTRY, RECRUITING FOR THE. See RECRUITING.

MINISTRY, THE CHRISTIAN: This article relates only to things practical, since 1910. During this period the majority of churchmen have agreed that: the minister (with the missionary) has the noblest calling on earth; he is mainly responsible for the effectiveness of the local church; he should have a sense of mission from God; he ought to receive as good a general education as his abler laymen, and as thorough a professional training as the ablest of other professional men; he should serve as a full-time worker, with an adequate salary, and a comfortable home; he ought to conform with the basic beliefs and practices of his denomination and parish (as in the attitude toward clerical attire); and he should feel largely free to live and speak according to his own conscience. On such a basis many churchmen agree with a foremost secular historian (Henry S. Commager, *The American Mind* [1950], p. 167) that as compared with his grandfather minister, the clergyman of today has suffered a decline of prestige, and that he has suffered from "the steady secularization" of the church. In all these matters, especially since World War II, a change for the better seems to have begun.

In refusing to become a bishop of his denomination, a foremost minister says (1952) that "the greatest need of the contemporary Church is the strengthening of the local pulpit." Let us rather say, "the local pastor." How? (1) By increased care in the selection of applicants for seminary training. They should be "screened" as carefully as in other professional schools. Past methods of "recruiting for the ministry" have not always led to ideal "trainees." (2) By making the seminary still more of an educational institution, with standards as high as in other schools for professional training of college graduates. (3) By planning the seminary curriculum to meet the needs of parish ministers today, instead of maintaining the *status quo,* or reaching a compromise among technical specialists who have had no pastoral experience. (4) By providing adequate opportunities for extension work among pastors out on the field, who realize the need for further study of theology and kindred subjects. (5) By setting the local pastor free from many administrative details, so that he can devote himself "to prayer and to the ministry of the word" (Acts 6:4). This would call for letting laymen do much that the pastor now attempts. (6) By much larger use of the "multiple ministry" plan, under which a number of specialized ministers work together in overseeing a large city church, or "the larger parish" in a rural area. (7) By leading the minister himself to determine how he best can "seek first the kingdom of God" in the local community.

As an example of a minister and a local church with prestige, Professor Commager looks back to Phillips Brooks. In 1869 when Brooks went to Trinity Church in Boston he studied the field and determined how he could best serve God in that city. For ten years previously in Philadelphia he had engaged in a "wider ministry," but in Boston he gave himself to Trinity Church, as pastor and preacher. Consequently, while he was at Boston he became a power, both in the United States and in England. Such he has in large measure remained ever since. So if the local church and its pastor are to regain prestige and authority, the pathway may lie in the direction of limiting the field and intensifying the farming.

ANDREW W. BLACKWOOD.

MINOR PROPHETS: This title the Latin Church introduced in reference to relative brevity rather than to any inferiority. LXX preserves an alternate term, "The Twelve," and likewise a different arrangement. The collection embraces a wide variety of writings from widely divergent periods. The superscriptions which most of the books bear and especially the historical situations which they reflect afford insights as to origin and date. Criticism has not yet advanced final reasons for the order. Considerations include size, theme, chronology, and terminology. Hosea, the longest, stands first.

Apparently Joel, Amos, and Obadiah stand together because of their common theme, "the day of the Lord." Jonah, which is not a prophecy but a late story about a prophet of the Assyrian period (II Kings 14:25), appears with the early group doubtless for chronological reasons. Micah (7:14) and Nahum (1:4) alike point to Carmel and Bashan. Habakkuk and Zephaniah reflect the later Assyrian and the Babylonian period. Haggai, Zechariah, and Malachi stand in historical order in postexilic times. Several centuries elapsed between the time of writing and the final collection, which took place before 200 B.C. (Ecclus. 49:12).

BIBLIOGRAPHY: B. Duhm, *Anmerkungen zu den zwoelf Propheten*, 1911; *idem, Israels Propheten*, 1916; Otto Procksch, *Die kleinen prophetischen Schriften*, 1916; E. Sellin, *Das Zwoelfprophetenbuch*, 1922; George L. Robinson, *The Twelve Minor Prophets*, 1926; G. A. Smith, *The Book of the Twelve Prophets*, rev. ed., 1929; Theodore H. Robinson and Friedrich Horst, *Die zwoelf kleinen Propheten*, 1936; A. Cohen, *The Twelve Prophets*, 1948. See also articles and bibliographies on the several books and works on Old Testament Introduction.

[Sup.] ELMER E. FLACK.

MIRBT, CARL: Lutheran; b. 1860; d. 1929; church historian; professor at Marburg (1890–1912), Goettingen (1912–28); a leading authority on the development and modern policies of the papacy. His early publications deal with the Hildebrandine controversy of the eleventh century. His outstanding source book, *Quellen zur Geschichte des Papsttums und des roemischen Katholizismus* (4th expanded ed., 1924), consists of source excerpts or entire documents in Greek, Latin, German, French or English, from nearly every Christian century. He participated as a Konsistorialrat in Lutheran church life. He was a leader in the Evangelischer Bund (*q.v.*).

BIBLIOGRAPHY: For his chief publications see *Die Religion in Geschichte und Gegenwart*, Vol. IV (2nd ed., 1930), p. 30.

WILLIAM WALKER ROCKWELL.

MISCELLANEOUS RELIGIOUS BODIES. See the particular body desired.

MISSIONARIES OF THE SACRED HEART. See CABRINI, FRANCES XAVIER.

MISSIONARY CHURCH ASSOCIATION: The present headquarters of the organization are at Fort Wayne, Ind. In 1951 it had seventy-three members and a number of affiliated churches, located in fourteen states and the Hawaiian Islands. It is carrying on missionary work in eleven mission fields in which the workers are sent out under other boards and five fields in which it maintains its own field organization. It maintains a Bible College at Fort Wayne, where its ministers and missionaries are educated. *The Missionary Worker* is its official publication, and it operates a publishing department under the trade name, "Bible Truth Publishers."

[Sup. to MISC. RELIGIOUS BODIES.]

JONAS A. RINGENBERG.

MISSIONARY, MISSION. See below; see also EXPANSION OF CHRISTIANITY; and titles beginning with the words FOREIGN MISSIONS.

MISSIONARY MOVEMENT, LAYMEN'S. See LAYMEN'S MISSIONARY MOVEMENT.

MISSIONARY SOCIETIES. See EXPANSION OF CHRISTIANITY.

MISSION COVENANT CHURCH OF AMERICA, EVANGELICAL: Formerly called Swedish Evangelical Mission Covenant (*q.v.*, Vol. XI), this body, which started as an immigrant church using the Swedish language, now uses English almost exclusively. The Mission Covenant had work (1951) in thirty-two states of the United States and five provinces of Canada, with 489 local churches, 491 ordained ministers, 193 licensed, a membership of 51,850, a Sunday school enrollment of 66,762, and a property value of $17,850,362. It owned and operated North Park College and Theological Seminary, Chicago; Covenant Bible Institute, Prince Albert, Canada; a Nurses' Training School, Chicago; and Minnehaha Academy, Minneapolis, Minn. It had a home mission budget of $164,200 and a foreign mission budget of $425,000, missionary work in China, Japan, Congo, Ecuador, and was about (1952) to enter Formosa, too, having 154 missionaries. It publishes a weekly church paper, *Covenant Weekly*, and several monthlies.

BIBLIOGRAPHY: Axel Mellander, *Origin and Development of the Mission Covenant*, 1910; C. V. Bowman, *The Mission Covenant of America*, 1925; David Nyvall, *The Swedish Covenanters*, 1930; Ernest S. Larson, *The Evangelical Mission Covenant of America: Beginnings*, 1945.

[Sup.] JOHN PETERSON.

MISSION DE FRANCE: Founded by the Roman Catholic bishops of France (*q.v.*) in response to the need for missionaries who would counteract the secularization (*q.v.*) and dechristianization of France. The priests of this mission were designed to assist or replace priests in the dechristianized parishes of rural areas. They worked in co-operation with laymen and took up residence with them in order to form a basis for community outside of, but not in competition with, the parishes.

In 1945 this technique was extended by the *Mission de Paris* and applied to urban centers of working men by "priest-workers" who renounced clerical attire and were exempted from parish duties in order that they might make more immediate appeal to lay witness. This mission was under the jurisdiction of the archbishop of Paris. The seminary which provides

the specialized training required for this form of apostolate was located in Lisieux. More recently the "priest-workers" were subject to ecclesiastical criticism.

BIBLIOGRAPHY: L. Augras, *La Mission de France*, 1945; A. Michonneau, *Paroisse communauté missionaire*, 1946; R. Kothen, *The Priest and the Proletariat*, 1948.

JEAN G. H. HOFFMANN.

MISSION FIELD, BIBLE VERSIONS FOR THE: By A.D. 1450, before the era of printing, part or all of the Scriptures had been translated and published in thirty-three languages. By the end of the eighteenth century the Bible or portions of it had been printed in seventy-one languages. During the "missionary century" (the nineteenth) another 494 languages received something of the Bible, and by the middle of the twentieth century Scriptures had been published in another 560 languages. These publications represent Bibles in 191 languages and New Testaments in 246 other languages. The rest have one or more books, or in a few instances the equivalent thereof. The principal responsibility for publication of these Scriptures has rested with the Bible societies. The translation work has been largely the responsibility of the various missionary boards.

One of the very significant features of the modern missionary movement has been the ever increasing interest in translating the Bible into foreign languages. The languages into which Scriptures have now been translated represent about one half of the languages of the world which are spoken by approximately 90% of the world's population. There are, however, at least one thousand languages which as yet have nothing of the Bible, and the total population of these peoples is somewhat more than the population of all of North America. Missionary interest in reaching these additional one thousand groups is increasingly more manifest, especially as missionaries become more aware of the significance of Christian literature as a means of evangelism and become convinced of the value of adult literacy programs.

It must be noted, however, that interest in translations into new languages is even surpassed by concern for further translations in languages which already have something. Revisions of already existing translations also figure very extensively in missionary planning. By the middle of the twentieth century more Bible revision work was being undertaken than at any other time in the history of Christendom. The demand for revisions has reflected: (1) a greater awareness of textual criticism and hence of the existence of better and more reliable readings; (2) the recognition of more valid linguistic principles of translating, which result in more idiomatic renderings and greater intelligibility; (3) the realization, especially by second-generation Christians, that many of the earlier "missionary translations" are inadequate, both linguistically and textually; and (4) the availability of adequately trained native speakers who can undertake the leadership in preparing more widely acceptable versions. Revisions have not only been undertaken in such missionary languages as Siamese, Japanese, Tswa, and Malay, but also in German, English, Spanish, and Portuguese. At a conservative estimate it may be stated that at least five hundred missionaries and national workers are engaged principally or wholly in the task of Bible translating.

It has become more and more apparent that there is a great need for Bible translators to share their accumulated experience and to have additional helps which would guide them in their work. In 1947 the American Bible Society published *Bible Translating* as a textbook covering some of the more significant and important problems. It also prepared for the use of translators numerous helps in the form of check lists for analyzing the consistency in the use of words and the translating of parallel passages. Growing out of the report of a conference of translators, held in 1947 in Woudschoten, Holland, under the auspices of the Netherlands Bible Society, the United Bible Societies began in 1950 to publish *The Bible Translator*, a quarterly designed chiefly for Bible translators throughout the world (address: Netherlands Bible Society, Herengracht 366, Amsterdam—C).

BIBLIOGRAPHY: Eugene A. Nida, *Bible Translating*, 1947; Edwin W. Smith, *The Shrine of a People's Soul*, rev. ed., 1947; Violet Wood, *Great is the Company*, 1947; *Bulletin of the United Bible Societies*, quarterly beginning January, 1950; Eugene A. Nida, *God's Word in Man's Languages*, 1952.

[Sup.] EUGENE A. NIDA.

MISSION RESEARCH: The rapid expansion of the modern missionary enterprise encouraged the scientific investigation of fields, problems, and methods. The first professorship of Christian missions was established in Edinburgh, Scotland, as early as 1867, but it was soon discontinued. In 1897 Gustav Adolf Warneck (*q.v.*, Vol. XII) became the first permanent professor of missions in Germany, in the University of Halle. The first full professorship in the United States was established at the Southern Baptist Theological Seminary in Louisville, Ky., in 1899. Since 1900 many other chairs of missions have been established in universities and schools of theology throughout the world.

Societies were also formed to engage in missionary research and publication. Among them were the Foreign Missions Conference of North America (1893) (*q.v.*); the Deutsche Gesellschaft fuer Missionswissenschaft (1918); the International Missionary Council (1921) (*q.v.*); the Department of Missions of Selly Oaks College in Birmingham, England (1936); and since 1940 the Swedish Society for Missionary Re-

search, the Danish Committee for Missionary Research, and the (Norwegian) Egede Institute. Fruits of investigation are reported in such journals as *The International Review of Missions* (since 1912), the *Allgemeine Missions-Zeitschrift* (since 1874), and the *Studies* of many societies.

The founding of special research libraries in the field of missions provided essential tools. Among the most important are the Missionary Research Library in Union Theological Seminary, New York; the Day Historical Library of Foreign Missions in Yale Divinity School, New Haven, Conn.; the Selly Oaks College Library in Birmingham, England; the Hackmannsche Bibliothek in Marburg, Germany; and the Vahls Missionsbibliotek in Aarhus, Denmark (see THEOLOGICAL LIBRARIES).

THEODORE G. TAPPERT.

MISSIONS, FOREIGN. See EXPANSION OF CHRISTIANITY.

MISSIONS, ORPHANED. See ORPHANED MISSIONS.

MISSIONS, PROMOTION OF: The history of missions goes back to the Bible, but missionary promotion is largely modern. At first the societies, such as the London Missionary Society (1792) and the American Board (1810) (*q.v.*, Vol. I), were interdenominational. These in time became Congregational; and during the nineteenth century almost every other branch of the church formed its own missionary agency. Within the congregation promotion of missions rests largely with the pastor. If missionary-minded, he can lead the people to become so. By sermons and prayers saturated with the spirit of missions, by encouraging local support of missionaries on the field, and by having such workers address the congregation, he can encourage the church school and every other local organization to become missionary-minded. As a rule, he receives most support from the women's missionary society, which may have some other title. This in turn relies upon meetings every month, or more frequently; private reading of missionary magazines and books, especially biography; and holding of mission study classes. Once or twice a year such a church has a School of Missions. It may begin on the Lord's day and continue through the week every night except Saturday, with classes for various groups, and one inspirational address for the entire school. Another plan, less ideal, calls for such a gathering once a week, perhaps on Wednesday evening, for five or six weeks consecutively. The aim is inspiration, information, and commitment to the support of missions, with the enlistment of young people for full-time service.

Nearly all this work has become interdenominational. Missionary boards co-operate in preparing study literature, and in promoting such work among colleges and seminaries. In the United States such co-operation began in 1886 under D. L. Moody at East Northfield, Mass., with John R. Mott and Robert E. Speer becoming prominent leaders of the Student Volunteer Movement (*q.v.*). In 1901 the Young People's Missionary Movement was organized at Silver Bay. In 1911 it became the Missionary Education Movement and in 1950 the Joint Commission on Missionary Education of the National Council of the Churches of Christ in the U.S.A. This organization has absorbed the Student Volunteer Movement and has become the agency of the churches in preparing missionary literature. Among the nations there have been world missionary conferences at Edinburgh, Jerusalem, Lausanne, Amsterdam, and elsewhere. This is part of the Ecumenical Movement (*q.v.*), which centers in the World Council of Churches (*q.v.*), with headquarters in Geneva, Switzerland.

See also BOARDS, DENOMINATIONAL; CHURCH, LOCAL.

T. H. P. SAILER.

MISSIONS TO MUSLIMS. See MUSLIMS, MISSIONS TO.

MISSIONS TO THE HEATHEN. See EXPANSION OF CHRISTIANITY.

MISSIONS VEREIN. See EMIGRANTS AND IMMIGRANTS, MISSION WORK AMONG.

MITHRA: Since Cumont's *Textes et Monuments* there has been progress in accumulation of material and investigation of detail. It can now be seen how important the god Mithra was before he became the chief figure in a mystery cult, and the importance of the Greek element in the later formation of those mysteries has become clear (cf. Cumont in *RHR*, Vol. CIII [1931], pp. 29–96; *ibid.*, Vol. CIX [1934], pp. 63–72). As early as the fourteenth century B.C., Mithra appears in cuneiform tablets from Cappadocia as a deity of the Aryan-speaking people who had penetrated Asia Minor, and while carried to India as Mitra, the appearance of his name in Elamitish tablets reveals him as remaining the god of those groups which settled in southwestern Iran, where he proved the most serious rival of Ahura Mazda during the preaching of the Zoroastrian reform (cf. J. Duchesne-Guillemin, *Zoroastre* [1948], pp. 87–93; P. Masson-Oursel, in Gorce et Mortier, *Histoire générale des Religions*, Vol. III [1945], pp. 39, 40, 441; Kaj Barr, in *Illustreret Religionsleksikon*, Vol. II [1950], pp. 593–595). The encyclopedia articles "Mithraism" in Hastings *ERE*, Vol. VIII (1916), and "Mithras" in Pauly-Wissowa, Vol. XV, 2 (1932), cols. 2131–2155, summarize

the essential facts; while texts for students are made available by A. Dieterich, *Die Religion der Mithras* (1911) and A. S. Geden, *Select Passages Illustrating Mithraism* (1925). Fresh archaeological evidence from descriptions of Mithraic *spelaea* is given in Forrer, *Das Mithraheiligtum von Koenigshofen* (1915), F. Behn, *Das Mithraheiligtum zu Dieburg* (1928); and the *spelaeum* at Doura in Report VII of the *Excavations at Dura-Europos*. Th. Kluge, *Der Mithraskult, seine Anfaenge, Entwicklungsgeschichte und seine Denkmaeler* (1911), and Pythian-Adams, *Mithraism* (1915), were intended as introductory studies; but more serious work has been done in J. Leipoldt, *Die Religion der Mithra* (1930), Fritz Saxl, *Mithras: typengeschichtliche Untersuchungen* (1931), and W. B. Kristensen, *Het Mysterie van Mithra* (1946). The vexed problem of the relationship of Mithraism and Christianity has been reinvestigated by L. Patterson, *Mithraism and Christianity* (1921), A. Schuetze, *Mithrasmysterien und Urchristentum* (1937), and from his own very peculiar view-point by C. Autran, *Mithra, Zoroastre et la préhistoire aryenne du Christianisme* (1935). H. R. Willoughby has discussed "Death and Rebirth in Mithraism" in Chapter VI of his *Pagan Regeneration* (1929), and H. Lommel the peculiar bull-sacrifice in *Mithra und das Stieropfer* (1949). How varied the views regarding the god Mithra himself are may be seen from the interpretations given by H. S. Nyberg, *Irans forntida religioner* (1937), pp. 57–94, G. Widengren, *Hochgottglaube im alten Iran* (1938), pp. 154 ff., and G. Dumézil, *Mitra-Varuna: essai sur deux représentations indo-européennes de la souveraintè* (1940).

See also Mystery Religions, Relation of, to Early Christianity.

[Sup.] Arthur Jeffery.

MIZPEH. See Archaeology, Biblical.

MNASON, HUNTSMAN T. See Messiahs, False.

MOAB, MOABITES: The northern boundary of the kingdom of Moab at the time of the advent of the Israelites was marked by the River Arnon (Wadi Mojib); the southern, by the River Zered (Wadi Hesa); the western boundary, by more than half the stretch of the east side of the Dead Sea; and the eastern boundary, by the desert. This broken, fertile, wooded farm and grazing land, approximately three thousand feet above sea level, measured about thirty by twenty-five miles from north to south and supported in various periods highly developed agricultural civilizations, whose inhabitants lived in well-built stone cities and towns, guarded by strong systems of border fortresses. Sometime early in the thirteenth century B.C., Sihon, the king of the Amorites, had conquered or reconquered from the Moabites the northern part of their original territory, which extended from the River Arnon to the River Heshbon (Wadi Heshban), on a line running east from the north end of the Dead Sea (Num. 21:26–30). It was not until the reign of Mesha, king of Moab, in the ninth century B.C., that this section was rewon by Moab.

Agriculture, sheep and cattle raising, industry and commerce formed the economic basis of the prosperity of the Moabite kingdom, which flourished from the thirteenth to the eighth century B.C., and was destroyed in the sixth century B.C. A previous Bronze Age civilization had come to an end early in the eighteenth century B.C. The Baluah stele belonging to the twelfth century B.C. and the Moabite stele found at Dhiban (biblical Dibon), belonging to the ninth century B.C., which recounted how Mesha, king of Moab, regained the independence of his country from Ahab, king of Israel, alone suffice, aside from abundant biblical evidence (Num. 22–24), to indicate the high level of culture the Semitic Moabites, who worshiped Chemosh, among other gods, had achieved. Their pottery, like that of the Edomites, was excellent and distinctive. Their strongest city was Qir-hareshet (Kerak; see II Kings 3:25–27). The strength of their kingdom made it possible for the Moabites, as was the case also with the Edomites, to deny the petition of the Israelites to pass through their territory on the way to the Promised Land. Had the Exodus, through southern Transjordan, taken place before the thirteenth century B.C., the Israelites would have found neither Edomite nor Moabite kingdoms, well organized and well fortified, to grant or deny their request (Deut. 2:9; Judg. 11:15; II Chron. 20:10).

Bibliography: Nelson Glueck, *Explorations in Eastern Palestine*, I and II, *ASOR*, XIV (1934); XV (1935); III, XVIII–XIX (1939); *idem*, *The Other Side of the Jordan*, 1940; *idem*, *The River Jordan*, 1946; G. Ernest Wright and Floyd V. Filson, *The Westminster Historical Atlas to the Bible*, 1945.

[Sup.] Nelson Glueck.

MODED, HERMAN: Known also as Herman Strijcker. He was b. *ca.* 1520 at Zwolle. In 1553 he obtained the M. A. degree at Cologne. He became lector in the Gymnasiusm Cucanum and in 1555 joined the consilium of the faculty. His predilection for Protestant principles cost him his position as vicar in the cathedral and then that of professor. Moving to Zwolle, as vicar there he administered mass in both kinds and finally (March 4, 1560) was deprived of all ecclesiastical functions.

Leaving Zwolle in 1558, he became court preacher of King Christian III of Denmark, as well as professor at Copenhagen. Returning to the Netherlands in 1559 on the death of the Danish king, he became pastor at Antwerp, but

often preached in other places. In 1566 he was one of the most influential "hageprekers," preachers in the open air amidst hedges. He was often pursued by enemies, but always escaped, a price of 100 pounds being placed on his head. He was present at the Synod of Antwerp. In 1567 he completed his *Apology* (*Apologie ofte verantwoordinghe*), directed against those who claimed that he had been responsible for iconoclasm and that he lived an immoral life. He preached in the Dutch church at Norwich, England. In 1568 he was appointed by the Calvinists of the Netherlands to seek advice in Geneva. In November, 1568, he acted as secretary at the Synod at Wesel, and drew up the Acts of that synod. In October, 1571, he was active at the Synod of Emden, and at the Synod of Middelburg in 1581, and at The Hague in 1586.

The States-General of the Dutch Republic appointed him agent to obtain support for the Dutch and Calvinist cause at Emden, Bremen, etc., in North Germany particularly. He lived for years in Emden, the center of Dutch activity in Germany. In 1552 he worked on a translation of the Bible. He died at Middelburg, and was buried there on Nov. 18, 1603 (in the "Abdijkerk," Abbey church). In 1603 appeared at Middelburg his work, *Grondich bericht van de eerste beghinselen der Wederdoopersche Sketen.*

Moded was extremely active, very courageous, and confident of ultimate success for Holland and Calvinism. He served the orthodox Calvinists with boundless devotion. Thanks to his eloquence and great learning (especially in Greek and Hebrew) he accomplished much amid danger and unrest. Some Calvinists complained, not entirely without justice, that he caused too much controversy and abetted those who proved troublesome.

BIBLIOGRAPHY: A. A. van Schelven, in *Nieuw Biogr. Woordenboek*, Vol. III (1914), cols. 862-874: with excellent bibliography; the biography by G. J. Brutel de la Rivière, *Het Leven van Hermannus Moded* (1879) is antiquated; J. Lindeboom, *De confessioneele ontwikkeling der Reformatie in de Nederlanden*, 1946; C. Boer, *Hofpredikers van Prins Willem van Oranje*, 1952.

D. NAUTA.

MODERN CHURCHMEN'S UNION: Founded in 1898 as the Churchmen's Union for the Advancement of Liberal Religious Thought, the name was changed in 1928. The Union is the chief organ of liberal and modernist tendencies in the Church of England, appealing to the Erasmian tradition of Christian humanism. Though never very large (1,100–1,200 members in 1948), the Union has included a number of distinguished theologians, such as W. R. Inge (*q.v.*) and W. R. Matthews (*q.v.*), and prominent laymen. Its influence is exercised largely through the annual Modern Churchmen's Conference and the quarterly journal, *The Modern Churchman,* edited since its foundation in 1911 by H. D. A. Major, from 1919 to 1948 principal of Ripon Hall, Oxford.

BIBLIOGRAPHY: "Societies, Ecclesiastical," in Ollard, Crosse, and Bond, *Dictionary of English Church History*, 3d ed., 1948.

EDWARD ROCHIE HARDY.

MODERNISM, PROTESTANT. See LIBERALISM.

MODERNISM, ROMAN CATHOLIC. See PASCENDI DOMINICI GREGIS; PIUS X.

MOEHLMAN, CONRAD HENRY: Baptist; b. at Meriden, Conn., on May 26, 1879. He studied at the University of Rochester (1898–1901; A.M., 1917); the University of Michigan (B.A., 1902; Ph.D., 1918); Rochester Theological Seminary (B.D., 1905); and the University of Chicago (1908–9). After being pastor of the Baptist church in Central City, Neb. (1905–6), he taught church history at Rochester Theological Seminary (1907–8); Hebrew language and literature (1909–12); New Testament interpretation (1913); and was Pettingill professor of church history (1919–28). He also lectured on religion in the University of Rochester (1922–28, 1942–46). At the formation of Colgate-Rochester Seminary he became James B. Colgate Professor of the History of Christianity (1928–44; emeritus, 1944–). More recently he has continued to teach church history in schools in Dallas, Texas, and California. He has written: *Theos-Soter as Title and Name of Jesus; Topics in Church History; Getting Acquainted with the Bible; Outline of the History of Christianity; The Unknown Bible; The Story of the Ten Commandments; What is Protestantism?; Sayings of Jesus; The Catholic-Protestant Mind; When All Drank and Thereafter; The Story of Christianity; The Christian-Jewish Tragedy; History of Christianity-Methodology; The American Constitutions and Religion; The First Christians and Jesus; In Defense of the American Way of Life; Protestantism's Challenge; Christianity and War; Understanding the Contemporary World Crisis; School-Church; The American Way; The Church as Educator; The Wall of Separation between Church and State* (1951). He edited the *Record of Rochester Theological Seminary* (1913–19; 1921–23); and the *Colgate-Rochester Bulletin* (1930–38).

RAYMOND W. ALBRIGHT.

MOERLIN, JOACHIM:

BIBLIOGRAPHY: Heinrich Hermelink, "Die Promotionsdisputation von Joachim Moerlin, 10. September, 1540," *D. Martin Luthers Werke* (Weimarer Ausgabe), 39, II (1932), 122–144. [Sup.]

MOETTLINGEN MOVEMENT: In Moettlingen, old center of Swabian revivalism (see JOHANN CHRISTOPH BLUMHARDT, Vol. II), a new revival movement, *Die Rettungsarche* (Ark of

Salvation), was begun in 1909 by Friedrich Stanger (1855–1934). Converted from the life of a sinner and drunkard, he became a healer and lay preacher, proclaiming that "Christ is victor." By the divine "powers streaming through him," Moettlingen became a center of healing and spiritual revival, attracting many thousands. His attitude toward the traditional churches was always a positive one. Banned by the Nazis, the Moettlingen Movement began again in 1945, but its influence is decreasing.

BIBLIOGRAPHY: Heinrich Hermelinck, *Geschichte der Ev. Kirche in Wuerttemberg*, 1949; W. Michaelis, *Moettlingen*, 1925; periodical *Jesus ist Sieger*, 1924 ff.

HANS CHRISTOPH VON HASE.

MOFFATT, JAMES: D. June 27, 1944. He was a minister of the United Free Church of Scotland (1896–1912); professor of church history in the United Free Church College, Glasgow (1915–27); and Washburn Professor of Church History in Union Theological Seminary, New York (1927–40). His later books are: *Introduction to the Literature of the New Testament* (1911); *Theology of the Gospels* (1912); *Approach to the New Testament* (1921); *Hebrews* (in the International Critical Commentary) (1924); *Everyman's Life of Jesus* (1924); *The Bible in Scots Literature* (1925); *Presbyterianism* (1928); *Love in the New Testament* (1929); *The Day Before Yesterday* (1930); *Grace in the New Testament* (1931); *The First Five Centuries of the Church* (1938); *First Corinthians* (1938); and *The Books of the Prophets* (1939). He is most widely known for his complete translation of *The Holy Bible* (1922–26). [Sup.] RAYMOND W. ALBRIGHT.

MOHAMMED. See MUHAMMAD.

MOHAMMEDAN. See MUSLIM.

MOHAMMEDANISM. See ISLAM.

MOHAMMEDAN PROPAGANDISM. See MUSLIM PROPAGANDA.

MOLINA: The official Jesuit doctrine of predestination developed by Luis Molina in a manner that was seldom fully understood until Friedrich Stegmueller in 1935 published a large number of hitherto unpublished works by Molina, together with a highly illuminating introduction. These were: Chap. VIII of *Quaestio de futuris contingentibus: De futuris contingentibus; De causis peccati*, Quaestio 79: *De causis exterioribus peccati* (1568–69); *Tractatus de Gratia* (1568); *De concursu generali*, Quaestio VIII: *De existentia Dei in rebus* (1572); *De scientia Dei* (1572); *De voluntati Dei*, Quaestio XIX (1572); *De providentia*, Quaestio XXII: *De providentia* (1572), Quaestio XXIII: *De praedestinatione* (1572), Quaestio XXIV: *De libro vita* (1572); *Epitome de Praedestinatione; Ad censuram Societatis responsio* (1587); *Libellus supplex* (1589); *Defensio contra Alfonsum de Avendaño* (1594); *Summa haereium maior* (1594); *Responsio ad Franciscum Zumel* (1594); *Censura contra propositiones vigintitres Patris Fratris Dominici Bannes* (1598); also thirty-two letters and an appendix containing five short pieces.

Molina studied for two years at the universities of Salamanca and Alcalá, taught for sixteen years at Evora and six years in the Jesuit Profession House in Lisbon, and then lived for nine years in seclusion in his native town of Cuenca. His philosophical studies at the Collegio Real de Humanidades in Coimbra lasted from 1555 to 1559, and the theological studies in the Jesuit college at Coimbra from 1559 to 1562. From 1563 to 1567 he taught philosophy at the University of Coimbra. He had there some seventy students, among them thirteen Jesuits, nineteen monks, and the others were laymen. In 1568 he started his teaching at Evora. In the year 1600 he was appointed professor of moral theology at the newly founded Jesuit College in Madrid. He arrived in April but died on Oct. 12, 1600.

The admirable study by Stegmueller lists 100 works in chronological order, beginning with the important commentary on Aristotle composed in 1567. The next treatise is the famous commentary on *The Summa Theologica* of Thomas Aquinas, divided into three parts. A large number of treatises are devoted to the problem raised by his supposedly heretical definition of predestination. Thirty-two pieces were directed to Aquaviva, who defended him during the conferences in Rome from 1598 to 1600. The opposition against Molina was widespread in Spain and Portugal, while in the Papal Curia he also met with very strong hostility on the part of the Dominicans and others. The Inquisition in Spain and Portugal caused him so much trouble that he had to appeal to Rome. If he had not taken strong measures in his own behalf his main works would certainly have been put on the Index and in that case his doctrine of predestination would never have been accepted in the end by the Jesuits. In Protestant circles little is known about this matter, while even a large number of Roman Catholic scholars think that their church decided on the issue in favor of Molina. Such was by no means the case. As a matter of fact, the reverence for St. Augustine and Thomas Aquinas was so strong during the sixteenth century that all the efforts of Molina's friends brought no more results than a neutral attitude of the highest officials in the Papal Curia.

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linisme," in *Dict. de Théologie Cath.*, X, cols. 2094-2187; X. M. Le Bachelet, *Prédestinaton et Grâce efficace, Controverses dans la Compagnie de Jésus autemps d' Acquaviva*, 1931; B. Romeyer, "Libre arbitre et concours selon Molina," in *Gregorianum*, XXIII (1942), 169-201.

[Sup.] ALBERT HYMA.

MOLLEGEN, ALBERT THEODORE: Episcopalian; b. at McComb, Miss., Feb. 17, 1906. He studied Electrical Engineering at Miss. State College; theology at Protestant Episcopal Theological Seminary, Alexandria, Va. (B.D., 1931), Union Theological Seminary, New York (S.T.M., 1936), and General Theological Seminary; was Rector of the Delta Mission Field of the Diocese of Mississippi, Rolling Fork, Miss. (1933–35); instructor in New Testament and Christian ethics, Va. Seminary (1935–37), assistant and later associate professor for some years; professor of Christian ethics (1944–52); professor of New Testament language and literature (1952–); acting-rector of St. Paul's Parish, Alexandria, Va. (1942–44). Among other things he has written monographs on Tillich's "Christology and Biblical Criticism" in *The Theology of Paul Tillich* (1952), and on "The Religious Basis of Western Socialism" in *Socialism and American Life* (1952).

MOLOKANI ADVENTISTS. See SLAVIC MISSIONS IN THE UNITED STATES.

MONACO: A tiny principality on the Mediterranean Sea, surrounded by France and with a population of 24,000. It is governed under a constitution adopted in 1911 and is supported by a gambling corporation in the town of Monte Carlo. The population is Roman Catholic, and Monaco has had a bishop since 1887.

T. G. TAPPERT.

MONARCHIAN PROLOGUES. See CANON OF SCRIPTURE, II, A (4).

MONASTICISM: The purpose of the present article is to supplement the general information on Roman Catholic religious congregations of men given in the article MONASTICISM in Vol. VII, and to introduce new or additional articles on single orders or congregations. For similar information concerning nuns and sisters, see WOMEN, ROMAN CATHOLIC CONGREGATIONS OF.

Supplementary information on religious orders is necessary from both the historical and the statistical point of view. Although few congregations of men have been founded recently, some new research has been done with regard to the origins and development of existing religious families. Furthermore, the growth of several orders and congregations in the United States has been such that they have had to be divided into several administrative provinces; and bodies not hitherto represented have organized new foundations on American soil.

No attempt at completeness is made here, due to the great number of such congregations. Detailed information on the orders and congregations of men extant in the United States and Canada can be obtained from the *Official Catholic Directory*, published yearly by P. J. Kenedy & Sons, New York, N. Y. Statistical data, however, must be interpreted with a certain caution, some orders listing among their members young men in preparatory schools or various categories of unpledged novices and postulants. The articles dealing with single orders or congregations follow generally the 1950 edition of the *Directory*.

The following orders and congregations of men are dealt with in separate articles, new or supplementary, of the present encyclopedia.

I. Orders of Monks and of Regular Canons: AUGUSTINIANS; BENEDICT OF NURSIA, AND THE BENEDICTINE ORDER; CARTHUSIANS; CISTERCIANS; FEUILLANTS; FONTEVRAULT, ORDER OF; PREMONSTRATENSIANS.

II. Mendicant Orders: CARMELITES; DOMINIC, SAINT, AND THE DOMINICAN ORDER; FRANCIS OF ASSISI, SAINT, AND THE FRANCISCAN ORDER (including the various branches and reformations of the same); JACOBINS; TRINITARIANS.

III. Regular Clerics and Modern Congregations of Priests: ASSUMPTIONISTS (Augustinians of the Assumption); BLESSED SACRAMENT, CONGREGATIONS OF THE; CROSS, ORDER OF THE; HOLY GHOST FATHERS; JESUITS; LAZARIST FATHERS; MARYKNOLL; OBLATES; ORATORIANS; PASSIONISTS; PAULIST FATHERS; PICPUS, CONGREGATION OF; REDEMTORIST ORDER; SACRED HEARTS, CONGREGATIONS OF THE; SALESIANS; LA SALETTE, MISSIONARIES OF; SALVATORIANS; SERVITES; SOCIETY OF MARY; THEATINES.

IV. Orders and Congregations of (Unordained) Brothers Engaged in Teaching and Ministering to the Sick: ALEXIANS; CAMILLIANS; CHARITY, BROTHERS AND SISTERS OF; CHRISTIAN BROTHERS; XAVERIAN BROTHERS.

One ought to bear in mind that most of the orders of men have their corresponding female branches, and that some mendicant orders exercise a definite leadership over associations of lay persons known as third orders (*q.v.*), technically distinct from other pious associations or confraternities.

See also COMMUNITIES AND ORDERS, PROTESTANT.

[Sup.] GEORGES A. BARROIS.

MONASTICISM, PROTESTANT. See COMMUNITIES AND ORDERS, PROTESTANT.

MONGOLS, CHRISTIANITY AMONG THE: The Buriat Mission (1817–41) of the London Missionary Society was the first Protestant mission to the Mongols. Terminated by the Russians, the work was resumed in 1870 by James Gilmour (1843–91) in Chinese territory and con-

tinued later by several other societies, notably the Swedish Mongol Mission. With the assignment in 1864 of the Scheutveld Fathers (Belgium) to Mongolian areas in China, Roman Catholicism advanced. By 1951 most of the several thousand Christians among the 5,000,000 Mongols were Roman Catholic, for the most part settled on mission lands. The final closing of missions by China in 1951, following the earlier expulsion of missionaries from Russia and Outer Mongolia, brought all this work to an end.

BIBLIOGRAPHY: *The Christian Occupation of China,* 1922; R. P. J. Van Hecken: *Les Missions chez les Mongols aux temps modernes,* 1949; G. M. Friters: *Outer Mongolia and Its International Position,* 1949; O. Lattimore: *The Mongols of Manchuria,* 1934.

[Sup.] JOHN M. H. LINDBECK.

MONOD, WILFRED: B. 1867. He taught theology in the Protestant Faculty at the University of Paris. He was a liberal dualistic modern Manichean with gnostic tendencies, holding that God is of a different order from this world but that ultimately he will win over all the forces at work in this world, even the satanic ones. He has written: *Aux croyants et aux athées* (1906); *Le problème du bien; Somme théologique; Journal d'un pasteur* (3 vols., 1935). RAYMOND W. ALBRIGHT.

MONOLATRY AND HENOTHEISM: Henotheism is from the Greek *heis, henos,* meaning "one," and *theos,* meaning "God." Etymologically, therefore, it has the same meaning as monotheism (*monos,* "one," and *theos*). It seems to have been coined by F. Max Mueller (cf. his *Selected Essays,* 1881). Monolatry is from *monos,* "one," and *latreia,* "service," "religious worship." It appears to be due to Julius Wellhausen. These terms, particularly henotheism, have not been used consistently by different authorities, or even at times by the same authority, but without too much arbitrariness they may be defined and distinguished. Henotheism may be defined as belief in one god, without the assertion that there is only one, the term monotheism being the kindred word for making the latter claim explicit. Monolatry is the worship of only one god among many whose existence is not denied, and it does not imply the impropriety of the worship of some other god by others. Thus henotheism may be employed to signify a form of belief, of which monolatry is the corresponding form of worship. Logically, therefore, monolatry and henotheism are intermediate between polytheism, on the one hand, and monotheism (*q.v.*), on the other.

In evolutionary accounts of the historical development of religions, this logical intermediacy is represented as a chronological intermediacy also. Monolatry and henotheism are here represented as the last stage but one in the evolution of monotheism from whatever original stage is affirmed. Those who devote attention to the development of religion among the Hebrews (e.g., Otto Pfleiderer, *Philosophy of Religion*), maintain that henotheism and monolatry appear clearly in the earlier strata of the Old Testament documents. The first commandment in the Decalogue, for example, though it came to be understood monotheistically, was originally, so they claim, an expression of monolatry, as the form of the words demonstrates. And it is claimed that the transition from this to monotheism can be identified, the attainment of monotheism being usually attributed to the prophets of the eighth century.

Studies of the culture of primitive Australian tribes are said to show that, among them, the god whose existence is acknowledged is not the object of the worship-rituals. Their culture is usually regarded as very primitive, in the sense of an early stage in social evolution, in which elements which were later synthesized are shown to have originated independently (cf. W. K. Wright, *A Student's Philosophy of Religion* [1923], Chap. II). In particular, it shows that the connection of worship with the belief in god or gods is a later evolutionary development. If this is correct, then henotheism would not necessarily imply monolatry. But it seems to be asserted or assumed that this connection had been made prior to the henotheistic stage, so that a henotheist will normally be also a monolatrist.

But the logically intermediate position of henotheism and monolatry could also mean that it is a first stage in a historical degeneration of religion from a prior monotheism. That monotheism represents the earliest known form of religion has been very learnedly maintained, in modern times, by Wilhelm Schmidt (*The Origin of the Idea of God,* and *Origin and Growth of Religion*); and that it was so in the history of several religions has been argued by various authors (see S. M. Zwemer, *The Origin of Religion,* 1935). If this is so, there may have been both a general degeneration of religion from a primitive monotheism, in which henotheism and monolatry represented the first downward stage, and also an upward development of some religions, in which they were the penultimate stage. ANDREW K. RULE.

MONOTHEISM: From *monos,* "one," and *theos,* "God," the term is used to designate belief in one, and only one, God. The emphasis on unity contrasts it with dualisms and with polytheisms; the insistence that there is only one God contrasts it with henotheism (*q.v.*). In these respects, monotheism is similar to pantheism, from which it differs in affirming the full personality, or perhaps the superpersonality, of God. As thus defined, the term might be, and is, applied to deistic and unitarian con-

ceptions of God. James Orr, however, argues very persuasively (see his *Christian View of God and the World,* 1893; reprinted, 1948) that the Christian is the only form of theism which has manifested historical stability, and that, by an inner necessity, theism involves belief in trinitarianism, creation, and revelation (general and special). If this is agreed, then it must be concluded that, though there have been many forms of monotheism, the inner logic of monotheism, and therefore also the logic of history, combine to show that Christian monotheism is the highest, and the only adequate, form of this belief.

The widely prevalent evolutionism (see EVOLUTION) characteristically regards monotheism as the final stage in the development of the religious consciousness of mankind, through various intermediate stages, from some first or primitive form, which itself is often represented as an evolutionary development from a prior, purely animal (i.e., a nonmetaphysical and therefore nonreligious) consciousness, and so on back to a completely material state of existence. On the other hand, it used to be maintained by such pre-evolutionary anthropologists as Andrew Lang that monotheism was the primitive faith, from which nonmonotheistic beliefs have emerged in a degenerative process. The latter view has been advocated in our day by Wilhelm Schmidt, and numerous specialists have contended that, within the realm of their narrower investigations, the evidence reveals monotheism as the earliest religious belief (see S. Zwemer, *The Origin of Religion,* 1935). This view would seem to be that of the biblical revelation as it now stands, though efforts have been made to discover the evolutionary view within the Old Testament or to fit those records into it. May one venture to suggest that all the actual anthropological evidence at present available would fall into a consistent perspective on the theory that monotheism was the primitive belief; that there was early a humanity-wide degeneration into henotheism, polytheism and lower forms; and that there has also been, in the case of most individual cultures, a return movement towards, or actually up to, monotheism? If that suggestion should prevail, such monotheistic manifestations as the widespread belief in a High God among people of a polytheistic or lower culture, and actual monotheism, might be, in some cases, a tribal memory; in others, an upward development that has actually been achieved without always having become dominant; and possibly something of both.

Where it can be shown that monotheism has developed from more "primitive" forms, various causative factors have been suggested. In some cases, it has apparently been due to the domination, by war or in other ways, of many peoples by one aggressive people and the consequent religious ferment. It would seem that, whether such domination has occurred or not, the impact of various local cultures on each other has been a prevalent cause or occasion. But tendencies inherent in a single culture have probably always played a part also, and they may have been the basic causative factors. These inherent tendencies have been philosophical in some cases (as in Greece and India) and more distinctively moral and religious in others (e.g., among the Hebrews and Chinese), though both may be present to contribute to the monotheistic outcome. Since philosophy is a persistent effort to think encyclopedically and to ultimate conclusions, and since the characteristic of thinking is a bringing of the scattered facts of experience into systematic unity, the impact of philosophy upon the religious consciousness will, unless it is destructive, prove to be unifying; and, if and in so far as philosophical thinking is controlled by religious and moral facts, which by their very nature are personalistic and stress the importance of the individual, the religious unification produced by the impact of philosophy upon it will be not pantheistic but monotheistic. Also an essential characteristic of moral imperatives is their absoluteness and their universality. It is true that, impressed by the wide variety of moral codes and evaluations among men, many contemporary and recent ethical writers have concluded that morality is purely relative to a social group or even, as some ancient Sophists claimed, to the individual or to a concrete, single situation. Whatever we must conclude with regard to such contentions, the fact remains that, whenever an individual or a group experiences a moral imperative, it is experienced as something which carries authority within itself and which applies universally. Consequently, if and in so far as a people's religious life and thought is morally conditioned, their God will be thought of as issuing his commands universally and therefore as the cne God of all the earth. The clearest operation of the philosophical factor is usually attributed to the approach to monotheism in Greek thought; and those who maintain that Hebrew thought became clearly monotheistic only at the hands of the eighth century prophets normally point to that development as the greatest instance of the operation of the moral factor.

The literature bearing on this subject is enormous, constantly expanding, and at first quite bewildering. It takes the form of sweeping philosophies of mankind's religious evolution, and of monographs dealing with specific cultures. It appears as anthropology, philosophy of religion, comparative religion and the history of religions. It is hoped that the suggestions offered here may assist the student to find his way through this maze, at whatever point he may enter it.

ANDREW K. RULE.

MONSIGNOR: Italian, "My lord," a title formerly used when addressing Roman Catholic prelates of all rank. According to modern etiquette, however, the title of Monsignor especially applies to prelates of the papal household, either honorific or holding office, and of a rank inferior to that of bishop.

MONSTRANCE. See OSTENSORIUM.

MONTAIGNE, MICHEL: B. at the castle of Montaigne near Bordeaux, Feb. 28, 1533; d. there Sept. 13, 1592. His father belonged to the nobility, but his ancestors until recent times had been merchants. His father, Peter (Pierre) Eyquem had withdrawn himself from the commercial establishment he had inherited and built the castle where Michel spent his childhood. The latter was the first to drop the family name of Eyquem. His mother, Antointette de Louppes, belonged to a family of rich Spanish Jews who had been converted to Catholicism. She became a Protestant, while her husband and her children, except two, remained Roman Catholics. The father was profoundly affected by the Italian humanists and educators, who recommended that children should be treated with greater respect than they had been shown thus far by parents and teachers. They were entitled to courtesy and consideration. Michel was awakened each morning with elegant music and given the best care possible in every respect. Father and son both came to the conclusion that the spirit of the Renaissance (*q.v.*) was superior to that of the monastery or the cathedral schools. Michel was taught to speak classical Latin at a tender age, for French and other modern languages were not on a par with the diction of Caesar and Cicero. The gentle and liberal Erasmus (*q.v.*) appealed to them more than the austere Calvin (*q.v.*) and Loyola (*q.v.*).

Montaigne was an important figure in French literature, as his *Essays* were very widely read and quoted for generations. He published four editions himself, in 1580, 1582, 1587, and 1588. In the second he stated that he was mayor and governor of Bordeaux. There was also a fifth edition, with a third volume added to the first two, with six hundred new pieces. In 1571 he published some of the works of Boethius, while in 1569 he issued his translation of the work entitled *Natural Theology,* by Raymond Sebond. In 1572 he published *Les Vers français de La Boétie.* He also wrote a journal of a trip to Italy, Switzerland, and Germany. This work was found many years later and published in 1774. Another source of information about him is his extensive correspondence.

Montaigne represents a new school of thought in France during the religious wars. He was horrified by the animosities exhibited by the Roman Catholics and Huguenots. He thought that the Protestants were stupid in refusing to conform to Catholic practices and doctrines, while the Roman Catholics were equally stupid in refusing to follow the Italian humanists. What he resented in particular was the manner in which the polished and charming Erasmus was pushed aside to make room for Luther and Calvin and Loyola. The latter he considered much too pessimistic about human nature and human faculties. He wanted a simpler set of doctrines than the churches had developed, a less severe discipline for children as well as adults. He was a forerunner of Voltaire and Rousseau.

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In some respects the best work on Montaigne is the recent study by Hugo Friedrich: *Montaigne,* 1949. It differs from the majority of earlier works in the admirable analysis of the *Essays* by Montaigne and in the excellent presentation of Montaigne's attitude toward tradition. The author has written essays on Montaigne's essays, explaining with great care the environment in which the French humanist labored. Valuable also is the interpretation of Montaigne's religious views, indicating that the latter was neither a Stoic nor an orthodox Christian. He was strongly affected by the semi-pagan humanists of Italy.

ALBERT HYMA.

MONTANUS, MONTANISM: According to Eusebius the sect began in A.D. 171 (*Chronicon,* edited by Rudolph Helm, p. 206). This is accepted by Pierre Champagne de Labriolle (*La crise Montaniste* [1913], p. 570). According to Epiphanius it started about A.D. 156–157 (*Haereses* 48.1). This would allow more time for the proportions which it had reached shortly after A.D. 171 and is accepted by most scholars as more likely (e.g., H. J. Lawlor, *Encyclopaedia of Religion and Ethics,* Vol. VIII, 1916; Karl Mueller, *Kirchengeschichte,* I.1 [2te. Auflage, 1929], p. 163; John Chapman, *Catholic Encyclopedia,* Vol. X, 1911).

The small town Tymion in Phrygia also figured in their eschatological expectations together with Pepuza (Eusebius, *Historia Ecclesiastica,* V.18.2).

The sect seems to have existed as followers of local leaders, e.g., Proclus, Aeschines (Tertullian, *Adversus omnes haereses* [pseudo?], 7), Alcibiades, Theodotus (Eusebius, *Historia Ecclesiastica,* V.3.4). Epiphanius writes about Priscillians and Quintillians (*op. cit.,* 49.1 f.).

The expansion of what became known later as Montanism to Syria, Egypt, North Africa, Italy, Gaul, and Spain was probably due to the lack of certain emphases in the church of that day.

Ritschl, Harnack, and Bontwetsch agreed that the origin was due to the disappearance of the old enthusiasm. Wilhelm Schepelern (*Der Montanismus und die phrygischen Kulte,* 1929) rightly emphasized the Phrygian nature of the movement. However, this fails to explain its success. In addition to the fading eschatological expectation in the church, it seems as if lack of doctrinal clarity, e.g., on the Trinity, and especially on the Holy Spirit, together with the disappearance of the former enthusiasm greatly facilitated the origin and impetus of Montanism.

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[Sup.] DANIEL JOHANNES THERON.

MONTGOMERY, JAMES ALAN: Episcopalian; b. at Philadelphia, June 13, 1866; d. Feb. 6, 1949. He was educated at the University of Pennsylvania (A.B., 1887; Ph.D., 1904); Philadelphia Divinity School (B.D., 1890); and at Greifswald and Berlin. After serving as curate at the Church of the Holy Communion, New York (1892–93), St. Paul's, West Philadelphia (1893–95), and St. Peter's, Philadelphia (1895–99), he became rector of Epiphany, Germantown (1899–1903). He taught Old Testament at the Philadelphia Divinity School (1899–1935) and was professor of Hebrew at the University of Pennsylvania (1909–36). He was the director of the American School of Oriental Research in Jerusalem (1914–15). He wrote: *The Samaritans, the Earliest Jewish Sect* (1907); *Aramaic Incantation Texts from Nippur* (1913); *Religions of the Past and Present; Commentary on Daniel* (1927); *History of Yaballaha III* (1927); *Arabia and the Bible* (1934); and *Hebraic Mythological Texts from Ras Shamra* (1935).

RAYMOND W. ALBRIGHT.

MOONEY, EDWARD FRANCIS: Cardinal; b. at Mount Savage, Md., May 9, 1882. He studied at Saint Charles College and Saint Mary's Seminary, Baltimore; and at the North American College, Rome. Ordained to the priesthood in 1909, he held several teaching positions and engaged in pastoral work in the archdiocese of Cleveland, Ohio. He served on the faculty of the North American College, Rome (1923–26). He was consecrated archbishop (titular) of Irenopolis and was sent as apostolic delegate to India (1926), and Japan (1931). He was called back to the United States to take over the diocese of Rochester, N. Y. (1933). He became archbishop of Detroit, Mich. (1937), and he was created cardinal on Feb. 18, 1946, under the pontificate of Pius XII.

GEORGES A. BARROIS.

MOORE, EDWARD CALDWELL: Presbyterian; b. Sept. 1, 1857, at West Chester, Pa.; d. Mar. 26, 1943. After study at Marietta College (A.B., 1877), and graduation from Union Theological Seminary (1884), he studied (1884–86) at Berlin, Goettingen and Giessen (D.Th., 1926); and Brown (Ph.D., 1891). He served the Presbyterian church at Yonkers, N. Y. (1886–89), and Central Congregational Church, Providence, R. I. (1889–1901). He taught theology and Christian morals at Harvard (1901–29). He wrote: *The New Testament in the Christian Church* (1904); *History of Christian Thought since Kant* (1912); *The Spread of Christianity in the Modern World* (1919); *West and East* (1919); *The Nature of Religion;* (ed., with A. T. Davison), *The Harvard University Hymn Book* (1925). RAYMOND W. ALBRIGHT.

MOORE, GEORGE FOOTE: D. May 16, 1931. He was Frothingham Professor of History of Religions at Harvard (1904–21). His later books are: *The Literature of the Old Testament* (1913); *History of Religions* (Vol. I, 1913, rev., 1920; Vol. II, 1919); *Metempsychosis* (1914); and *Judaism* (2 Vols., 1927).

[Sup.] RAYMOND W. ALBRIGHT.

MOORE, GLENN WARNER: Presbyterian; b. at Missoula, Mont., Jan. 19, 1901. He studied at Occidental College (B.A., 1923), and San Francisco Theological Seminary (B.D., 1926); was assistant minister and then pastor of First Presbyterian Church, Vallejo, Calif. (1926–30); university pastor at University of California at Los Angeles (1930–35); executive secretary, Presbytery of Los Angeles and Synod of California, Southern Area (1935–51); secretary of General Council of General Assembly, Presbyterian Church, U.S.A. (1951–).

MOORE LECTURES: Established at the San Francisco (Presbyterian) Theological Seminary, San Anselmo, Calif., by bequest of Thomas Verner Moore to provide annual lectures "by men who are known as sincere believers in what is known historically as the evangelical Reformed faith."

MOORISH SCIENCE TEMPLE OF AMERICA: Founded about 1913 by Timothy Drew (alias Noble Drew Ali), the cult has temples in the larger cities of the United States. Its members are saved by the notion that they are not Negroes but Moors. They possess secret Scriptures, *The Holy Koran, . . . Divinely Prepared by the Noble Prophet, Drew Ali,* which presents the cult's racial theory. Jesus was himself of their race. Drew is a prophet, chosen to reveal Allah's secrets to America's Negroes. Friday is observed as the holy day, prayer is said while facing eastward, men are required to wear red fezzes, members add "el" or "bey" to their names, the use of meat and alcohol is forbidden.

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THEODORE G. TAPPERT.

MORALITY, MORAL LAW: It would probably be generally agreed that, although the first half of the twentieth century has witnessed as much ethical thinking and writing (and perhaps a greater divergence of view) as can be found in any other age, the distinctive character of our society, regarded from this point of view, has been tempestuous events which have brought such thinking and writing down into the market place. Early in the history of World War I, the moral sense of many people was profoundly shocked, not merely when the German forces violated the neutrality of Belgium which Germany had solemnly associated with other powers to guarantee, but when the treaty thus signed was contemptuously referred to, by the German chancellor, as "a mere scrap of paper." Later the people, on both sides of that conflict, were shocked and angered by propaganda stories of atrocities, and perhaps even more by the later discovery that many of such stories were fabricated in a spirit of cynical disregard of truth. The very foundation of morality, in respect for the dignity and worth of men, was assailed by the wholesale slaughter. At the same time, constant reiteration of the lofty purposes of the contesting powers, and response to appeals for sacrificial service, kept the populace keyed up to high moral endeavor, until the perhaps inevitable letdown took place after the cessation of the fighting. There followed, particularly, but not exclusively, in this country, a severe revolt against previously accepted standards of culture, including morality, to give us what has been called "the aspirin age." Its character may be sufficiently discovered, or recalled, by reading such a book as *Only Yesterday*, by F. L. Allen (1931). By the time this revolt began to show signs of settling down, the Western world moved into the period of the great depression, which brought another shock to moral stability, and that in various ways. Then came the challenging upsurge of the Nazi party in Germany, a party which came increasingly to reveal itself as having come up from the gutter and to glorify, in word and deed, the morality of the spiritual slums. There followed World War II; the tremendous moral shock, for example to France and, because of what that revealed, to the rest of the world, of quick defeat; the "perfidious" Japanese attack on Pearl Harbor; and then the dropping of two atom bombs in Japan.

While all this was going on, and partly because of it, the communists seized power in Russia, and extended it by methods which again shocked the moral sense. Gradually the true character of communism, as a repudiation of both morality (as others understand that term) and religion, became clearer, along with the real possibility that that evil thing might come to dominate the lives of all mankind, and the realization that its ultimate defeat, if that could be achieved, would have to be of a moral and spiritual character (see COMMUNISM [MARXIAN]).

The past half century has certainly been a morally tempestuous one bringing the critical character of moral considerations to the attention of the "man in the street." It has also been tempestuous and bewildering in the realm of ethical theory. On the one hand, H. D. Lewis, in a paper read at Bristol in 1949, published in the *Cambridge Journal* (1950), and republished in *Morals and Revelation* (1951), could quote "one of the most influential of British philosophers of the present time" as saying, "Ethics is essentially boring." He regards that remark as one sign that "we are confronted today" with "a large and influential body of philosophers who find any sort of examination of ethical questions along the lines we traditionally know as moral philosophy tedious and little worthy of the attention of those who truly know what philosophers ought to be doing" (*Morals and Revelation*, p. 78). He finds that attitude surprising for several reasons including "the urgent practical problems which confront us today" and the fact that this is not "any slack period in ethics itself. For those who have turned their minds to this subject in the first half of this century have made remarkable progress, notably in British philosophy" (*ibid.*, p. 79).

A similar claim might be made in respect to ethical inquiry in the United States. One who will read the survey, with its attention largely centered on, but not confined to, American thought, in *Contemporary Ethical Theories* by Thomas E. Hill (1950), or notice the spate of books on ethics continually coming from the American press, or observe the intense interest awakened by translations of books of foreign origin, will surely agree that the ethical question is being actively investigated, on a very broad base, in this country. And any one who will read the vivid discourse of Eliseo Vivas, in his *The Moral Life and the Ethical Life* (1950) will surely agree that this discussion is often being carried on with urgency and passion.

[Sup.] ANDREW K. RULE.

MORAL RE-ARMAMENT. See OXFORD GROUP MOVEMENT.

MORAVIANS. See UNITY OF THE BRETHREN.

MORE, PAUL ELMER: B. Dec. 12, 1864, at St. Louis, Mo.; d. Mar. 9, 1937. He studied at Washington University (A.B., 1887; A.M., 1892); and Harvard (A.M., 1893). After teaching Sanskrit at Harvard (1894–95) and Bryn

Mawr (1895–97); he became literary editor of *The Independent* (1901–3); of *New York Evening Post* (1903–9); and edited *The Nation* (1909–14). In addition to his *Shelburne Essays* (11 vols., 1904 ff.) he wrote: *Life of Benjamin Franklin* (1900); *Platonism* (1917); *The Religion of Plato* (1921); *Hellenistic Philosophies* (1923); *The Christ of the New Testament* (1924); *Christ the Word* (1927); *The Demon of the Absolute* (1928); *The Catholic Faith* (1931); *The Sceptical Approach to Religion* (1934); (ed., with F. L. Cross), *Anglicanism* (1935). He translated: *Judgment of Socrates; Prometheus Bound;* and *Century of Indian Epigrams.* RAYMOND W. ALBRIGHT.

MORE, THOMAS: English humanist; b. in London, 1480(?); executed, July 6, 1535. Educated at Oxford, More became closely identified with champions of humanistic learning (Grocyn, Linacre, Colet [*q.v.*]) and formed a friendship with Erasmus (*q.v.*). He proceeded to the study of law at New Inn and Lincolns Inn, entering the House of Commons in 1503. Differences with Henry VII brought about retirement from public life and (1507) a return to the practice of law. With the accession of Henry VIII (1509) (*q.v.*), More again entered Parliament and gained much practical experience as diplomat, member of crown commissions; also, as justice of the peace and undersheriff of the City of London. High in Henry's favor, he became chancellor upon Wolsey's (*q.v.*) fall (1529). He resigned the office (1532) because of his opposition to the king's divorce proceedings and ecclesiastical policies. Refusing to acknowledge Henry's divorce from Catherine of Aragon, he was thrown into the Tower (1534) and in the next year was tried and executed for refusing to take the oath of supremacy (1535).

Like other humanists, More was interested not only in classical learning but also in working towards a moral and spiritual renewal of the church and society. The *Utopia* (1516) was a dialogue with one Raphael Hythloday who had visited the mythical island of Utopia in the South Seas. There he found an ideal society based upon the common ownership of property and on the common obligation to work in one's vocation. The Utopia takes its departure from social criticism of contemporary evils such as idleness, enclosures, and high living. The organization of society, enforced by laws and punishments, was to guard Utopians from sinfulness such as "the monster pride."

Some (Kautski, Ames) have linked the Utopia to the supposedly anti-monarchical and antifeudal views of the London merchant classes; others (Chambers) as reflecting medieval nostalgia for Christian brotherhood against nascent capitalism and the new monarchy. Another interpretation (Hexter) finds More an original social thinker, combining a Christian analysis of human nature with a realistic approach to the problems involved. The Reformation (*q.v.*) forced the humanists to choose sides. More sided against Luther (*q.v.*). He defended the dogma and ceremonies of the church, deploring schism (*Dialogue,* 1529). The universal church was part of the law of God: humanistic reform within the church was one thing; open revolt quite another. Thus, More, abandoning his tolerant attitude, condemned heretics and accused Henry VIII and Parliament of infringing the law of God.

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[Sup.] GEORGE L. MOSSE.

MOREHEAD, JOHN ALFRED: Lutheran; b. Feb. 4, 1867, in Pulaski County, Va.; d. June 1, 1936. After graduation at Roanoke College, Va. (A.B., 1889), and the Lutheran Theological Seminary, Mt. Airy, Philadelphia (graduated, 1892); he studied (1901–2) at Berlin and Leipzig (D.Th., 1922). Ordained in the Lutheran ministry in 1892, he preached at Burke's Garden, Va. (1892–94), and the First English Lutheran Church, Richmond (1894–98). He was president and professor of systematic theology at Southern Lutheran Theological Seminary (1898–1908); president of Roanoke College (1908–19); chairman of the European commission of the National Lutheran Council (1919–23); executive director of the National Lutheran Council (1923–30); chairman of the editorial committee of the *Lutheran World Almanac and Encyclopedia* (1924–30); and gave his full time in his last years as president of the executive committee of the Continuation Work of the Lutheran World Convention (1930–36).

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RAYMOND W. ALBRIGHT.

MORGENSTERN, JULIAN: Jewish; b. at St. Francisville, Ill., March 18, 1881. He studied at the universities of Cincinnati (B.A., 1901); Berlin; and Heidelberg (Ph.D., 1904); and at the Hebrew Union College (rabbi, 1902). He served as rabbi in Lafayette, Ind. (1904–7); and taught Bible and Semitic languages at Hebrew Union College (1907–47). He became president (1921–47), and president emeritus (1947–). He delivered the Haskell Lectures at Oberlin Graduate School of Theology (1935); edited the magazine *Young Israel* (1908–11); secretary of the Central Conference of American Rabbis (1907–15); trustee of the American

Schools of Oriental Research (1921–46); American vice-president of the World Union for Progressive Judaism (1926–); president of the American Oriental Society (1928–29); president of the Society of Biblical Literature and Exegesis (1941). He wrote: *The Doctrine of Sin in the Babylonian Religion* (1905); *A Jewish Interpretation of Genesis* (1919); *Amos Studies*, Vol. I (1941); *The Ark, the Ephod and the Tent of Meeting* (1945); *As a Mighty Stream* (1949).

MORGENTHALER, ROBERT: Evangelical Reformed, Canton of Bern; b. March 11, 1918. He studied in Bern (Th.D., 1945), Basel, Zurich, and at Mansfield College, Oxford. In 1945 he became pastor in Hilterfingen on Lake of Thun. He is lecturer in religion at the Normal School for Women, Bern; and Privatdozent, University of Bern. His main writings are: *Die lukanische Geschichtschreibung als Zeugnis* (Dissertation), two parts (1948); *Kommen des Reich* (1952). DANIEL JOHANNES THERON.

MORMONS: There has been no significant development in either Mormon doctrine or practice since the early years of the century. But the church has steadily grown stronger and kept pace with the changing age in most respects. Its educational policy has undergone radical modification. Originally, in Utah, the church carried on public education, but under President Heber J. Grant this was largely transferred to the state. The growth of the non-Mormon community in Utah made this inevitable. But the church has continued to provide religious instruction one day a week through what is known as the primary organizations at the elementary level; through seminaries which are erected near high schools where the Mormon population justifies it; and through institutes at universities. In both seminaries and institutes, teachers are employed, comparable in training and ability to those in high schools and colleges. In 1951, there were 168 seminaries and 18 institutes, with an enrollment of more than 35,000 students. In addition Brigham Young University has been maintained as a denominational university.

New temples have been erected in Hawaii, Canada, Arizona, and Idaho until there are now eight all told, with another projected for West Los Angeles, Cal.

One of the most notable achievements of the church has been the Welfare Program, formed during the economic depression (*q.v.*) with the declared purpose of doing away with the curse of idleness, avoiding the dole, and "to enthrone independence, industry, thrift, and self-respect among the people." The essence of the program has been to help people help themselves. In 1950 some 90,800 man-days of work were contributed toward meeting the budget, and over 10,500 man-days toward the construction of storehouses and other buildings for the Program. Over 20,000 families were helped to become self-supporting during the years 1938–1950, and some 10,000 persons were aided through counseling and employment services in 1950.

The membership of the church at the end of 1950 was 1,111,314. Besides, the Reorganized Church with headquarters formerly in Iowa, but now at Independence, Mo., reports 127,381 members. Both churches maintain a vigorous missionary program which is proving effective in almost every state in the U. S. and in many foreign lands.

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[Sup.] CHARLES S. BRADEN.

MOROCCO. See AFRICA.

MORRISON, CHARLES CLAYTON: Minister Disciples of Christ; b. Harrison, Ohio, Dec. 4, 1874. Graduated at Drake University (1898); he became a fellow in department of philosophy, the University of Chicago (1902–5). He was pastor, Clorinda and Perry, Iowa; Monroe Street Church, Chicago; and First Church, Springfield, Ill. He is most widely known as editor of *The Christian Century* which he refounded in 1908 as an undenominational journal of religion and edited until 1947; contributing editor of same since 1947. He has been professorial lecturer on Christianity and public affairs at Chicago Theological Seminary, since 1931. He was a delegate, World Missionary Conference, Edinburgh (1910); Panama Congress and regional conferences in South America and editor *Proceedings* of same (1916); Oxford and Edinburgh Conferences (1937); World Council of Churches, Amsterdam (1948). His books include: *The Unfinished Reformation* (1952); *Can Protestantism Win America?* (1948); *The Christian and the War* (1942); *What is Christianity?* (1940); *The Social Gospel and the Christian Cultus* (1932); *The Outlawry of War* (1926); (with Herbert L. Willett), *The Daily Altar* (1918); and *The Meaning of Baptism* (1916). Compiler *Hymns of the United Church* (1916); and founder of *Christendom* and editor (1934–39). He was founder of *The Pulpit* and editor since 1929.

MORSE LECTURES: The Morse Foundation Lectureship was established at Union Theological Seminary, New York, by Professor S. F. B. Morse, inventor of the telegraph, on May 20, 1865. The general subject of the courses of ten public lectures, to be given every two or three years, was defined as the relations of the Bible to any of the sciences, the vindication of the

inspiration and authority of the Bible, and the relation of the facts and truths contained in the word of God to the principles and methods of the sciences. Among the published series of Morse lectures are those given by Henry Osborn Taylor, James Henry Breasted, George Foot Moore, J. Arthur Thomson, and Francis Crawford Burkitt. ROBERT T. HANDY.

MORTALIUM ANIMOS: Encyclical issued by Pope Pius XI on Jan. 6, 1928, on the principles of true religious unity among Christians. It condemns the opinion of those who hold that all religions are good inasmuch as they foster equally, although in various manners, the growth of natural religion in every man. It warns against such methods of restoring Christian unity as are advocated by non-Roman Christians in interconfessional encounters. It restates the Roman doctrine of the Church as a perfect, visible society, gathered under one head, infallible in its teaching, and having the divine promises of perpetual duration. This doctrine is incompatible with any insinuation that uniformity of belief and of government never really existed in the Church, or with any attempts at bringing about the reunion of the churches, in spite of doctrinal and structural differences, by means of a federation in which Rome would be placed on a par with other denominations.

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GEORGES A. BARROIS.

MOSES: No contemporary records exist of the life of Moses, and any reconstruction of his personality and achievements must be made from records considerably later than his time. Old Testament scholarship of recent years, however, has shown increasing tendency to accept at least the main outlines of the tradition about him as historical. The following are a few of the lines of investigation and argument that have received attention: (1) His Egyptian name, supported by Egyptian names among his kinsmen of the family of Aaron for some two centuries, indicate his close connection with Egypt (*q.v.*). (2) Archaeological and historical research substantiate the tradition of a conquest of central Palestine during the thirteenth century B.C. This means that Moses must have been reared in Egypt during the nineteenth Egyptian Dynasty (after *ca.* 1320 B.C.) at a time when the Egyptian court had moved to Lower Egypt in accordance with the implications of the Exodus narrative. (3) The Pentateuchal traditions derive from Israelite circles in which the Mosaic teaching or law (Torah, *q.v.*) was considered normative. This implies that the Mosaic tradition was sufficiently powerful to displace all others, and that various groups in later Israel whose ancestors had never been in Egypt had accepted the Exodus-Sinai events as binding upon them. The ideology of a tribal confederacy on a theocratic basis, to which groups joined by a covenant ceremony, can thus be traced back to an early period and presumably derives from the Sinai events. (4) The nature and content of the apodictic law (characterized in part by the direct divine command, "thou shalt") is so indigenous and so old in Israel that the apodictic legal tradition with its accompanying theocratic terminology must be derived from the Mosaic era. (5) The essential nature of Israelite faith as grounded in history, rather than in nature, can only be explained as an inferential construction from the events of the Exodus and Wilderness in which God was seen as the Lord of historical events, though transcending both them and nature. So basic is this to Israelite faith in even its earliest affirmations that it must be considered as a central element in the Mosaic "teaching." Whether this faith in its early and most intransigent form is to be defined as "monotheism" is still being debated, though the argument now has become largely one of definition of terms, inasmuch as a major area of agreement exists regarding the substance to be defined.

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[Sup.] G. ERNEST WRIGHT.

MOTT, JOHN R(ALEIGH): D. Jan. 31, 1955. He was student secretary, International Committee of the Y.M.C.A. (1888–1915; general secretary, 1915–31); general secretary of the National Council of Y.M.C.A.'s in the United States (1915–28); honorary life president of the World's Committee and World's Alliance of Y.M.C.A.'s (1926–); and has been one of the first vice-presidents of the World Council of Churches (*q.v.*) (1948–). His later books include: *The Decisive Hour of Christian Missions* (1910); *The Present World Situation* (1914); *World Student Christian Federation* (1920); *Confronting Young Men with the Living Christ* (1923); *The Moslem World of Today* (1924); *The Present Day Summons to the World Mission of Christianity* (1931); *Liberating the Lay Forces of Christianity* (1932); *Cooperation and the World Mission* (1935); *Five Decades and a Forward View* (1939); *Methodists United For Action* (1939); *The Larger Evangelism* (1944).

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[Sup.] RAYMOND W. ALBRIGHT.

MOTU PROPRIO: A decree or an instruction issued by the pope "on his own initiative," and signed by him, without the official advice of the Roman Congregations.

MOULTON, JAMES HOPE: Methodist; b. at Richmond, Surrey, Oct. 11, 1863; d. April 7, 1917. He studied at the Leys School and King's College, Cambridge; was fellow of King's (1888–94); entered the ministry (1886); assisted his father at the Leys (1886–1902); was classical lecturer at Girton and Newnham Colleges (1887–1901); tutor at Wesleyan College, Didsbury (1902–17); Greenwood professor of Hellenistic Greek and Indo-European philology, Manchester University (1908–17). He died at sea while returning from India after his ship had been torpedoed. He is noted for his contribution to the study of the *Koine* (*q.v.*). His main writings are: *An Introduction to the Study of New Testament Greek* (1895; 4th ed., 1926); *The Science of Language and the Study of the New Testament* (1906); *Grammar of New Testament Greek,* Vol. I (1906; 3rd ed., 1908), Vol. II (Wilbert Francis Howard, ed.) (1919, 1929); *Early Religious Poetry of Persia* (1911); *Early Zoroastrianism* (Hibbert Lectures) (1912); *Religions and Religion* (Fernley Lecture) (1913); (with Milligan) *Vocabulary of the Greek Testament,* Parts I and II (1914–1915); *From Egyptian Rubbish Heaps* (2nd ed., 1917); *British and German Scholarship* (1915); *The Treasure of the Magi* (1917); *A Neglected Sacrament and other Studies and Addresses* (1919); *The Christian Religion in the Study and the Street* (1919).

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DANIEL JOHANNES THERON.

MOULTON, RICHARD GREEN: B. May 5, 1849, at Preston, Eng.; d. Aug. 15, 1924. He studied at the University of London (A.B., 1869); Cambridge (A.B., 1874; A.M., 1877); and the University of Pennsylvania (Ph.D., 1891). He was Cambridge University extension lecturer in literature (1874–90) and was professor of literature in English at the University of Chicago (1892–1919; emeritus, 1920–24). In addition to his many books on Shakespeare and literary criticism those which are of most interest to students of religion are: *The Literary Study of the Bible* (1896); *A Short Introduction to the Literature of the Bible* (1901); *World Literature and Its Place in General Education* (1911); *The Modern Study of Literature* (1915); *The Whole Bible at a Single View* (1918); and he edited *The Modern Reader's Bible* (25 vols., 1895–1923; as a single vol., 1907; later school ed., N.T., 1920, O.T., 1922) for which work he was best known.

RAYMOND W. ALBRIGHT.

MOWINCKEL, SIGMUND: Lutheran; b. at Kjerringy, Norway, Aug. 4, 1884. He studied at the universities of Oslo (Cand. Theol., 1909); Marburg and Giessen; and Oslo (D.Th., 1916). He was "Adjunktstipendiat" at Oslo (1915; docent, 1917; professor of Old Testament theology, 1922). He also served as dean of the theological faculty for several triennia. He wrote: *Zur Komposition des Buches Jeremia* (1914); *Statholderen Nehemia* (1916); *Ezra den skriftlaerde* (1916); *Kongesalmerne* (1916); *Der Knecht Jahwes* (1921); *Psalmenstudien I-VI* (1921–24); *Profeten Jesaja* (1925); *Jesajadisiplene* (1926); *Le Dècologue* (1927); *Die Sternnamen im Alten Testament* (1928); *Die Erkenntnis Gottes bei den alttestamentlichen Propheten* (1941); *Zur Frage nach dokumentarischen Quellen in den Listen in Jos. 13–19* (1946); *Prophecy and Tradition* (1946); *Jesaja* (1949); *Religion og kultus* (1950); *Han som kommer, Messiasforestillingne i Det Gamle Testament og pa Jesu tid* (1951); *Offersang og sangoffer; Salmediktningen i Bibelen* (1951); translated with introductions and notes in *Det Gamle Testamente,* oversatt av S. Michelet, Sigmund Mowinckel og N. Messel I-III: Ex. 1–24; 32–34, Deuteronomy, Joshua, Samuel I-II, Kings I-II, Isaiah, Jeremiah, Dodekapropheton.

MOZAMBIQUE. See AFRICA.

MUDGE, LEWIS SEYMOUR: Presbyterian; b. in Yonkers, N. Y., Aug. 24, 1868; d. in Philadelphia, April 29, 1945. A graduate of Princeton University and of Princeton Theological Seminary, he was pastor of the First Church, Beverly, N. J.; First Church, Trenton; First Church, Lancaster, Pa.; and Pine Street Church, Harrisburg. He was stated clerk of the General Assembly of the Presbyterian Church in the U.S.A. (1921–38) and moderator of the Assembly of 1931. His writings include sermons, addresses, and pamphlets on ecclesiastical law and procedure. FREDERICK WILLIAM LOETSCHER.

MUELDER, WALTER G.: Methodist; b. at Boody, Ill., Mar. 1, 1907. He studied at Knox College, Ill. (B.A., 1927); Boston University (S.T.B., 1930; Ph.D., 1933); University of Frankfurt (1930–31); Wisconsin (1935); Harvard (1936). He was minister of Crandon, Wisconsin, Methodist Church (1933–34); professor, Berea College (1934–40); professor Graduate School of Religion, University of Southern California (1940–45); dean and professor of social ethics, Boston University School of Theology (1945–). In collaboration with Laurence Sears he published *Development of American Philosophy* (1939). He wrote: *Religion and Economic Responsibility* (1953); and contributed to *Personalism in Theology* (1942); *Methodism* (1947); *Liberal Learning in Religion* (1951).

MUELLER, KARL ANTON: Bishop of the Moravian Church; b. at Zeidler in Northern Bohemia, Sept. 6, 1867. He came to America in

1887 and studied in the Moravian Theological Seminary at Bethlehem, Pa. (1888–1890). He served as pastor at Mamre, Wis. (1890–1893); and Ebenezer, Wis. (1893–1900). He was editor of the German publications of the church in America (1899–1940) and has published: *Among Creoles;* and *Miskitos and Suenus.*

MUELLER, LUDWIG. See GERMANY, I.

MUELLER, W(ILHELM) MAX: D. July 12, 1919. He taught Old and New Testament exegesis in the Reformed Episcopal Seminary, Philadelphia, Pa. (1890–1919). He published more *Egyptological Researches* (1910); *Mythology of the Ancient Egyptians* (in The Mythology of the Races) (1918); and was joint editor of *Gesenius' Hebrew Dictionary* (1915).

[Sup.] RAYMOND W. ALBRIGHT.

MUELLER, WILLIAM A.: B. Luedenscheid, Westphalia, Germany, May 8, 1902. He studied at German Gymnasium; University of Rochester; Rochester Theological Seminary; Canisius College (M.A., 1927); New York University (Ph.D., 1933); and Union Theological Seminary, New York (S.T.M., 1944). He was pastor of German-Baptist churches in Buffalo and Brooklyn, N. Y. (1926–36). Ordained in March, 1927, he was professor of church history at Eastern Baptist Seminary (1936–44) and Colgate-Rochester Divinity School (1944–48); professor of theology and philosophy of religion at Southern Baptist Seminary since 1948. He wrote: *Amerika und das Neue Deutschland* (1935; confiscated by Nazi censors); *Church and State in America* (1939); *Through Fire and Sword* (1951); *Church and State in Luther and Calvin* (1954).

MUENZER, THOMAS: B. Dec. 20 or 21, 1488 or 1489. Attended the lower elementary classes at his native town of Stolberg and the higher at Quedlinburg, where his parents were living at the time. From his mother he inherited a fairly large estate, indicating that he was not the proletariat type as so often depicted. On Oct. 16, 1506, he matriculated at Leipzig under the name of Thomas Muentzer de Quedilburg. In 1514 he was provost of Frohse near Halle. At Zwickau in 1520 he became an admirer of Klaus Storch, whom he constantly praised as an enlightened prophet. Storch was the head of the Zwickau Prophets, making much of divine revelation to man and casting aspersions upon formal preaching, infant baptism, and the efficacy of the sacraments. Muenzer's influence in Muehlhausen was exaggerated for a long time, and his supposedly communistic ideas belong to the realm of fancy. Much commotion had commenced in the town before Muenzer made his appearance. Luther was mistaken in his belief that Muenzer directed the last phase of the Peasants' War. His efforts were chiefly devoted to the building of a new church in which mystical experiences would surpass formal training and church discipline. He had many influential followers among the Anabaptists. Karl Holl has shown that Muenzer was not so insane as the experts used to say, nor so muddled in his religious views.

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D. NAUTA and ALBERT HYMA.

MUGGLETON, MUGGLETONIANS: Muggleton and Reeve were released from Old Bridewell prison in 1654. Two years later, Reeve published the "Divine Looking-glass." His death left Muggleton in charge of the movement. In 1677, Muggleton was found guilty of blasphemy, was pilloried three times, had his books burned before him, and, being unable to pay the heavy fine, was jailed. After release, he spent the remainder of his life quietly working on his autobiography. For many years the Muggletonians assembled in private houses or taverns. A reading room was opened in 1869 in Bishopsgate, London, on the site of Lodowick's birthplace, and a small group held regular meetings there as recently as 1915. Some Muggletonians may still exist in Derbyshire.

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[Sup.] GORDON HUELIN.

MUḤAMMAD: I. Life and Work. Muḥammad, the prophet and founder of the religion which he called Islam, died at Medina, June 7, A.D. 632. Traditionally he is reported to have lived sixty-three, or sixty-five (lunar?) years, and the date of his birth has been calculated on that basis and given as exactly sixty-three, or sixty-five (lunar?) years earlier. A.D. 570 is the traditional date, but some scholars have preferred the years 569 and 571.

His early life is shrouded in the mists of legend and myth. The only authentic evidence for this period is to be found in Sūra 93:3–8 of the Koran (*Qur'ān*), from which we learn that Muḥammad was left an orphan, brought up in paganism, and finally attained to ease and security only after experiencing the pains of poverty.

His father, named Abdullah, who died some time before Muḥammad was born, was a member of the Hāshimite branch of the Quraysh tribe, who were the masters of Mecca (*Makkah*), the prophet's birthplace. His grandfather 'Abdul-Muṭṭalib, and his uncle, Abū Ṭālib, who

successively took charge of Muḥammad, when his mother died a few years after his birth, seem to have been fairly substantial citizens prominent in the affairs of their own clan if not in those of the tribe.

Abū Ṭālib was engaged in the caravan trade. Muḥammad undoubtedly accompanied Meccan caravans to Syria and South Arabia, and even perhaps to Egypt and Mesopotamia. Under his uncle's tutelage he developed apparently into a shrewd and trustworthy merchant, attracting the attention of Khadīja, a well-to-do widow, who made him her agent in her caravan ventures and finally asked him to marry her. Muḥammad was twenty-five and Khadīja forty at the time of their marriage, which seems to have been quite a happy one. Two or three sons were born to them, none of whom survived, and four daughters.

Muḥammad does not appear to have continued his career as a caravan conductor, but to have remained in Mecca, occupied probably in directing Khadīja's affairs. We have as little certain knowledge of the next fifteen years of his life up to the public proclamation of his mission, as we have of the years before his marriage, and probably less; but during these years the prophet must have meditated profoundly on the problems of life and death, that disquieted his soul, and sought enlightenment thereon wherever he could find it, and must finally have conceived and accepted the two doctrines which form the basis of his theological and ethical thought, belief in the one God, who is the creator of all things and the requiter of good and evil, and belief in a future life where that requital will finally take place; and during the last three or four years of this period the crisis of Muḥammad's life must have fallen, when after much doubt and hesitation he was at last convinced that the voices which he heard, and the visions which he saw, in his devotional retreats, were not demoniac in origin, but divine.

An angel, we are told, appeared to Muḥammad and summoned him to preach. Twice Muḥammad refused, and twice the angel seized and squeezed him until he almost lost consciousness; then he cried: "What shall I preach?" The angel recited the words of 96:1–5, beginning:

"Preach! in the name of thy Lord, who created,
Created man from clots of blood,
Preach! For thy Lord is most beneficent."

Sura 96:1–5 is traditionally recognized as Muḥammad's first revelation and as his call to the prophetic office. But the prophet still harboured scruples concerning the origin of his inspiration and experienced much mental depression until this first revelation was confirmed by a second appearance of the angel with a second revelation (74:1–5):

"O thou, enwrapped in thy mantel!
Arise and warn!
Thy Lord, magnify Him!
The Abomination (idolatry), flee it!"

This confirmation of his prophetic mission, we are informed, dispelled Muḥammad's fears respecting the source of his revelations; but for some three years more he did not preach publicly, but only within the intimate circle of his family and close friends. For his reluctance to accept the prophetic office sprang not only from his uncertainty regarding the authenticity of his call, but as much, if not more so, from his clear recognition of its difficulties and dangers. As with Moses at Mount Horeb (Ex. 3–4) the disparity between his will and his power discouraged and distracted him. But from this point on Muḥammad's faith in his mission never faltered. He might stumble occasionally, as when he is reported to have conceded divinity to the three goddesses, al-Lāt, al-'Uzza and Manāt (cf. 53:19 ff.); but this concession was probably just a tactical device offered in the hope of securing some point of connection between his own purer conception of the deity and the idolatrous beliefs of his fellow-citizens, just as in Sura 106 he exhorts the Quraysh guardians of the Meccan sanctuary, the Ka'ba, to worship the Lord of this house, i.e., the god Hubal, and to show their thankfulness to him for his protection of their caravans and his concern for their food and security. But such missteps were soon retrieved, by divine abrogation (cf. 22:51–53), or his own sense of their implications; and Muḥammad resolutely rejected the worship of angels, or any syncretism whatsoever, as incompatible with confession of the one, true god, although some such reconciliation of views might have brought him many converts (cf. 109). The Meccans, on their part, were just as stubborn in their resistance to his prophetic claims; for to acknowledge him as God's mouthpiece meant, as the leaders of the Meccan oligarchy finally realized, the surrender of their own authority and the recognition of Muḥammad's autocracy under God.

The rejection of Muḥammad's title to the prophetic office by the leaders of Quraysh, followed by the majority of the Meccans, compelled him at last to seek adherents among the other Arab tribes, that with their help he might eventually oblige his recalcitrant compatriots to acknowledge that title and join his community, by force if necessary; and this circumstance was probably the immediate cause of the spread of Islam, which might, if it had been adopted by the Meccans, have remained their exclusive possession. But having once overstepped the boundaries of his own tribe and given himself out as the prophet of the Arab people (cf. 26:214; 6:92; 28:46 and 43:43) it was no far

cry for Muḥammad to assume the universal validity and range of his revelations.

Muḥammad's missionary excursions to the tribes in the neighborhood of Mecca met with little, or no, success. But in the year 620 he won converts in some men of Yathrib, later named Medina (*Madīnat al-nabī*), the Prophet's city, which lay two hundred miles north of Mecca; and in 622 a large body of the two Arab tribes, Khazraj and Aus, that occupied Medina, accepted his faith and swore allegiance to him at 'Aqabah. A generation of fratricidal warfare had exhausted the two tribes and exposed them to the possibility of losing control over the three Jewish tribes that were subject to them. With anarchy prevailing in their midst and imperiling their supremacy, the Meccan prophet with his one god, revealed code, and inspired knowledge must have seemed to them a divine answer to their necessity, a voice of law and order that would be respected because of its source.

Muḥammad's flight from Mecca to Medina, the famous *Hijra* (Sept. 20, A.D. 622), under threat of murder, opened up a new era for Islam and for the world. For in Medina Muḥammad set about vigorously from the very beginning to establish his new community, organized, not on the ancient basis of family and tribal loyalty, but on the revolutionary principle of obedience to God and to himself as God's apostle, through whom God's will and law for man were revealed, which principle, however, did not, as is so often asserted, supersede and do away with the old law of loyalty either in Muḥammad's mind or in the minds of the Arabs (cf. 8:76; 9:8 and 10; 47:24), but was, in fact, its source and only guarantee.

Muḥammad's first objective, therefore, was an internal one, the consolidation under his leadership of the disparate elements present in Medina, the Meccan exiles, the two feuding Arab tribes and the Jews. He had arrived in Medina with high hopes of winning the Jews, not only of Medina, but also of Khaibar further north, to his cause; and he never did understand the reason why the Jews rejected his teaching, which rested on the same postulates as their own revelation. But he soon recognized that a common front with them was impossible, and he repudiated them in the second year of the Hijra (623). His relations with them thereafter grew ever tenser until it ended in open hostility, and finally he either drove them into exile, or put them to the sword.

With a few notable exceptions the Medinan Arabs became loyal followers of the prophet, and with their aid he proceeded to attain his second objective, the incorporation of Mecca into the community of Islam. For Mecca was not only his birthplace and for over fifty years his home, to which he was bound by fond memories and pious ties, it was for Muḥammad, beyond all that, the spot rendered sacred by God's mercy to a sinner and his choice of that sinner to be a prophet to his people. To gain Mecca, therefore, was not only to recruit his new community with the talents of the citizens of the religious, intellectual, and political center of Western Arabia and to open all Arabia to Islam, it was, finally, to restore Islam to its birthplace and establish it in its predestined home.

Muḥammad's stronghold at Medina lay strategically athwart the Meccan caravan route to the north. The prophet toiled and schemed to gain a stranglehold on their trade by detaching the tribes dwelling along that route from their Meccan affiliations either by skillful diplomacy or by a show of force when necessary. This course led inevitably to war with Mecca and to the battles of Badr (624), Ohod (*Uḥud*) (625), and the 'Ditch' (627), famous in Muslim annals and decisive certainly in their consequences, which, whether victory as at Badr, or defeat as at Ohod, Muḥammad knew how to employ to further his ends. Finally Mecca capitulated, recognizing the hopelessness of its situation in the face of an opponent with a disciplined force that fought in array and according to plan, who demanded and received unquestioning obedience, and whose policy never wavered, things unknown in Arabia before Muḥammad.

The prophet used his victory with great moderation and in the end proscribed only two of his Meccan enemies. When he died two years later (632), the Meccans remained staunchly loyal to Islam, while the flames of rebellion raged through Arabia, and furnished the statesmen and generals who guided and led its conquest of half the known world. As a prudent and farseeing politician Muḥammad has had few equals; but his political activity seems always to have been directed to the end that the faith that was in him should triumph. Its inspiration and purpose were religious, even when the means employed were military.

II. **Teaching and Sources.** Muḥammad's teaching discovers nothing new and is neither varied, nor systematic; but it comprehends both theological and ethical doctrine, expounding God's nature, action, and creation, and man's being, duty, and place in the universe.

Muḥammad did not regard his religion as a new creation. He presented it as a reformation in the sense of a renovation, a restoration of the religion of Abraham (cf. 2:124–130; 3:89, 60; 6:162; 10:20; etc.) or of the one true and original religion of mankind, while they were still one people (cf. 2:209; 6:33; 10:99; 11:120; 21:92; etc.), the faith "which God hath made and for which He hath made man" (30:29). The belief, therefore, which Muḥammad proclaimed, was the same as that delivered to the

earlier prophets, to Noah and Abraham, Moses and Jesus (42:11–12); and he himself was of their number, endowed with the same rank and dignity (53:57; 29:194; 36:2; 46:8); but distinguished from them by the fact that he was the last of the prophets (33:40) and his religion the absolutely true one (61:9; 9:133), the essence of which, indeed, is at all times and in every place the same (10:73; 51:36; 2:122, 125; 3:17, 79).

The Koran, therefore, is a confirmation of earlier Scripture, of the Torah and the Gospels, but it clarifies and completes them (21:52; 46:11; 16:91; 10:38). Like them it warns and guides, revealing to man the conduct towards God and his fellow-men, which is well-pleasing to God, and enlightening him on everything which he ought to know concerning God, the world, and the future life (20:112; 23:51; 39:52; 43:2; 27:43; 6:155); and like them also it is a heavenly emanated book, a book come down from the Lord of the Worlds (26:192; 76:23; 41:1), and contained in the "Mother of the Book" kept by God (43:2; 85:22), a manifestation like them of that book, but not just the same manifestation; which is a theory of revelation that was crystallized in Judaism long before Muḥammad; and the Koran is, therefore, a counterpart of what the Torah was to the Jews.

Allāh, the God of the Koran, is eternal, omnipresent and omniscient (cf. 12:76; 20:98; 29:62; 23:94), but His essential attribute is power. For, as Creator, He is lord and owner of everything which He has made, and which exists only by virtue of His will (cf. 31:21; 35:4; 2:206; 8:46; 3:105). Man, as creature, is dependent upon God's will and can ultimately do nothing apart from it (cf. 6:18; 3:3; 7:166). The fear of God, therefore, is the fundamental attitude and the "service" (*'ibādah*) of God the fundamental duty of the one true religion (23:54; 30:29; 16:2; 39:18; 26:108–163), which is Islam, the religion of complete and unconditioned obedience to God and absolute submission to His will (cf. 4:82; 64:12; 47:35; 24:53; 5:93).

The need for revelation lies in the Fall of Adam, which consisted in an act of disobedience to a divine command (20:114 ff.; 15:29–48). The punishment was expulsion from Paradise and mutual enmity between men. But God did not then abandon man altogether. On the contrary, He "chose him for Himself, and was turned towards him and guided him" (20:120).

For this world was made for man, who is the reason for its existence, its end and center (55:3; 40:66; 77:25; 20:55; 78:6, 7; 79:32; 16:15; 21:32; 43:9). God's purpose in creating it was to test man in respect of his works in view of the final judgment as to his deserts in a future eternal life (38:26–27; 45:2–5, 21; 44:38–40; 18:6). Sin is not inherited. Each sin is a specific act of disobedience caused by Satan, springing from an evil lust stirred up by temptation, to which man is subject all his life. But through the prophets man has received warning and guidance enabling him, with divine help (9:119), to turn again to God, and believe in Him, and obey His commands and so win His good pleasure and a justifiable title to reward in Paradise (4:44; 27:91; 28:84; 43:19; 76:4 ff.). Over against the final judgment and an eternal life of blessedness, or damnation, could this transitory life be appraised as anything but play and pastime (6:31–32)? Of all religions Islam is in its conception of life the most otherworldly.

The Koran does not teach absolute predestination. Muḥammad asserts both God's omnipotence and man's responsibility. God is ultimately the author of blessedness, and salvation is a free gift, an outflow of divine mercy (76:31; 37:55; 17:56), but damnation is nowhere led back to an eternal decree. Man has a certain amount of freedom. For the presupposition of the acceptance of revelation is the fear of God, an attitude of man towards God, not of God towards man (cf. 87:10–11; 16:95), and unbelief is the antecedent and cause of its rejection (cf. 16:38; 7:28), which God then punishes, not only by withdrawing his help and support, but also by cutting off all possibility of repentance (cf. 26:200; 15:12 ff.; 61:5) and closing the mind to all understanding of the truth (cf. 16:108–110; 47:24–25; 17:47–48; 36:6–9).

Islam comprehends, then, all the religious duties which result from the fear of God. But obedience to God and obedience to the prophet are inseparably linked together in the Koran—"He who obeys the prophet, obeys God" (4:82; cf. 64:12; 47:35; 24:35). Islam, therefore, also denotes adherence to the religion, or party, of Muḥammad, marked by devotion to his person. The prophet founded a political as well as a religious community, and religion and politics are even today identical ideas in orthodox Muslim thought.

The origins of the doctrines proclaimed by Muḥammad and of the astonishing amount of miscellaneous information contained in the Koran has been the subject of much debate. Some scholars, e.g., C. C. Torrey, F. Schwally, C. Snouck Hurgronje, H. Lammens, and H. Grimme, argue in favor of a predominantly Jewish background to Muḥammad's religious thought. Others, again, e.g., Tor Andrae, K. Ahrens, and R. Bell, emphasize Christian influence, especially in respect of the doctrine of the last judgment, which, they claim, forms the core of Muḥammad's Meccan revelations. "That ultimately Jewish writings were the sources of Muḥammad's revelations cannot be gainsaid," declares Schwally; and Grimme con-

cludes that "the basis of Islam was and has always remained that system of Jewish theology, of which the Talmud may be regarded as the document." Tor Andrae and K. Ahrens, on the other hand, believe that the channel, through which the idea of a final judgment and the eschatological piety connected with that idea reached Muḥammad, was the Christianity of the Syrian Churches, especially as exemplified in the life and thought of their monks.

Most scholars agree that Muḥammad did not have a firsthand acquaintance with any of the books of the Old, or New, Testament, so gross are the discrepancies and inaccuracies which the Koran reveals when dealing with scriptural data, nor, indeed, with any of the postcanonical, or apocryphal writings of Judaism, or Christianity, although his knowledge of the contents of the postcanonical literature of Judaism, especially of the Haggada, is quite extensive and surprisingly accurate. Muḥammad's familiarity with Jewish and Christian teaching, such as it was, was come by orally and by personal observation; and its ultimate sources must be sought, not in Scripture, but in the Haggada, Targum and Midrash of Judaism and the apocryphal and homiletical literature of Christianity, but more especially in Jewish lore, which contributed the bulk of the material for Muḥammad's discourses.

But not only did Muḥammad demonstrably conceive and deliver his discourses under the influence of Jewish and Christian missionary activity; it is also clear from the Koran that he followed a scheme of religious thought that was well established in the tradition of his people, and that his audiences had some acquaintance with the doctrines which he proclaimed and the prophetical stories which he told. For two centuries Christianity had flourished in Arabia all around Muḥammad's homeland, the Hijaz. The gospel had been preached to the nomads of the desert. Still older were the Jewish colonies at Taima, Fadak, Khaibar, Wadi'l-Qora and Yathrib, or Medina, in the Hijaz itself, and also in Yemen (*al-Yaman*). The Judaeo-Christian world view had infiltrated and finally captured the Arab mind, but it bore therein a new religion.

III. **Character and Person.** Muḥammad was not in the first instance a social reformer, nor a political genius, but a religious leader with a mission to his own people, and then beyond them to mankind in general, which originated in and was substantiated by his own personal experience of God's power and mercy. His own contemporaries showed little understanding of the historical significance of his appearance. His opponents compared him mostly to the soothsayers of their acquaintance and judged him to be possessed of a spirit (44:13; 55:29; 69:42). His friends and panegyrists invested him with the characteristic qualities of a noble Arab chief, so little did even they apprehend of the import of his mission.

In the Koran Muḥammad presents himself as a man subject to the normal weaknesses of the flesh and distinguished from his fellows only by his having been chosen by God to be the mouthpiece of revelation (26:77–88; 79:45; 88:21). He demands recognition, indeed, as one of God's prophets and apostles, the last of them, bringing to men the absolutely true religion (53:57; 26:194; 36:2; 33:40; 61:9; 9:33), but he does not claim authority over them. He is only a warner (88:21). When, however, in Medina, he became a political as well as a religious leader, and his power grew, his conception of the prophetical office changed. The prophet was no longer just God's mouthpiece. He was God's representative and agent with divine authority to speak and act for God. Already in Sura 26 the constant refrain of his message has become, "Fear God, then, and obey me" (cf. verses 108, 110, 126, 131, 144, etc.).

That God should give a sign, or perform a miracle, to identify a prophet is good Koranic doctrine (cf. 3:43 ff.; 20:20 ff.; 26:154 ff.; 51:20 ff.; 53:51 ff.; 54:9 ff.). Muḥammad himself advances only the Koran with its knowledge of things, of which he could not have learned naturally, to substantiate his claim (3:158; 26:192–197; 20:134), but his community has not rested content with their prophet's one miracle, and in lives of the prophet, and in the traditions, and even in Koran commentaries has adduced many miracles wrought by God on his behalf especially in connection with his birth and call. The most significant cycle of stories of this genre deals with the prophet's miraculous journey by night from Mecca to Jerusalem and his ascent thence through the seven heavens (inspired respectively by 17:1 and 53:4–18), until at last he stood in the presence of God, who talked with him and said: "I have taken you as my beloved and friend . . . ; and I have sent you to all peoples to announce the good news and to warn . . . and I have made thy people the best of peoples and established them as the first and the last." Thus does Muslim legend portray the Prophet and his people.

But a prophet is not only a teacher, he is also an example to be imitated (56:10; 21:73); and Muslims have found in Muḥammad the qualities which constitute their ideals, and in his life the hopes which they cherish. He has become for them not only the model of ascetic piety, but also the paragon of the social virtues, the perfect saint and complete gentleman, the patron of ascetic brotherhoods and artisan guilds. The mystics look up to him as their leader and guide, the first to achieve by his ascent to God the goal of the ascetic-mystical

life, union with God, to reproduce which experience is the object of their pious works and meditations. But Muḥammad has not remained in mystical thought just the first to have walked the path and attained to the end; he himself has become the goal of the mystic's path. The humble mouthpiece of God in Mecca has been exalted in that thought to the dignity of the True Prophet, the Word, or Spirit, of Revelation, that appeared and spoke in all the prophets, or even to that of the "Perfect Man," the first of God's creations and the archetype of all other created things, the Idea of Ideas, or divine Logos.

Medieval Christians, however, saw in Muḥammad an Arian heretic, or an apostate monk, a devil, or an idol. Alois Sprenger of the nineteenth century compared him to Emanuel Swedenborg and considered him to have been a conscious and calculating schemer, with which judgment H. Lammens recently seems to agree, for whom Muḥammad was essentially a politician with the mentality of a Meccan broker. D. B. Macdonald, on the other hand, declares that Muḥammad "was truly in the succession of the Old Testament prophets" and "had a gift of judging character and a still greater gift of attaching men to himself." "He was not . . . a schemer . . . a self-seeking, insincere imposter. . . . He was a pathological case." The Swedish scholar, Tor Andrae, concludes that Muḥammad acted in good faith and never questioned the reality of his spiritual experience. "To his very last breath," says Schwally, "he laboured zealously for his God and for the salvation of his people, of all mankind indeed," and "he never lost his firm faith in his mission." With increasing knowledge of the data of comparative religion western scholars seem more and more disposed to concede Muḥammad's claim to be a prophet, a religious genius, even if they still regard his moral character with dubiety.

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[Sup.] WILLIAM THOMSON.

MUILENBURG, JAMES: Congregationalist; b. at Orange City, Iowa, June 1, 1896. He studied at Hope College (A.B.), universities of Nebraska (A.M.), Yale (Ph.D.), and Marburg. He taught at Nebraska (1920–23); Mount Holyoke (1926–32). He was dean, College of Arts and Sciences, University of Maine (1932–36); professor, Old Testament, Pacific School of Religion (1936–45); Union Theological Seminary (1945–). He is author of: *Specimens of Biblical Literature* (1923); *The Literary Relations of the Epistle of Barnabas and the Teaching of the Twelve Apostles* (1929); coauthor, *Excavations at Tell en-Nasbeh* (1947).

ELMER E. FLACK.

MULERT, HERMANN: Lutheran; b. at Niederbobritzsch, Saxony, Jan. 11, 1879; d. at his native place, July 22, 1950. He studied at the universities of Leipzig, Marburg, Berlin, and Kiel; under W. Herrmann, Adolf v. Harnack, and O. Baumgarten. He was lecturer (privatdozent) at Kiel (1907), Halle (1909), Berlin (1912); professor of systematic theology at Kiel (1917–35), at Leipzig (1948). He was editor of the periodical *Christ und Welt* (1932–41). He is widely known for his *Konfessionskunde* (2nd ed., 1937), and for his Schleiermacher publication: *Schleiermacher* (1918); he also edited Dilthey, *Leben Schleichermachers* (1922). He was an irenic spirit and a representative of Christian tolerance. "Doctrinarianism is unwise, to be imprudent is never Christian" was his motto. In political life he was a disciple of Naumann and an active member of the democratic movement in Germany. As a friend of humor he edited under the pseudonym Euthymius Haas the well known book *Der vergnuegte Theologe* (The Joyous Theologian).

MARTIN REDEKER.

MULLER, JAMES ARTHUR: Episcopolian; b. at Philadelphia, Pa., Dec. 23, 1884; d. at Cambridge, Mass., Sept. 5, 1945. He was educated at Princeton (B.A., 1907; Ph.D., 1915), Harvard (M.A., 1910), and the Episcopal Theological School (B.D., 1910). He taught history at Boone University, Wuchang, China (1917–19), and St. Stephen's College, New York City (1919–23); and was professor of church history at Episcopal Theological School (1923–45). His books are: *Stephen Gardiner and the Tudor Reaction* (1926); *The Letters of Stephen Gardiner* (1933); *Apostle of China* (a life of Bishop Schereschewsky) (1937; Chinese ed., 1940); *The Episcopal Theological School, 1867–1943* (1943); *Who Wrote the New Prayers in the Prayer Book?* (posthumous, 1946).

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MASSEY H. SHEPHERD, JR.

MULLINS FOUNDATION ON PREACHING: Established at the Southern Baptist Theological Seminary, Louisville, Ky., with a gift from Dr. and Mrs. Edgar Young Mullins.

MUNDELEIN, GEORGE WILLIAM: Cardinal; b. at New York, N. Y., July 2, 1872; d. at Mundelein, Ill., Oct. 2, 1939. He studied at Manhattan College, New York; Saint Vincent's Seminary, Beatty, Pa.; and at the College of the Propaganda, Rome. Ordained to the priesthood in 1895, he engaged in pastoral and administrative work in the diocese of Brooklyn, of which he became chancellor in 1897, and auxiliary bishop in 1909. He was appointed archbishop of Chicago in 1915. Anxious to promote the education of the clergy in the Midwest, he founded the Seminary of Saint Mary of the Lake at Mundelein, Ill. (1921). He was created cardinal on March 24, 1924, under the pontificate of Pius XI. He was host to the first International Eucharistic Congress to be held in the United States, in his metropolis of Chicago (1926). GEORGES A. BARROIS.

MUNIFICENTISSIMUS DEUS. See ASSUMPTION, DOGMA OF THE.

MUNK, KAJ HARALD LEININGER PETERSEN: Lutheran; b. at Maribo, Denmark, Jan. 13, 1898. He studied theology at the University of Copenhagen (Cand. Theol., 1924); was parish minister at Vedersø (1924–44). Traditionally Lutheran in theology, he was influenced by Grundtvig, the Inner Mission (*q.v.*), and especially Søren Kierkegaard; and in his fiery preaching he used unique and outspoken methods to relate the gospel to the present day. He was a poet and the greatest modern Danish dramatist. A master of dialogue, he chose great persons, good or evil, as his subjects (Herod, David, Henry VIII, Mussolini, Hitler, Brandes, Grundtvig, etc.), always featuring a dualistic struggle between good and evil and a God-centered point of view. "The Word," perhaps his greatest play, is a modern resurrection story. Active in public life, he became a leader in the opposition to the German occupation and was killed by enemy hirelings (Jan. 4, 1944). *Kaj Munk Mindeudgave* (Memorial Edition, 1948–49) contains nine volumes, one of sermons, two of articles, one of poems, one autobiography, and four of plays.

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JOHANNES KNUDSEN.

MUNRO, HARRY C(LYDE): Disciple of Christ; b. in Cheboygan County, Mich., on April 1, 1890. He studied at Hiram (O.) College (A.B., 1916); the University of Washington (1919); Spokane (Wash.) University (A.M., 1922); the University of Oklahoma (1923–24); and at Transylvania University (M.R.E., 1925). Ordained to the ministry of the Disciples of Christ in 1916, he spent two years as a missionary in Alaska for the American Christian Missionary Society (1916–18); and after serving as pastor of First Christian Church, Tacoma, Wash. (1918–19), became professor of philosophy and religious education at Spokane University (1919–23); and professor of religious education in the University of Oklahoma (1923–24). He edited the young people's literature for the Christian Board of Publication, St. Louis, Mo. (1924–29); was director of leadership training for the United Christian Missionary Society (1926–29); director of adult work and field administration for the International Council of Religious Education (1930–38); director of adult work and extension (1938–44); director of the National Christian Teaching Mission (1945–48); and was professor of religious education in Brite College of the Bible, Texas Christian University, Fort Worth, Tex. (1948–). Among his many professional articles and books is his most recent *Fellowship Evangelism through Christian Groups*.

RAYMOND W. ALBRIGHT.

MURATORIAN CANON. See CANON OF SCRIPTURE, II, A (3).

MURNER, THOMAS: Surpassed all his colleagues in Germany who remained attached to Rome and tried to win Luther back for the church. He admitted abuses of the past and the need of further reform. But no matter how hard he worked and how kind his words addressed to Luther were, always came back the same reply: Murner was a fool, immoral, unreasonable, a heavy drinker, a bloodhound, a mean cat that licks you in front and scratches you in the back. Murner finally retorted with similar invectives, although he did not mind the personal attacks upon his character and the slanderous tales that were not based on facts.

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[Sup.] ALBERT HYMA.

MURRAY, (GEORGE) GILBERT (AIMÉ): B. Sydney, New South Wales, Jan. 2, 1866. He studied at Oxford; was professor of Greek at Glasgow (1889–99), and Oxford (1908–36). Among his numerous publications those most directly related to religion are: *Five Stages of Greek Religion* (1913, 1925, 1951); *Stoic Philosophy* (1915); *Stoic, Christian and Humanist* (1940); and *Religio Grammatici* (1913 f.).

RAYMOND W. ALBRIGHT.

MURRAY FOUNDATIONS. See STUDENT ORGANIZATIONS, RELIGIOUS.

MURRY, JOHN MIDDLETON: B. Peckham, London, Aug. 6, 1889. He was educated at Christ's Hospital and Brasenose College, Oxford; and became literary critic to *The Westminster Gazette,* and then *The Times.* After serving in military intelligence during World War I, he became editor of *The Athenaeum* (1919–21); and founded *The Adelphi* (1923). He has written a number of books exploring the nature of literary and religious genius: *Dostoevsky* (1917); *Keats & Shakespeare* (1925); *The Life of Jesus* (1926); *God* (1927); *Heaven & Earth* (1938); *The Betrayal of Christ* (1943); *Adam & Eve* (1945).

BIBLIOGRAPHY: Rayner Heppenstall, *John Middleton Murry,* 1935.

MUSIC, MINISTER OF: The director of musical activities in a church. The term is used to emphasize the religious aspects of the position, as contrasted with purely musical or administrative features. Incumbents are rarely ordained and do not often enjoy financial considerations (in addition to salary) normally given the clergy. Duties include those of organist and choirmaster, or of choirmaster alone, where the multiplicity of choirs demands all the energies of one person. The term, never common in liturgical churches, enjoyed much currency in the 1920's and 1930's, many important parishes now preferring the earlier, and more accurate terms, "organist," "choirmaster," or "director of music." PAUL ALLWARDT.

MUSIC, SACRED: Jonathan Edwards' observation, that where the spiritual life of a community flourishes, its participation in sacred song is also general and fervent, implies that changes of emphasis in theology and practice are likely to be reflected in the musical activities of the church. During the Great Awakening, Edwards could report unaccompanied singing of hymns in four parts—three male, one female—and the enthusiastic singing of psalms in the streets by parishioners on the way to and from meeting. Within a century of that great religious movement, the Enlightenment had weaned many away from religious practices, so that church life was at an extremely low ebb, and worship had in many instances become routine, so that in one of the oldest and wealthiest churches, a choir is said to have sung the same *Te Deum* every Sunday for twenty years. At the same time, the Enlightenment also gave impetus to general education. The New England singing schools of the itinerant tanner, William Billings (1746–1800), and, fifty years later, the efforts of Thomas Hastings (1784–1872), and Lowell Mason (1792–1872), did much to improve the knowledge and skill of congregations, choirs, and instrumentalists, in a period when many an organist was expected to be able to play no more than the bass and melody of a hymn. Whilst Mason's efforts on behalf of music courses in the public schools tended to stress borrowings from famous European composers, Billings and Hastings were composers of a distinctively American style of music for congregation and for choir. The spectacular growth of the public school and the Sunday school movement in the early nineteenth century gave Mason a further outlet for his work on behalf of a type of song simple in form and with settings of texts suitable to the child's understanding. The revivalistic camp meeting, with the participation of Protestants in movements for Sabbath reform, temperance, the abolition of slavery, etc., created a large demand for tunes suitable to the militant, vigorous, and emotional texts of their propaganda songs—a style which has persisted to the present day in the "gospel hymns" used by preachers of a sensational evangelism. The melodies are easily learned, rhythmically obtrusive, but not often useful outside the narrow circle for which they were written.

The English Oxford Movement is reflected in this country by the organization, beginning about the year 1840, of choirs for men and boys, and the introduction, about 1850, of choral evensong in some of the eastern Episcopal churches. The now somewhat outmoded sweetness of the English Victorian writers characterized much of the music published here in the last hundred years, but recently interest has been directed to the music of the German Reformation, the Scottish and Genevan Psalters, folk song and carols, with early choral music of the polyphonic period, as well as plain song, this last undoubtedly under the influence (even in Protestantism) of the encyclical *Motu Proprio* (*q.v.*) published in 1903 by Pope Pius X. It is hardly a coincidence that the Pope who ruthlessly suppressed a liberal movement in the Roman Church should also have established as a standard of church music plain song and music in the Palestrina style. (The provisions of *Motu Proprio* were not universally carried out, and have been somewhat relaxed by the encyclical *Mediator Dei* of Pius XII.)

The strong emphasis on religious education in the early twentieth century has a counterpart in the introduction into many congregations of multiple-choir programs, in which persons are trained from the very earliest kindergarten age, through adulthood, to sing in the several choirs of the church. A concern for mutual understanding between clergy and leaders in sacred music has led to the establishment of schools of sacred music (as at Union Theological Seminary, N. Y.), where musicians and ministerial students may study, live, and work together, and become familiar with the problems of organizing and maintaining a flourishing congregation and a vigorous musical program. It may be significant of an important change in orientation that

most clergy today, when asked to justify the use of music in public worship and in the program of the church would probably refer first to its usefulness in public relations and advertising, to its importance in building morale and establishing a favorable mood for the sermon, and its power to help in remembering theological slogans. The magnitude of the change of theological climate in the last hundred fifty years becomes clear when it is recalled that in contrast to the current stress on human values, the earlier ideal seems to have been that sacred music, being first commanded by God, is the joyful, fervent response of the worshipper to the commandment and to the love of God.

See also HYMNOLOGY; HYMNS IN THE EARLY (GREEK) CHURCH.

PAUL ALLWARDT.

MUSLIM CALENDAR: The year has twelve lunar months, in accordance with Qur'ān 6:96 and 9:36, 37, and reaffirmed in the traditional report of Muḥammad's Farewell Address. The Muslim era was established by the second caliph, 'Umar, in A.D. 639 (A.H. 17) to begin with the new moon of the first month (Muḥarram) of the year in which the migration (*hijrah*) of Muḥammad from Mecca to Yathrib, later called "the City (*al-Madīnah*) of the Prophet," took place. That first day was June 16, 622, of the Julian calendar and July 16, 933, of the Persian Seleucid era. The Persian Yezdegird era began just ten years later, on June 16, 632, the reckoning of which was corrected by Malik Shah's Jalali calendar in A.D. 1074–75. Egypt and India kept using the Julian calendar for agricultural purposes. On Jan. 1, 1926, the Republic of Turkey definitely abandoned the old Hijrah (Hegira) calendar, after trying the combination of lunar and solar calendars begun by the Ottomans. On May 28, 1935, Turkey adopted Sunday instead of Friday as the weekly day for closing commercial establishments.

BIBLIOGRAPHY: S. B. Burnaby, *The Jewish and Muhammadan Calendars*, 1901.

EDWIN E. CALVERLEY.

MUSLIM ESCHATOLOGY. See ESCHATOLOGY, MUSLIM.

MUSLIM ETHICS: In the broad sense of systematic moral instruction, Muslim ethics begins with an appreciation of the known virility and stamina of the pre-Islamic Arabs, and requires a careful examination of the ethical teachings of the Koran (Qur'ān). In its further development it is closely connected with "the theological efforts to limit the doctrine of determinism so as to provide for moral responsibility, the wholesome influence of Greek thought in the Muslim world, the ready acceptance of the attempted Neo-Platonic reconciliation between religion and philosophy, the Stoic's illuminating conception of a universal law of nature, the valuable contributions that were made by Christian ascetics and mystics, and the individual struggles of the Muslim mystics, or Ṣūfīs, to master the inner life of man in relation to the will of his Creator," (Dwight M. Donaldson, *Studies in Muslim Ethics* [1953], p. ix).

The accepted Arabic text on Muslim ethics, the *Tahdhīb al-Akhlāḳ* (Correction of Dispositions), by Ibn Maskawaihi (d. A.D. 1030), was directly influenced in form and in content by a previous book with the same title, which was written by a Syrian Christian, Yaḥyā ibn 'Adī (d. A.D. 974), to give an outline of the Greek ethical thought that had been made available in Arabic by Syrian Christian translators (cf. G. Graf, *Beitraege zur Geschichte der Philosophie des Mittelalters,* 1909). It is the general conclusion of this book by Yaḥyā ibn 'Adī that the way for a man "to arrive at perfection and completeness is for him to take great pains in the consideration of the true sciences. He must aim to comprehend the intrinsic values of existing things, to have an explanation of their causes and reasons, and to maintain a diligent search for their ends and final purposes." Furthermore, "for him who would seek perfection there is no way to attain his object as long as pleasure and concupiscence occupy his mind. He must observe moderation in eating and drinking and must remember that wealth does not minister to the needs of his real self. He should observe that one who is angry resembles the beasts and acts without knowledge or reflection. He needs also to recognize that he himself is under obligation to all mankind, and that in as much as all men have the distinguishing reasoning self in common, they should therefore be loving and friendly to one another. The man who would be perfect should make it his ambition, therefore, to accomplish that which will be good for all mankind. But he must be aware that none of his faults or base qualities can remain concealed from men, and for this reason he should cheerfully welcome the friend who points out to him anything in which he is deficient."

The Islamic development of this Christian appropriation of Greek ethics was characterized by the recognition that reason must be employed to assess the value of: (1) the requirements of Muslim legalism and (2) the claims of the Muslim Ṣūfīs, or mystics. As a consequence the writers on Muslim ethics, subsequent to Ibn Maskawaihi, are observed to be under the spell of the mystic's quest (cf. *Encyclopaedia of Islam, s.v.* "Akhlāḳ," "Ibn Maskawaihi," "al-Ghazāli," "al-Ṭūsī," and "al-Dawwānī").

This fact explains why Muslim writers on ethics seek to confirm their pronouncements on questions of conduct, not only by the authority of the Koran and the example of Muḥammad,

but also by apt quotations from the Ṣūfī poets—Jalāl al-Dīn Rūmī, Hāfiẓ, al-'Attār, etc. Among the masses, however, throughout the world of Islam, the best known poet is one whose ethics is a questionable code of practical expediency, al-Sa'dī. A sagacious humorist, his forthright portrayal of human foibles has made his *Gulistān* and his *Būstān* two of the most widely-read books in all Muslim literature.

Modern Persian books on moral instruction are included among Islamic *Adab* writings, as for example, the *Akhlāḳ-i-Rūhī* and the *Akhlāḳ-i-Muhtashimī*. Like Shushterī, in his English work in two volumes, *Outlines of Islamic Culture,* these writers employ the Koran and the Traditions as general sources, and draw freely from the sayings of sages and poets. They are primarily teachers of Muslim literature, who are endeavouring to foster patriotism and worthy self-respect, to emphasize the advantages of truthfulness, and to promote a sense of national loyalty. When they undertake to rethink questions of moral obligation, in the light of present-day psychology, or with a new historical perspective, or with an awakened social consciousness, they are faced with the need for more modern interpretations of the Koran.

This may readily be appreciated in a book like that of Dr. Sayyid 'Abdu'l-Laṭīf, *The Concept of Society in Islam, and Prayers in Islam* (1937). Here the author affirms: "The primary question with which we have to start is: What position does Islam assign to man in the scheme of divine creation? . . . The Koran points out that man is made *'of the goodliest fabric'* (xcv. 4), he to whom the angels *'were made to offer obeisance'* (vii. 10), and for whom *'whatsoever is in the heavens, and whatsoever is in the earth'* are made to do service.

"Thus raised in the scale of creation and placed immediately next to God, man's superiority to the rest of creation is further specified by investing him with the privilege of living on earth as the vicegerent of God himself. Such is the position, such the dignity that distinguishes man from the rest of creation," (*op. cit.,* pp. 10–11).

It is the system of moral instruction that is based on the conduct and the sayings of their prophet, Muḥammad, what we may call the ethics of the Traditions, which the religious leaders in all Muslim lands have made familiar to their followers. To be true Muḥammadans they must follow the example of Muḥammad in word and deed, and the accepted Books of the Law have as much to do with conformity in matters of conduct as they do with right guidance in questions of doctrine. To seek to outline Muslim ethics according to tendencies toward asceticism, Stoicism, hedonism, eclecticism, utilitarianism, associationism or transcendentalism would require considerable ingenuity, and in the end it would prove to be artificial and contrary to the historical development of Muslim thought. The more rewarding and the more objective method is the study of the ethical teachings in the Koran, in the Traditions, among the philosophers and theologians, and in the works of the Ṣūfī poets.

BIBLIOGRAPHY: In addition to the works mentioned above, Hastings' *Encyclopaedia of Religion and Ethics* should be consulted, *s.v.* "Ethics" (Muslim), and the Index volume. W. F. Thompson, *Practical Philosophy of the Muhammadan People* (1839), is a valuable translation of selections from al-Dawwanī's *Lawāmi' al-Ishrāḳ fī Makārim al-Akhlāḳ.* For a German translation of selections from al-Ghazālī's *Iḥyā'*, see Hans Bauer, *Islammische Ethik,* 1916, 1917, 1922. A comprehensive bibliography for the study of moral instruction as presented in Islamic literature is included in the author's recent *Studies in Muslim Ethics,* 1953.

[Sup.] DWIGHT M. DONALDSON.

MUSLIM PROPAGANDA: The word "propaganda," though of dignified and significant origin, has become somewhat unsavoury—as well to English-speaking Muslims as to Westerners themselves. Islam remains a missionary religion, and most Muslims expect, at heart, that eventually—in God's good time—their faith will embrace all mankind. At the present time, also, there is a small handful of organized missionary societies working, on a very small scale, in Christendom on the pattern of Christian missions to Islam; the relatively unorganized and still successful propagation of the religion amongst "primitive" peoples, especially in Africa, continues; and there have been in India sporadic endeavours to convert Hindus, particularly of the lower castes.

However, supplementing or even beginning to replace this continuation of Islam's traditional growth, there have emerged two tendencies, which appear to be steadily gaining. One is a recognition or feeling that the Islamic world is, for the moment, essentially on the defensive. Rather than striving to expand, the endeavour is to consolidate and strengthen the community. At its most creative and ambitious this movement would aim at "propagandizing" for the religion of Islam by rebuilding the world of Islam (or one's own section of it) into an attractive and winning exemplar. This motivation is noticeable, for instance, in Pakistan.

The other tendency is to do external "propaganda," literary and other, for Islam consciously aimed at winning not converts so much as appreciation; to make Islam known, understood, and approved throughout the world, especially the West.

The basis for this whole movement is partly the same as that for the former: the sense of being on the defensive. At its highest, however, the trend rises, amongst a significant minority of Muslims, to a participation in a world-wide liberal movement to replace intercommunity antagonism with mutual understanding and goodwill. The fate of such an effort depends, how-

ever, on a number of problematic factors within the Islamic community and no less on the wavering attitudes of Christendom.

[Sup. to MOHAMMEDAN PROPAGANDISM.]

WILFRED CANTWELL SMITH.

MUSLIMS IN THE UNITED STATES: Exact data on the number of Muslims in the United States are not available. Estimates vary between 10,000 and 30,000.

The American Mohammedan Society is a well organized community of the Tatars with their mosque in Brooklyn, N. Y. Its founder was Sam Rafelowich, son of an Imam in a Polish village, who came to the United States in 1908. He formed a congregation in 1917 and established the mosque in 1922.

The Moslem Unity Association of New York is another organization of Kazan Tatars, Circassians from the Caucasus, and Muslims from other parts of Russia.

In New York City Muslims from Pakistan and Indonesia have their own religious societies. Also there are two Turkish and three American Negro (Muslim converts) societies. Several hundred other Muslims from the Arab countries, Iran and Afghanistan, engaged in business have no interest in religious activities.

Muslims from Yugoslavia have a religious society in Chicago, Ill. A large colony of Muslims from Pakistan and India have a mosque in Sacramento, Calif. The Albanian Muslims have a central congregation in Detroit, Mich., with which small Albanian groups scattered in the United States are affiliated. In their convention in Detroit in 1948, they appointed an imam and raised a large sum of money to build a mosque.

The Ahmadiyya Society of Pakistan has organized missions in New York City and San Francisco, Calif. Other active Muslim places are located in Cincinnati, Ohio, Michigan City, Ind., Kansas City, Kan., and Pittsburgh, Pa. There is under construction at the present time a mosque in Washington, D. C.

BIBLIOGRAPHY: "Mohammedans in the U.S. Dark Islam," in *Newsweek Magazine* (June 1, 1942); "Allocation for Allah," in *Time* (Nov. 12, 1951); for a pseudo-Muslim society whose "Koran" is derived from *The Aquarian Gospel,* and *Infinite Wisdom* (1923), see review of *Black Gods of the Metropolis* in *The Moslem World* (January, 1947).

MEHMED A. SIMSAR.

MUSLIMS, MISSIONS TO: The conversion of Muslims, an intermittent concern of parts of the Christian Church for the thirteen centuries of the existence of Islam, has been the most difficult of missionary endeavors. Until the nineteenth century missionary revival, the fluctuating efforts of Christendom met with almost constant failure.

The obstacles to the conversion of Muslims are immense. Islam is "rigorous and unyielding in its affirmations" that Muḥammad was the "last and greatest of God's prophets" and that the Qur'ān is the "infallible word of God." It rejects the doctrine of the Trinity (understood to consist of Allah, Jesus, and Mary), which is considered to fall within the category of the cardinal sin of *shirk,* equivalent to polytheism. This conception consequently excludes the doctrines of incarnation and redemption (see CHRISTOLOGY; SOTERIOLOGY). Furthermore, Islam asserts that it embodies the authentic teachings of Jesus. Differences between the two religions are explained as distortions of the original Christian Scripture before Muḥammad's time (James Thayer Addison, *The Christian Approach to the Moslem, A Historical Study,* 1942).

The Muslim usually remains unaware of the fact that all Christians also reject the kind of Trinity he decries. He seldom learns that Christians agree with him that Jesus was not begotten by God in the physical sense that the Qur'ān inveighs against in Surah 112: "He did not beget nor was he begotten."

Islam resists the Christian mission with vigor. It is an "authoritarian, social, political, totalitarian, and missionary religion" with the *esprit de corps* of a "chosen people" in which defection is "tantamount to political treachery." In a Muslim state an apostate "is legally subject to the loss of his civil and political status, separation from his Muslim family and disinheritance and in some cases may be imprisoned or even put to death" (Edwin E. Calverley, "The Ethos of Islam, Comparison and Comment" in *Religion in Life* [July, 1953]; W. H. T. Gairdner and W. A. Eddy, "Christianity and Islam," in *The Christian Life and Message in Relation to Non-Christian Systems* [1928], 235–283).

Muslims view with suspicion the association of Christianity with Western nations, a suspicion stemming in part from the hostility engendered by the Crusades. A heritage of animosity has also resulted from the polemic nature of much of the Christian approach to Islam. Not until the twentieth century did aggressive doctrinal controversy fall into disrepute among Christians as a missionary method to be used with Muslims.

The polemics of John of Damascus (*q.v.,* and for a reappraisal see John Ernest Merrill, "Of the Tractate of John of Damascus on Islam," in *The Muslim World* [April 1951], 88–97) and the translation of the Qur'ān and its accompanying refutations done by order of Peter the Venerable were pioneering attempts to approach Islam. For all their imperfections and bigotry, they were far in advance of their times. St. Francis of Assisi, Raymond Lull (*qq.v.*), and the Jesuits at the court of Akbar wrote the few noteworthy pages of attempts to propagate Christianity among Muslims until the relatively modern revival led by such figures as Henry

Martyn and Karl Gottfried Pfander in India (*qq.v.*, Vols. VII, IX) and Fr. Charles de Foucauld in the Sahara.

In the early thirteenth century the newly founded orders of the Franciscans and Dominicans were the first to organize missions, as such, to Muslims. The Moravians sent the first Protestant mission to the "field of Islam" in the middle of the eighteenth century. But until the nineteenth century missionary advance which paralleled the surge of Western political activity in Asia and Africa, Catholic and Protestant work was limited almost completely to Oriental Christians, because only infrequently and secretly could missionaries deal with Muslims (Kenneth Scott Latourette, *A History of the Expansion of Christianity,* 7 vols., 1937–45).

(1) **North Africa:** French, Spanish, and Italian colonial expansion reintroduced Christianity (naturally, preponderantly Catholic) to North Africa in the nineteenth century. The energetic episcopates of Pavy and Lavigerie (*q.v.*, Vol. VI) in Algeria saw the establishment of scores of charitable institutions and missions, plus the foundation of the White Fathers in 1873 and later the White Sisters who specialize in work with Muslims. Protestants were also active despite Catholic opposition. The British and Foreign Bible Society, the undenominational North Africa Mission (1881), and the Algiers Mission Band (1888) were among the earliest groups. The Berber Kabyles particularly attracted missions, among them the North Africa Mission, the Plymouth Brethren (1883), and the American Methodists (1908) and the French Wesleyans who eventually combined their work. Others present are the Scottish Southern Morocco Mission, the Central Morocco Mission of the English Presbyterians, the Bible Churchmen's Missionary Society in Morocco, and the American Gospel Union in the Atlas Mountains. See also Africa.

(2) **The Near East:** Unlike North Africa, sizable Christian minorities remained in most of the Near Eastern lands conquered by Islam, but centuries of subjugation had left them weak and on the defensive. Both Catholic and Protestant missions addressed themselves to the task of reinvigorating the indigenous Christian churches so that they might become sources of missionary activity and recipients of converts from Islam. The Catholic method is to bring the Eastern Churches (*q.v.*) into communion with Rome, resulting in the Uniate communities of the traditional Oriental rites (see Uniate Churches). The Protestants strive to revitalize the churches without creating divisions, but most often the groups responding have been driven by conservatives into forming separate churches usually entitled Evangelical. In the political strongholds of Islam the approach to Muslims has of necessity been mostly indirect, consisting of the gentle pressure of the example of Christian schools, hospitals, and charities.

In Egypt missionary activity has concentrated on the Coptic Christians and on the indirect approach to Muslims. The leading Protestant mission in these activities has been that of the United Presbyterian Church, which as early as 1899 was able to create a local synod with four presbyteries. The British Church Missionary Society centered its activities on more direct evangelizing of Muslims, although it also supports several "indirect" agencies. It started work in Egypt in 1825, and numbered among its representatives the celebrated missionaries: Samuel Gobat (*q.v.*, Vol. V), Douglas M. Thornton, and W. H. Temple Gairdner. Another primarily evangelical group is the Egypt General Mission, a British interdenominational body founded in 1898.

Cairo became a missionary center for the entire Near East by virtue of the establishment of such agencies as the Nile Mission Press (1905) and the American University at Cairo (1920) to which was attached the older School of Oriental Studies. In 1906 Cairo was the scene of the first conference of missionaries to Muslims. It was organized by Samuel M. Zwemer, a founder of the Arabian Mission and the founder of what is now *The Muslim World, A Quarterly Journal of Islamic Study and of Christian Interpretation Among Muslims.*

After subduing the Sudan, the British long prevented missionary activity in the predominantly Muslim North, but by World War I the Church Missionary Society and the United Presbyterians obtained footholds.

With the religious freedom that followed establishment of the British mandate in Palestine, there was an increase in efforts to approach Muslims directly. By the time of the Arab-Zionist war there were over thirty Protestant missionary organizations in tiny Palestine as well as numerous representatives of various Catholic missionary orders, not all of which, however, were concerned with Muslims. Of those that were, the Church Missionary Society (1851) and the Jerusalem and East Mission (1887), both Church of England, were the largest Protestant groups. The foremost American missions were those of the Christian and Missionary Alliance (*q.v.*), the Seventh Day Adventists (*q.v.*), and the Friends (*q.v.*).

The dispersion of Christians and Muslims that accompanied the birth of the State of Israel (*q.v.*) radically altered most missionary programs. The care of Arab refugees (*q.v.*) became the immediate concern of all missionaries, of which the Friends in particular distinguished themselves. Among the organizations that gave up their installations in Israel was the Church Missionary Society which expanded its work in Jordan.

Early in the nineteenth century the American Board of Commissioners for Foreign Missions (Congregational) started a vigorous campaign in the Near East centering in Turkey, Persia, and Syria (*q.v.*). A press was set up in 1822 at Malta, and in 1834 the Turkish and Armenian sections were transferred to Turkey and the Arabic section to Beirut where it formed the nucleus of the still successful American Mission Press.

Despite the setbacks of the massacres and exile of their Greek and Armenian constituencies and strict governmental restrictions, the American Board is the largest and most effective missionary organization in Turkey (*q.v.*). It stresses schools and medical work. Although Robert College and the Istanbul American College for Girls are independent, they owe their genesis to members of the American Board. Aleppo College in Syria also partly depends on this agency.

The American Board began work in 1823 in the region of old Syira that is now Lebanon. Eli Smith and Cornelius V. A. Van Dyck (*qq.v.*, Vols. X, XII) supervised the translation of the Bible into Arabic, churches were opened, and schools were established, among them the college which grew into the independent American University of Beirut. In 1870 the work of the American Board there was assigned to the Presbyterians. Some of the smaller missions dealing with Muslims are those of The British Syrian Mission (1860), the English Friends, and the Irish Presbyterians and the Edinburgh Medical Mission at Damascus.

The French Jesuits with their university and press at Beirut have long attempted to reach Muslims. A significant development was The American Bible Society's contract in 1952 for the printing by the Jesuits of 10,000 copies of their Arabic translation of the Bible, omitting the Apocrypha.

Iran (*q.v.*) (then Persia) first attracted The American Board with the prospect of working with the Nestorians among whom Catholic missionaries had been having success since the seventeenth century. The first resident missionaries of the American Board arrived in Persia in 1834. As in Syria, the Presbyterians took over the mission in 1870. The Americans concentrated on the northern part of the country, and in 1869 the first of the British Church Missionary Society's representatives began building its extensive endeavor in southern Persia. Conversions from Islam have been more numerous in Iran than in any Arab country.

In the Arabian Peninsula the Free Church of Scotland carries on a medical mission in Aden founded in 1885 by the pioneer Ion Keith-Falconer (*q.v.*, Vol. VI). The Arabian Mission (1891) of the Reformed Church in America has stations (medical and evangelical) at Muscat, Bahrain, and Kuwait. It also maintains missions (educational, medical, and evangelical) in Basra and Amarah in Iraq. The only other sizable organization in Iraq (*q.v.*) concentrating on work with Muslims is the United Mission representing three American Protestant churches. See also ARABIA.

(3) **India and Pakistan:** The first missionaries to the Muslims of India (*q.v.*) were the Jesuits called by the Mogul Emperor Akbar in 1579 to preach in his court. Despite many vicissitudes, the Jesuits' mission was active from 1595 until the middle of the eighteenth century when the order was disbanded by the pope.

Renewal of the attempt to convert Muslims came in 1806 with the devoted labors of Henry Martyn, whose name now graces the school of Islamic studies for missionaries at Aligarh. The Anglican episcopate at Lahore, under Thomas Valpy French (d. 1911 establishing a station in Muscat, Arabia) and George Alfred Lefroy (d. 1919), encouraged its missionaries to do direct work with Muslims.

The Church Missionary Society as early as 1852 emphasized evangelization of Muslims. The American Presbyterians were among the first to undertake work (1836) in the strongly Muslim Punjab, where they were later joined by the American United Presbyterians. Another agency dealing in part with Muslims is the Society for the Propagation of the Gospel (*q.v.*). The schools, hospitals, and literary production of these groups influenced several generations of Muslims, and those institutions that found themselves in Pakistan (*q.v.*), such as Forman, Kinnaird, and Edwardes colleges, perforce attained a more important role in the Christian mission to Muslims.

Approximately 30% of the Muslims of the world are in India and Pakistan, yet only about 2% of the Christian missionaries there are fully engaged in work with them.

(4) **Malaya:** The American Methodists (*q.v.*) and the Society for the Propagation of the Gospel conduct most of the Protestant missions in Malaya, but neither have concentrated on the Muslim half of the population. However, considerable literary work for Muslims was done by William G. Shellabear (d. 1947) of the Methodists.

(5) **Indonesia:** In the islands of the Malay Archipelago (*q.v.*) accessions from Islam have been more numerous than anywhere else in Asia. The principal Protestant continental missions are: the Netherlands Missionary Society (1814), the German Basel Mission (1834), the German Rhenish Mission (1835), the Netherlands Missionary Union (1861), and the Mission of the Reformed Churches. In the twentieth century the Seventh Day Adventists and the American Methodist Episcopal Church entered the field. The indigenous churches have also

done much to advance Christianity among the Muslims.

(6) **Philippines:** American Jesuits and Columban priests represent Catholicism in the Moro regions of the Philippines (*q.v.*). Protestant missions are conducted by the Episcopal Church and the American Board. Under the latter, Dr. Frank C. Laubach (*q.v.*) developed his unique literacy technique among the Moros.

(7) **Other Areas:** Christian missionary activity remains negligible in Central Asia where there are roughly forty million Muslims. Little also has been done to reach the Balkan Muslims. In Madagascar (*q.v.*) and most of Central Africa Christian missionaries have been too concerned with winning the race with Islam for adherents from the animistic tribes to concentrate on the Muslims themselves. But, in spite of the temptation in most of Asia and Africa to turn from unresponsive Muslims to more easily exploited possibilities, the Christian mission to Muslims continues to expand.

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[Sup. to MOHAMMEDANS, MISSIONS TO.]

WILLIAM E. MULLIGAN.

MYCENAEAN RECORDS: Recent excavations have shown that the Mycenaean influence was far more extensive than scholars had hitherto realized. An immense amount of archaeological, linguistic, and literary evidence has come to light. The monuments reflect a high culture existing in Crete, parts of Greece, Asia Minor, Sicily, and neighboring countries at 1400–1100 B.C. Since the ruins of ancient Mycenae represent the highest development of the period the civilization is known as Mycenaean. Prior to and partly contemporary with the Mycenaean civilization was the Minoan, which had its rise as early as 3500 B.C.

Among the remains of the Mycenaean culture are those of architecture, including massive gateways, palaces, and beehive tombs; art, engraved stones, gems, inlaid and embossed metal work, and ornamental vases; writing, both pictographic and linear; and religion, numerous objects and emblems, heritages in part from the Minoan culture. In the Mycenaean age the dead were buried, while in the Homeric they were burned on a funeral pile. Graves opened at Mycenae show evidences of embalming practices.

A seafaring people, the Mycenaeans had contacts with the Egyptians, Hittites (*q.v.*), Phoenicians (*q.v.*), and peoples of Syria and Palestine (*q.v.*). There are numerous evidences of interchange of influence.

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ELMER E. FLACK.

MYSTERY RELIGIONS, RELATION OF, TO EARLY CHRISTIANITY: I. The Mysteries and the New Testament: The mystery cults in antiquity were pagan religions, usually of Eastern origin, by whose rites, kept secret from the uninitiated, their devotees were guaranteed salvation. The chief mystery religions were the Eleusinian, the Dionysiac, the Orphic, the Magna Mater (Cybele), the Mithraic, the Isiac, and the Samothracian (see TRIBAL AND CULTIC MYSTERIES, Vol. XII; MITHRAISM, Vol. VII).

Because of a vow of secrecy imposed upon the initiates, relatively little information regarding the creed and cultus of these religions has been preserved. Chief among the kinds of sources of information are literary references in pagan and Christian authors, inscriptions, hymns, mosaics, gems, coins, and excavations of places of meeting, which reveal statues, altars, lamps, sacrificial instruments, the bones of animal victims, etc. Much study has been devoted to the interpretation of this evidence, and certain scholars (e.g., Brueckner, Bousset, Case, Gardner, Hyde, Loisy, Macchioro, Perdelwitz, Reitzenstein, Weigall) have thought that the Christian sacraments of baptism and the Eucharist as well as the central doctrine of the saving efficacy of the death and resurrection of Jesus Christ were derived from or significantly modified by one or more of the mysteries (see MARANATHA). This school of writers, however, generally overlooks the following considerations which must be taken into account in estimating the amount of supposed influence of the mysteries upon the New Testament.

A. HISTORICAL CONSIDERATIONS: Since much of the scanty evidence regarding the mysteries dates from the third and succeeding Christian centuries, methodologically it is hazardous to assume that beliefs and practices current at that time existed in substantially the same form in a pre-Christian age. Furthermore, that the doctrine and cultus of the mysteries differed somewhat from place to place is not only what one would expect, but also what the sources reveal to be a fact (cf. B. M. Metzger, "St. Jerome's Testimony Concerning the Second Grade of Mithraic Initiation," in *American Journal of Philology,* LXVI [1945], 225-233). To ascertain, therefore, the precise content of the beliefs and practices of those devotees of the mysteries whom the New Testament authors may have known is an exceedingly difficult task and one which demands caution and restraint in the use of historical imagination.

B. RELIGIOUS CONSIDERATIONS: The early Palestinian church was composed of Christians

from a Jewish background, whose traditional intolerance and strict monotheism would have been quite hostile to borrowing from pagan cults. Psychologically it is inconceivable that the Judaizers, who attacked Paul with unmeasured ferocity for what they regarded as his liberalism in regard to the relation of Gentile converts to the Mosaic Law, should nevertheless have acquiesced in what is presumed to have been his wholesale contamination of the central doctrines and sacraments of Christianity.

C. ARCHAEOLOGICAL CONSIDERATIONS: Unlike all the other countries bordering the Mediterranean Sea, Palestine has yielded next to no archaeological remains of the paraphernalia and places of worship of the mysteries (see the maps in Herbert Preisker, *Neutestamentliche Zeitgeschichte,* 1937). This fact is of significance in estimating the degree of opportunity of the earliest church of being influenced by the mysteries.

D. NATURE OF THE SUPPOSED PARALLELS: In evaluating the significance of alleged parallels between the mysteries and New Testament Christianity, account must be taken of the following.

(1) Some of the supposed parallels are the result of the modern scholar's amalgamation of quite heterogeneous elements from various mysteries, producing a kind of universal mystery religion which never actually existed (see A. Schweitzer's *caveat* in *Paul and His Interpreters* [1912], pp. 192 ff.). Parallels based on such methodology evaporate when they are confronted with the actual texts.

(2) Some of the parallels may be analogical and not genealogical (for this distinction, see Adolf Deissmann, *Light from the Ancient East* [1927], pp. 265 ff.), and thus do nct involve dependence.

(3) Even when parallels are genealogical, it must not be uncritically assumed that the mysteries always influenced Christianity, for it is possible that in certain cases the influence moved in the opposite direction.

E. DIFFERENCES IN LANGUAGE, IDEAS, AND PRACTICES: Finally, in arriving at a just estimate of the relation of the mysteries to the New Testament, one must not overlook basic differences between them as regards both language and ideas.

(1) In the area of vocabulary, the New Testament authors show a surprising ignorance of the technical terminology of the mysteries. So far from there being indications of an appropriation of pagan religious terms, there appears to be on the contrary a deliberate avoidance of even everyday words which had associations with paganism (see A. D. Nock, "The Vocabulary of the New Testament," in *JBL,* LII [1933], 131–139; *idem,* "Hellenistic Mysteries and Christian Sacraments," in *Mnemosyne,* 4th Series, V [1952], 177–213, esp. 200). The few words (e.g., *embateuein, myein, mysterion, teleiosis*) common to the New Testament and texts referring to the mysteries either have different connotations in the two corpera of sources or are inconclusive in establishing religious affinities.

(2) Unlike the savior-gods of the mysteries, who were nebulous figures of an imaginary past, the Divine Being whom the Christians worshipped as Lord was known as a real Person on earth only a short time before the earliest documents of the New Testament were written.

(3) In all the mysteries which tell of a dying deity, the god dies by compulsion and not by choice, sometimes in bitterness and despair, never in love. But according to the New Testament, God's purpose of redeeming love was the free divine motive for the death of Jesus Christ, who accepted with equal freedom that motive as his own (see A. J. Toynbee, *A Study of History,* Vol. VI, pp. 276 ff., and 376–539).

(4) For the pagan cult the world-process is indefinitely repeatable, being a circular movement leading nowhere. The rites of the mysteries which commemorate a dying and rising deity reflect the recurring seasons and the vegetative cycle. For the primitive Christian, on the contrary, the time-process is a series of unique events, involving as the most important the "once-for-all" character of the death and resurrection of Jesus Christ, who is to climax the world-process at his return in glory.

(5) So far as is known, none of the ritual meals of the mysteries was preceded by a prayer of consecration; whereas in Christianity by such a prayer the elements were deliberately set apart for sacramental usage, in conscious emphatic remembrance of the saving acts of Jesus.

(6) Unlike the secretiveness of the mysteries, the early Christians made their sacred books freely available for any and all to read.

II. The Mysteries and the Old Catholic Church: During the centuries following the apostolic age it was to be expected that in certain areas the beliefs and practices of the church should have been influenced by the influx of partially converted pagans. Some of their influence is beyond doubt to be observed in the following.

A. CULT OF MARY: Devotion to Queen Isis was replaced by the growth of the cult of Mary, which utilized similar or identical reverential names and artistic representations (see W. Drexler, "Isis," in Roscher, *Lexikon der . . . Mythologie*).

B. CHRISTIAN MONASTICISM: Whether or not St. Pachomius had actually been in his youth a recluse of Serapis, it appears that Christian monasticism in Egypt found a stimulus and perhaps a pattern in the existence of an order of monks in the cult of Isis and Serapis (see, for summaries of the debate, K. E. Kirk, *The Vision of God,* 2nd ed. [1932], pp. 492 ff.; and

Karl Heussi, *Der Ursprung des Moenchtums* [1936], pp. 283 ff.).

C. VARIOUS EXTERNAL INFLUENCES: Many external features in the Isiac cult seem to have been appropriated by the church, e.g., the tonsure of priests, the use of holy water, the sounding of a gong at the high point of the service, the exhibition of sacred objects in religious processions, and the ceremonial burning of candles.

D. STATE OF THE DEAD: Popular ideas concerning the state of the dead entered Christianity from Orphism; cf. the Apocalypse of Peter and other apocryphal literature.

E. INCUBATION: The ancient practice of incubation at the temples of Asclepius was adopted by some of the Eastern Churches (see Mary Hamilton, *Incubation, or the Cure of Disease in Pagan Temples and Christian Churches,* 1906; E. J. and L. Edelstein, *Asclepius,* 2 vols., 1945). On the multifarious influence of paganism on the Roman Church, see Charles Reade, *The Cloister and the Hearth,* Chap. 74 (Everyman's Lib. ed., Chap. 72); and G. J. Laing, *Survivals of Roman Religion* (1931).

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BRUCE M. METZGER.

MYSTICISM. See CONTEMPLATION.

MYSTICISM AND ASCETICISM IN THE NETHERLANDS: During the past fifty years leading experts in the field of church history in Europe have come to the conclusion that in the Low Countries or Netherlands as a whole a definite school of mysticism and asceticism arose with a distinct quality of its own. At the same time, however, the religious orders also produced literature outside of this school that was of a high order. This may be said particularly of the Dominicans, Franciscans, Carthusians, Carmelites, Capucians, and Jesuits. But the school of the Low Countries developed certain characteristics that set it apart from the mystics in Germany and from those within the religious orders just mentioned.

The Netherlandish school owed its origins in part to the Beguins (see BEGHARDS AND BEGUINES) who about the year 1200 originated in the southern Netherlands, and to a number of devout women, notably Beatrice (*q.v.*) of Nazareth, Hadewych (*q.v.*), Maria of Oignies, and Lutgardis of Tongres. Equally important perhaps was the work of the more strongly orientated speculative mystics, such as Gerard Appelmans (*q.v.*) and John Ruysbroek (*q.v.*). The latter was the chief founder of the school, for he perfected a profound and many-sided body of mystic literature. In his immediate vicinity lived the "Cook of Groenendaal," Jan van Leeuwen (*q.v.*). Ruysbroeck was the inspirer of the most influential Franciscan Observant, Hendrik Herp (*q.v.*). Furthermore, some of the leaders of the Devotio Moderna, particularly Gerlach Peters, Hendric Mande, and even Gerard Groote himself (who translated one of his treatises) owed much to him. The recluse Sister Bertken in Utrecht, who died in 1514 at the age of eighty-seven, revealed in her prose and poetry a similar type of religious thought.

Directly under Ruysbroeck's influence were the writer of the *Evangelical Pearl* and Pergrum Pullen. The afterglow in the period of the Counter Reformation was generated for the most part by the Franciscan Vervoort (d. 1555), the Benedictine Ludovicus Blosius (d. 1566), the Franciscans Bonifatius Maes (d. 1706), Fulgentius Bottens (d. 1717), and several Capucians. The influence exerted by the Netherlandish school upon foreign countries was considerable, especially in Spain and France.

Prof. St. Axters, in *Het Nederlandse mystieke proza, Mystiek Brevier,* Vol. I (1944), pp. xx-xxi, has shown that the Netherlandish school was marked by three characteristics: (1) the ontological foundation in the exemplarism, (2) the psychological development through the theory of looking inward, and (3) the supreme achievement through the "common life," that is, a state of union with God and in God with

all human beings. These fundamental principles were applied in a highly personal and differentiated manner. The most systematic and harmonic work of the Netherlandish school is the *Spiritual Marriage* of Ruysbroeck, which is still very much worth reading.

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M. M. J. SMITS VAN WAESBERGHE.

MYSTICISM, MEDIEVAL: I. In the Twelfth Century: Mysticism in the Western Church did not develop very far until the twelfth century. The same may be said of medieval learning, for which reason certain historians sometimes refer to the Renaissance of the Twelfth Century. With the founding of universities and the translations of Greek classics from Arabic into Latin (mostly in Spain) a modest revival of learning and religion did occur, although we must be careful not to exaggerate its scope. In the center of mysticism stands Christ. The devout worshiper is driven by tender emotion to concentrate on Christ's humanity, to imitate Christ as far as is humanly possible, to ascend unto God, and to be united with God through Christ. In the early Church the careful study of Christ's humanity was almost unknown, for the great leaders emphasized the idea that the human nature of Christ was principally the instrument of the divine Word (Logos). Christ was worshiped almost exclusively as the Son of God, on the divine plane, and when Christ was studied and revered on the human level it was largely in his capacity as the triumphant hero after the crucifixion, not the fellow-sufferer, our brother in misery and struggles, our lover. In early medieval and Byzantine art, Christ was usually depicted as the superhuman Logos, in his apocalyptic majesty; while in historical treatises he issued forth as the worker of miracles, far above the level of human beings. Even on the lap of his mother he remained the earnest Logos figure, who only in his tender youth stooped to personify His human nature.

The first writer of importance to introduce a new type of religious fervor was St. Bernard of Clairvaux (*q.v.*). Such was his success that nearly all the mystics of the later Middle Ages drew upon him for inspiration. He made much of the devout meditation upon the actual events in the life of Christ, whenever His humanity was seen at work. In verse and prose Bernard delineated the childhood, youth, and early manhood of Jesus. Even today one of his poems is sung by millions of Protestants, who as a rule do not know that the first lines set forth Roman Catholic mysticism: "Jesus, the very thought of Thee with sweetness fills my breast, but sweeter far Thy face to see and in Thy presence rest." How many fervent Christians have found rich food for their souls in this simple stanza? St. Bernard was not merely a man of theory and meditation. On the contrary, he showed how Christians may engender true love for Christ and thus hasten the process of salvation here upon earth. He was not speaking about some future day after the soul had passed beyond the portals of death, but he had in mind life upon earth in imitation of Christ. He shunned the Neo-Platonism of his day, urging his followers to lead a practical life of devotion. In his famous treatise on loving God he described the various degrees of love. He devoted much time to the cultivation of humility, and he surpassed all his predecessors in making the humanity of Christ become a reality to devout believers. From Christ's humanity he led his auditors and readers to Christ's divinity. Gradually human sense perception fades away, as the sinner is purged of fleshly desires, rising higher and higher in the realm of Christian mysticism. When the senses have been silenced spiritual ecstasy begins to function. Love becomes spiritualized, the individual soul or spirit is united with the divine soul or spirit, as iron is united with fire, without losing its identity. In this mystical condition the earlier aim of imitating Christ's humanity is left behind, for now the purpose has become to reach the highest level. Christ, the Word, is looked upon as the bridegroom of the human soul or spirit.

The Augustinian monastery of St. Victor in Paris became the next center of mysticism along orthodox lines. Here labored Hugo of St. Victor (*q.v.*), who was more speculative and less practical than St. Bernard. He also was more interested in the Church as an institution than in personal union with Christ. His pupil, Richard of St. Victor, continued in a similar vein. He was the first important writer to systematize Christian mysticism. He in a certain sense combined the thought of St. Bernard with that of Dionysius the Areopagite. Contemporary mystics in Germany were Rupert of Deutz, St. Hildegard of Bingen, and Elizabeth of Schoenau. St. Hildegard was famous for her visions and prophesies. She was often consulted by popes, princes, and saintly personages.

II. In the Fourteenth Century: Strange though it may seem, mysticism did not reach the heights attained by St. Bernard until the fourteenth century. Perhaps the great success achieved by the scholastic philosophers dimmed the glory of mysticism during the thirteenth century. Albert the Great and St. Thomas Aquinas seemed to overshadow the mystics, and the energies formerly devoted to the acquisition of religious fervor now turned to intellectual pursuits. But during the fourteenth century we

witness an entirely different aspect. Now the scholastic philosophers are losing some of their popularity and esteem. They are beginning to harp on infinitesimal shades of meaning in distinguishing between realism and nominalism, or between the function of the will and that of reason. The human intellect seems less fruitful now than does the soul or spirit. As a result the masses of the people turn away from philosophy to mysticism and practical religion. Another reason why popular fancies are turning away from the teachings of university professors is the notorious Babylonian Captivity of the Papacy at Avignon, and the subsequent Papal Schism. Amidst the scandals among the higher clergy the professors seem to become involved, since many of them are members of the clergy and take part in debates concerning the forthcoming reform "in head and members." As the reforms never seem to be forthcoming, many serious-minded citizens become disillusioned. They are willing now to listen to mystics and heretics. Moreover, international wars and peasant uprisings cast their shadows before them. Pestilence stalks the land time after time. It is not only the so-called Black Death of 1349 that disturbs the populace at large. Several other plagues, not mentioned as a rule in our textbooks, strike down hundreds of thousands of persons in all walks of life. With death so near at hand, the average layman fervently reads mystical treatises, for these promise release from pain, disease, and physical death. Reformers talk less and less about institutional changes; they are concerned with individual salvation.

Furthermore, during the twelfth and thirteenth centuries scholasticism and mysticism had been allied to a great extent. St. Anselm, St. Bernard, Hugo of St. Victor, and Richard of St. Victor sought to reach God through both intellect and soul. They were interested alike in reason and revelation. Theology and philosophy were often united in one person or in one book. Even Thomas Aquinas, great scholar that he was, tried to unite natural reason with supernatural reason. His opponent, William of Occam (or Ockham), furthered anti-intellectualism. He and his numerous followers in the fourteenth century began to cultivate feeling over against reason. Nominalism reared its head all over Germany and England. A new movement was developed known as Via Moderna, which in the German universities won many adherents. Even among the Dominicans there were three leaders who would not follow where their great fellow-member, Thomas Aquinas, had trod. They were Eckhart, Suso, and Tauler (*q.v.*).

Eckhart is often referred to as a pantheist and a dangerous thinker, but in recent years it has been demonstrated that he was orthodox in nearly every detail. Nevertheless, there were great thinkers during the second half of the fourteenth century, notably Gerard Groote and Gerard Zerbolt, who warned their followers against his compositions. In this manner his works became less popular than is often believed. Neo-Platonism entered the thoughts of the great German mystics. Love for God is subordinated to the intricate process of speculation. Dionysius the Areopagite becomes very popular once more, and St. Augustine's influence is waning now. Much emphasis is laid upon conformity to the divine will. The creature begins to look upward to the Creator, who seems willing to draw to himself his lowly creatures. Ascetic tendencies often enter mystical thought and practice. Pantheism is dangerously near to the mind of those who seem to overlook the tremendous distinction between divine and human beings. That is the reason why great Catholic thinkers of our time are still suspicious about Eckhart. As Gerard Zerbolt assumes a greater stature than ever before, and as Gerard Groote and the Brethren of the Common Life, who studied him with great care and turned against him, loom larger with every passing decade, we must conclude with Pope John XXII (who condemned twenty-eight of his propositions) that Eckhart was not thoroughly orthodox from the standpoint of Catholicism and early Protestantism.

John Tauler, on the other hand, was less speculative and more inclined to follow the familiar theme introduced by St. Bernard than was Eckhart. He was concerned more with the acquisition of virtue and love than with intellectual progress. His language is clear in most places, while he also endeared many authorities in the Church by his honest efforts to distinguish sharply between creatures and the Creator. Henry Suso (Seuse) was similar to Tauler. Although he wrote in defense of Eckhart, he freely attacked the Brethren of the Free Spirit, who were pantheists. Numerous Dominican nuns read his poetic style with fervor and devotion. Also among men he found ready acceptance. The Friends of God (*q.v.*) followed him with true admiration. They did not form a real institution, but nevertheless they often held meetings and spread the works of Eckhart, Suso, and Tauler.

Ludolf of Saxony (d. 1377) is another mystic of considerable importance. First he joined the Dominican Order, and later the Carthusians. He wrote a very popular work entitled, *Life of Christ According to the Four Gospels,* which was devoured by Ignatious Loyola and many other mystics before him, especially in the Low Countries. This work was not a biography but a series of meditations, based largely upon another book, *Meditations on the Life of Christ.* The latter was probably composed by Johannes de Caulibus, an Italian Franciscan. The cause

of Ludolf's success as a writer was his simple style and his earnest effort to stimulate personal love for Christ and to imitate Him. He may have induced the famous Thomas à Kempis to follow his example, for Thomas wrote a very interesting book entitled, *Meditations on the Life of Christ.* So strongly was Thomas bent upon meditation that in the third verse of the book, *Imitation of Christ,* usually ascribed to him he made this reading: "Let therefore our chief endeavor be to meditate on the life of Christ." The original version reads: "Let therefore our chief endeavor be to imitate Jesus in our life."

III. **The Devotio Moderna:** In the Low Countries a new type of mysticism originated, which became a powerful force for good. It tended to create practical piety, and in the midst of confusion it helped thousands of men and women to find a sound religion in their homes, their schools, and their churches. Before long a number of writers were led to call this movement the Devotio Moderna, meaning Present-Day Devotion, for they realized that this particular phenomenon was unusual in its scope and influence.

The new movement owed much to the labors of John (Jan) van Ruysbroeck (Ruusbroec), who founded the Augustinian monastery of Groenendaal near Brussels, and afterward became its prior. His writings have been analyzed in an earlier volume, and his teachings set forth in an admirable manner. Suffice it to say here that he resembled Eckhart and Tauler in his speculative tendencies and his approach to pantheism. But somehow he managed to exert a powerful influence upon Gerard Groote, who was the creator of the Devotio Moderna. When the latter lay on his deathbed in 1384, he advised his followers to found a monastery and join the Augustinian Canons Regular, thinking no doubt about the fruitful visit of his at Groenendaal. Groote was very careful, however, to refrain from indulging in speculation after the example of Ruysbroeck.

Gerard Groote may be called a practical mystic. His system of theology was Augustinian. He had little time for pure speculation, being imbued with the ambition to win souls for Christ. He was one of the two most influential preachers in the history of the Dutch people, the other being the Franciscan friar Johannes Brugman, friend of the Brethren of the Common Life. The latter were a semi-monastic institution founded by Groote, who began with the Sisters of the Common Life in 1374 and with the brothers in 1380. Having studied law at the University of Paris for about eight years, he was a man of far greater learning than Dutch historians realized before 1942, when the first comprehensive biography was published about him. Another point to remember is that he was much less of a heretic hunter than has been understood until very recently.

From 1930 to 1950 many scholars in Europe and America believed that Gerard Groote was the author of *The Imitation of Christ* in its original form, while Thomas à Kempis merely added some sections and changed others to a slight extent. They were right to some degree, for Thomas made several bad mistakes in putting together his own version. To mention one example: he wrote "gratia debetur" instead of "gratia dabitur." His statement means that God is morally obliged to give His grace to a sinner, whereas the Bible teaches consistently that God does not owe grace to any creature. The original version means that God will give grace, and the manuscript from which Thomas copied undoubtely had this abbreviated form: "dbtr," or more likely, "dbtur." Moreover, Thomas wrote in Book I: "Si scires totam bibliam exterius," which is a literal translation of the Dutch for "If you knew the whole Bible by heart." The original version has the classical and correct statement: "Si scires totam bibliam." Thomas also has the Dutch exclamation "Och" followed by a few other words, while in the original this and many other similar expressions are missing. We now know that Gerard Zerbolt, the teacher of Thomas à Kempis and the librarian of the brethren-house at Deventer, wrote the original work. It was not written by Groote in Dutch but by Zerbolt in Latin, though assisted by others.

IV. **English Mystics:** In England the mystics were not so numerous as in the Low Countries, but they accomplished more than has been generally supposed. The outstanding leader was Richard Rolle (d. 1349), who wrote numerous works in Latin and English, notably *Incendium amoris* and *The Form of Perfect Living.* He was a hermit and in his lonely hut he had plenty of time for meditation and prayer. Such was his stylistic power that according to linguistic experts he contributed a large share to the shaping of English prose. Very interesting also is the anonymous work, *The Cloud of Unknowing,* composed about the year 1350. Its author, like Thomas à Kempis, was anti-intellectual, stating that when one is praying he must refrain from using his reasoning powers. In the process of contemplation the mystic leaves behind him all knowledge derived from the senses and from the study of books. His spirit is enveloped by a cloud of love, stripped of knowledge. Unlike the Brethren of the Common Life, who made much of book-learning and scholarship in general, the English author just mentioned strove to unite his soul with God through emotion rather than intellect. But there were other mystics in England who resembled a man like Gerard Zerbolt. Among them was Walter Hilton (d. 1396), an Augus-

tinian Canon Regular, the author of *Scala Perfectionis,* and Juliana of Norwich (d. 1442), who was famous for her visions and described some of them in her book, *Revelations of Divine Love.*

V. Italian and Spanish Mystics: The best-known mystics of Italy and Spain flourished after the fourteenth century, with the exception of St. Catherine of Siena (1347–80). The latter (*q.v.*) was more than a mere mystic, as has been observed. As a respectable member of the Dominicans, she expressed Thomist theology, but occasionally she had remarkable mystic experiences. Her book, *On Divine Doctrine,* is one of the great masterpieces in Italian literature. During the fifteenth and sixteenth centuries Italy was so strongly affected by the Renaissance spirit and reaction against the Reformation that very few persons of importance devoted much attention to mysticism. Finally, however, the humanistic tendencies declined, while the storms of the religious wars subsided. St. Bellarminus, St. Carolus Borromeus, St. Catharine of Rici, and Bartholomew Cambi of Salutio labored in the spirit of the earlier mystics.

See also Mysticism and Asceticism in the Netherlands; Leo X; and Medieval Church History, Twentieth Century Trends in the Study of.

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Albert Hyma.

MYSTIC UNION: The mystic union is a Roman Catholic term referring to the soul as in union with God by means of contemplation. Its chief characteristic is that the presence of God is felt by direct touch, without the aid of anything intermediate. Its steps are prayer, quiet, full union, ecstasy and spiritual marriage. These steps are a close parallel to those taken in the mystery religions, and lead to the beatific vision of God.

In the New Testament, there is a vital, dynamic and spiritual union of the believer with Christ. It does not rest upon a formal process of steps such as those mentioned above, but upon the personal relationship of the man of faith to his Saviour. This doctrine is expressed in such passages as the allegory of the Vine and the Branches (John 15); the frequently repeated Pauline phrase "in Christ Jesus"; and the Pauline metaphor, "the Body of Christ."

Never is the personal identity of the believer lost, but at no time can the believer live and bear fruit apart from Christ. As members of the Body of Christ, each Christian has a function to perform. These functions vary with the individual Christian, some possessing the gifts of prophecy, healing, teaching, etc. (I Cor. 12). These functions are all carried out by means of one and the same Spirit. As the Christian is in Christ, so also is Christ in the believer. The believer is a new creature by virtue of this relationship in Christ. The idea of being in Christ is dominant throughout the Pauline letters. The phrase, in varying forms, occurs more than one hundred and sixty times. There is, in the New Testament, no such thing as an individual, isolated Christian. Each believer is a member of the Body and a fellow member with all other believers. This state is not the result of contemplation, but rather of faith in Christ Jesus as Lord and Saviour.

While there is always, in the New Testament, the belief in the separate individuality of each believer, yet the total number of believers, like the cells of the organism, forms one organism, the "Body of Christ." This state is not for the select few, who achieve it by a time-consuming contemplation which would be possible only for

the few; it is for every one who believes in Christ as Lord and Saviour.

W. D. CHAMBERLAIN.

MYTHICAL INTERPRETATIONS OF THE BIBLE. See HERMENEUTICS.

MYTH IN THE NEW TESTAMENT: I. The Problem: In the New Testament, myths are contrasted with history (II Pet. 1:16) and truth (II Tim. 4:4; Titus 1:14). Hence they are considered as incompatible with God's dispensation (I Tim. 1:4) and with true religion (I Tim. 4:7). Commentators are divided, however, as to the meaning of the term. Since the mythology of the ancient pagan religions had practically lost all religious significance in the first Christian centuries, the reference can hardly be to them. Some scholars think therefore of the Jewish haggada and its fanciful elaboration of the Old Testament stories, others suggest that the reference is to the kind of allegorical exegesis of the Old Testament practiced, e.g., by Philo. Still others reckon with pre-gnostic Jewish speculations, especially in II Peter. It is obvious in any case that to the New Testament writers myths are human fabrications with which they contrasted the Word of God as directly spoken to man. Nevertheless, many of the stories in the Gospels must have appeared to the ancient heathen world as being of the same kind as the pagan myth. Yet when Celsus, e.g., designated the biblical stories as "empty myths," Origen pointed out categorically that that was not the case.

With Julian the Apostate ancient paganism reiterated its charge for the last time. But with the rise of rationalism and deism the biblical stories were again discounted as myths, and to the present day the term "myth" is applied to the Gospel stories either as a convenient way of devaluating them, or as an apologetic device by means of which serious criticisms seem to be obviated.

II. The Modern Concept of Myth: In modern times the use of mythical language has been explained in two different ways. Myths were considered by the rationalists as erroneous interpretations of nature, due to faulty reasoning (Spinoza, Hobbes), to priestly deceit (Lord Herbert of Cherbury), or to the inevitable exaggerations concomitant with oral communication (Hume). The rationalistic view has been adopted by many modern students of comparative mythology, e.g., Tylor, Andrew Lang, Marrett, Frazer. Insisting on the unrestricted operation of natural causes, the rationalists found themselves driven to attack not only the pagan mythology, but also the biblical miracle stories.

Quite a different view was taken by the German classical scholar Christian Gottlob Heyne (1729–1812). He explained the myth as the language by which primitive man described his inner states, particularly his reaction to those features in his environment by which he was particularly impressed. While hampered by the shortcomings of an undeveloped intellect the myth is nevertheless ascribed a creative function seated in the faculty of intuition. It is the fertile womb out of which eventually historiography, religion, philosophy, poetry, and literature will proceed. This interpretation was adopted in principle by Herder, Creuzer, Ottfried Mueller, and in recent times by the philosopher Ernst Cassirer. Language, accordingly, would originate in sounds corresponding to the mythical images formed intuitively. Schelling attempted to undergird this view metaphysically. He held that the myth was the first stage in the Absolute's endeavor to attain to self-realization. Similar ideas were advanced by F. C. Baur, Bachofen, Berdyaev, and L. Ziegler. Whereas Schelling considered the production of myths as being theogonic, i.e., creating a numinous reality of its own, Tillich, who largely adopted his views, understands the myth as a mere symbol of man's existential self-consciousness. Hence while he does ascribe to the myth a certain objective meaning, he denies that there is also involved the existence of a mythical reality.

Following a suggestion of Bp. Robert Lowth (1710–87), Herder added a further element to this conception by pointing out that it was not by individuals but rather collectively by the genius of nations (*Volksgeist*) that myths were created. Mythology was thus to be interpreted as the way by which a nation gave expression to its character. In a more sociological sense (referring to the social and political setup of the group) this view was adopted by Voltaire, Auguste Comte, and Durkheim. In an analogous way modern writers speak of the myths underlying the various totalitarian movements, or designate the total view of history as found, e.g., in Hegel, Marx, Spengler, or Toynbee, as myth. In modern ethnology (e.g., Max Mueller, W. Wundt, and Ehrenreich) there is a tendency to explain the myth psychologically. It is defined as an interpretation, by way of personification, of the manner in which things affect the collective mind. The biologist Darré and the psychologist C. G. Jung and his disciple Kerenyi hold, however, that mythology reflects the typical experiences of mankind rather than of historical groups. Yet since the individual development is thought to recapitulate that of mankind, mythology can be used for the interpretation of personal experiences, too. This is a corrective of the view held by Freud and his followers, who contended that in disguised manner the myth gives expression to the urges and desires of the unconscious, particularly the sexual ones.

III. Myth and the Bible: A. EIGHTEENTH AND NINETEENTH CENTURIES: The multiplicity of interpretations of the myth will explain why in the application of the term to biblical studies we are confronted with a confusing diversity of approaches. The English deists and their French followers employed the rationalistic theory of myth as a means of discrediting all the biblical stories dealing with miracles and supernatural agents. Adopting Heyne's explanation, J. G. Eichhorn and his disciple J. P. Gabler conversely sought to differentiate between the mythical form of the record and the historical fact to which it referred. By doing so they hoped to overcome the dogmatism of the deists no less than that of the orthodox defenders of supranaturalism and to usher in a critical study of the Bible. To the method employed by this "mythical school" Herder and DeWette objected, however. They pointed out that such differentiation was not feasible, since the mythical mentality affected both the form and content of the record. The Old Testament was mythical throughout and had to be enjoyed aesthetically as the national epic of the Hebrews. In a similar way the gospel was regarded as a myth, no matter whether it had an historical basis or not. Through the mythical symbol of Jesus it allegedly described the right relationship between man and God.

F. C. Baur, taking up suggestions of Schleiermacher, taught that mythology was the language of the natural religion as contrasted with revelation. He assigned the Old Testament to the former stage and the New Testament to the latter. By applying rationalistic criteria to the study of the New Testament he radically eliminated from the records all supranatural features as unhistorical. His disciple, David Friedrich Strauss, seemed to adopt the same method when he divided his *Life of Jesus* into an "Historical Outline" and a "Mythical History of Jesus." However, by means of an allegorical interpretation similar to that used by Spinoza and Thomas Woolston (1667–1733), Strauss believed that he had discovered a positive value in the myth. In the mythical history of the Gospels he discerned the portrait of the true man in whom God dwells. Strauss' interpretation was continued by C. H. Weisse and Gfroerer. With Herder and DeWette, Strauss agreed in seeking the origin of the Christ myth in a religious collectivity; it is not to be explained as a deliberate fabrication, but rather represents the spiritual experiences of the disciples of Jesus. From an entirely different angle the mythical problem of the Bible was approached by F. Nork. Profiting from the increased knowledge of ancient mythology, he attempted to show that throughout the Bible we find the reflexes of Indian, Babylonian, and classical mythology. In them he saw the primordial spiritual wisdom of the race. The mythical features of the Bible, far from detracting from the value of the Bible, would actually enhance it.

B. RECENT DEVELOPMENTS: In the second half of the nineteenth century the problem of biblical mythology was given little attention, since scholars were preoccupied with literary and historical criticism. But with the amazing progress of Assyriology, students of the Old Testament were struck by the puzzling resemblance some of the Babylonian myths had with the stories of Genesis. H. Winkler and Alfred Jeremias, the champions of Pan-Babylonianism, declared the religion of the Old Testament a replica of the astral mythology of Mesopotamia. P. Jensen noticed traces of the Gilgamesh epic everywhere in the Bible, and Franz Delitzsch denounced the religion of the Old Testament as a degeneration of Babylonian mythology. Gunkel, however, restored the right perspective by pointing out that Israel had adopted a great number of mythical concepts from her neighbors but had strictly controlled, transformed, and adapted them to its ethical monotheism.

Similarly, the study of comparative religion led to the discovery of a host of mythical ideas and images in the New Testament. Gunkel, Gressmann, Bousset, Heitmueller, Wrede, Reitzenstein, Goguel, Guignebert, G. P. Wetter, A. J. Fridrichsen, and Mowinckel have thus elucidated numerous biblical concepts and passages. They showed that the New Testament writers shared many of the mythical ideas of their contemporaries. But H. A. A. Kennedy and Carl Clemen have rightly indicated that far from being a syncretistic religion, the religion of the New Testament placed all its emphasis upon the historical character of the work of Jesus (see MYSTERY RELIGIONS, RELATION OF, TO EARLY CHRISTIANITY). The mythical imagery used does not form the kerygma but is a means of interpreting the historical facts and spiritual experiences. The Form Critics (see FORM CRITICISM), particularly Bultmann and M. Dibelius (*qq.v.*), contend, however, that primitive Christianity created myths of its own around the historical facts, especially cult legends centering in baptism and the Eucharist, and the myth of the descent of the heavenly Redeemer as applied to Jesus.

One step further goes a group of scholars, who interpret the whole New Testament as the document of a process in which a pre-Christian savior-myth was eventually endowed with the fictitious addition of an historical redeemer. Its main representatives have been W. B. Smith in America; J. M. Robertson, Thomas Whittacker, and L. G. Rylands in England; Drews, Maurenbrecher, Kalthoff, Lublinski, P. Jensen, and H. Raschke in Germany; Eisler in Austria; Couchoud and Ed. Dujardin in France; Bolland and van den Bergh van Eysinga in Holland; Niemo-

jewski in Poland; Emilio Bossi in Italy; and George Brandes in Denmark. The majority of scholars agree, however, that such a view is purely speculative. Primitive Christianity cannot be explained historically apart from the Jesus of history.

The formal similarity that exists between New Testament statements and pagan myths has prompted Barth and Brunner (*qq.v.*) to speak of a Christian myth. They differentiate, however, between the Christian myth, on the one hand, and the pagan myths on the other. Unfortunately the Old Testament is thereby assigned a rather precarious intermediate position. Tillich employs what he considers the biblical myths, but uses them merely as symbols by which the relation between the absolute transcendent Being and the earthly realms of nature and history is expressed. He denies that they refer to historical events. Bultmann holds that the gospel story as a whole is a myth. He suggests a demythologizing of the New Testament by means of which the mythological gospel story is interpreted as describing the coming to selfhood of the individual believer, analogous to the philosophy of modern existentialism (*q.v.*).

C. DEMYTHOLOGIZATION: In a new and original manner the concept of myth was applied to the New Testament, when Professor Rudolf Bultmann, of the University of Marburg, Germany, published his famous article on "Neues Testament und Mythologie," in 1941. The radical manner in which he stated the problem called forth a heated debate in Germany, and the issue soon became central in New Testament interpretation.

Bultmann points out that for the student of the Gospels a serious difficulty lies in the question, What relevancy for our life of faith can we assign to the Gospel stories, given the fact that to the modern scholar they appear as the work of the early church? Lessing, Schleiermacher, Strauss, and Wilhelm Herrmann had already indicated the problem and offered various and sagacious solutions. But Bultmann finds them unsatisfactory, because they all assume in principle that the Gospel records are historically reliable. He thinks that Form Criticism (*q.v.*) has proved conclusively that the historical nucleus of the evangelical narratives is concealed by the religious interpretation which the early church gave to the life of Jesus. Hence not only the miracle stories of the gospels but the gospels in their totality are declared to be myths, i.e., the description of a theophany. In that respect they are but one of the many modifications of the gnostic myth of the descent of the heavenly redeemer and his return to God. To the modern man reared in the scientific tradition of our age, not only the belief in miracles and heavenly beings is unacceptable, but also the whole frame of reference of that christological myth, as e.g., the belief in heaven and hell, the Old and the New Aeon, the return of Christ, and in general the idea of a god who tampers with the laws of nature.

Yet despite these stringent criticisms of the Gospels, Bultmann is not willing to give up Christianity altogether. Rather, by adopting an existentialistic interpretation of the Christian faith, for which he is indebted to Kierkegaard, Barth, and Martin Heidegger (*q.v.*), he suggests a "demythologization" of the Gospels. Holding that Paul and John had already overcome in principle the mythical world view of the Palestinian church, he contends that the true objective of the gospel message never was to describe supernatural events taking place in space and time but rather that under the mythical garb the gospel story was intended to announce God's coming to man's soul, or self, and the radical change thus accomplished in a person's "existence." When the gospel story is proclaimed, the individual thereby becomes aware of the misery of his "existence," viz., that his self is enslaved by the powers of this world, such as worry, sin, and death, and thus unable to live a life truly his own. Inasmuch as the same story calls forth belief in its truthfulness, however, the self is delivered from that tyranny and enabled to live a new life of true spontaneity. That change of "existence" is considered as an act of divine grace, and according to Bultmann it is identical with what the New Testament calls redemption. Yet that result is accomplished by means of the hearing of the gospel story rather than by any activity of the man Jesus.

Bultmann's critics have granted him that he has rightly emphasized aspects of the Christian faith which, particularly in Continental Protestantism, had been badly neglected, e.g., the operation of the Holy Spirit in the genesis of faith, the experiential character of faith, the soteriological aspect of biblical history, and the need of something more than belief in the merely "historical Jesus." But there is also wide agreement that his "existentialistic" interpretation of the gospel is untenable both for historical and theological reasons. First of all, it is pointed out that in his view of gnosticism, Bultmann reads modern ideas into that movement. It is a matter of record that in the history of human thought it was by Christianity that the ancient concept of the soul was transformed into that of the self. Furthermore, Bultmann's contention that the New Testament message is a myth created by the early church fails to explain how historically it was possible that immediately after Jesus' death the primitive church should have applied such an interpretation to his life, unless both his personality

and his work had already provided sufficient evidence to his followers for the fact that he was the Messiah and the Son of God promised in the Jewish prophetic writings.

Moreover, the "demythologization" of the gospel story does violence to the message of the New Testament. By denying the Incarnation and ascribing to Jesus but an incidental role in the formation of the gospel, Bultmann ignores the particular emphasis all the New Testament writers place upon the necessity of a divine redemption through the agency of an individual man. Similarly, Bultmann's individualistic interpretation of faith leaves no room for the central role which according to the New Testament the church plays in the execution of the saving purpose of God. Finally, his disdain of eschatology (*q.v.*) demands that the believer consider his religious experience as the only gift God wants to impart to him, and robs him of the hope of a new heaven and a new earth, and of a life everlasting in communion with the Lord. In other words, the biblical belief in the creation of this world is perverted into a Manichean disregard for the whole universe except the self.

In conclusion it should be said that the modern application of the term "myth" to the Bible does not sufficiently differentiate between the cognitive validity of such concepts as God, supranatural world, or miracle, on the one hand, and the free creation of myths on the other. The fact that many myths have no lasting significance does not imply that the concepts used therein were wrong. Nor can it be argued that the assertion that God acts in history and becomes man is by itself detrimental to the transcendence of God. The use of mythical terminology in the Bible is a necessary corollary of historical revelation. It does not detract from the truthfulness of its message.

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OTTO A. PIPER.

N

NABATAEANS: A Semitic people who spoke an Aramaic dialect which they wrote in a script of their own. They also became well versed in Greek and probably Latin. They are usually associated with their amazing capital city Petra in southern Transjordan. Their power extended at one time as far north as Damascus in Syria (II Cor. 11:32) and as far south as Medain Saleh in Arabia. Paul of Tarsus was to experience the authority of Aretas IV (9 B.C.–A.D. 40) when he came out of the desert to Damascus.

Trade and agriculture supported the spectacular rise and development of the Nabataean kingdom between the first centuries B.C. and A.D. Agriculture was intensively carried on particularly in the territories of ancient Edom and Moab, which the Nabataeans incorporated into their kingdom.

The most commonly known Nabataean deity is Dhu-Shara (Dushara, Dusares), who was worshiped at Petra, for instance, in the form of an unhewn, four-cornered stone. Numerous Nabataean deities were subsequently modeled after those of contemporary agricultural civilizations. Nabataeans worshiped such fertility gods as Zeus-Hadad represented bearing a thunderbolt and enthroned between two bulls and Atargatis in the form of a fish- or grain-goddess. Theirs was an eclectic civilization, representing among others particularly a mixture of Semitic, Hellenistic, and Parthian influences. Their kingdom was conquered by the Romans early in the second century A.D. By and even before the third century A.D. the Nabataeans disappeared as a distinctive group.

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[Sup.] NELSON GLUECK.

NAERANUS, SAMUEL: B. 1582; d. 1641; Remonstrant pastor and Latin poet. He attended the Latin school at Dordrecht, and studied at Sedan and Saumur. He had many famous and influential friends among whom were

Antonio Perez, the former secretary of King Philip II (*q.v.*) of Spain, and Justus Lipsius. He was rector of the Latin school at Sedan, and also professor of Greek. He played an important role in the reorganization of the Latin school, and composed many excellent Latin poems which he published at Dordrecht in 1611.

At Sedan he studied some theology; and on January 23, 1606, he there held a debate with Daniel Tilenus about freedom of the will, which appeared in Dutch in 1611. At that time his Arminian proclivities annoyed Tilenus, who was not yet Remonstrant (*q.v.*). In May, 1611, he returned to Holland, where he joined the Remonstrants, becoming pastor at Hazerswoude. Since he was very conversant with French, the provincial government requested him to translate the *Ordinum Hollandiae ac Westfrisiae pietas* by Hugo Grotius, which he did in 1613. In 1617 he became pastor at Amersfoort. The next year the Remonstrant synod at Utrecht sent him to the national synod at Dordrecht, but the latter did not recognize him as a member, and he together with the other Remonstrants was asked to leave. He attended the meetings of the Remonstrants at Waalwijk and Antwerp. From 1622 to 1632 he was pastor at Danzig, serving the Dutch merchants there, having adopted the name of Broekhuyzen for the time being. From 1632 to 1641 he was pastor of the Remonstrant church at Amersfoort. In 1634 he debated with Professor Voetius at Utrecht on the occasion of the latter's inaugural lecture. He corresponded with many learned persons; a large part of his correspondence has not yet been published; it is to be found in the library of the municipal University of Amsterdam.

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D. Nauta.

NAHUM, BOOK OF: An ode on the fall of Nineveh (612 B.C.), written shortly before that event. Most critics consider the book a unit. Some, however, regard it as composite. Pfeiffer claims that a redactor living *ca.* 300 B.C. prefixed to Nahum's poems a psalm (1:2–10) bearing traces of an acrostic arrangement. Nahum was primarily a poet. His expressions rank among the richest in the Old Testament.

Bibliography: Friedrich Horst, *Die zwoelf kleinen Propheten: Nahum bis Maleachi,* 1938; R. H. Pfeiffer, *Introduction to the Old Testament,* 1941, rev. ed., 1948; Alfred Haldar, *Studies in the Book of Nahum,* 1947.

[Sup.] Elmer E. Flack.

NAMATJIRA, ALBERT. See Australia.

NANTES, EDICT OF: It is often assumed that this edict suddenly changed existing conditions for the Huguenots in France. Henry IV and his councillors created no new terms but merely repeated articles previously agreed upon by the two religious parties concerned as implied by royal decree. For example, the first article reproduced the first articles in the Edict of Saint-Germain (1570) and Poitiers (1577), the same was true of the next two, but articles 4 and 5 referred to previous events, which was not a repetition. Articles 6 and 7 are the same as the fourth and fifth in the earlier edicts. In article 8 the number of persons permitted to attend private worship in the homes or castles of Protestant nobles was raised from ten to thirty, but the general principle, as expressed in article 6 of the previous edicts, remained the same. The other details have been ably presented in an article by P. Beuzart entitled, "L'edit de Nantes: Création ou aboutissement?" in *Bulletin, Société de l'histoire du Protestantisme français,* 91 (1942), 16–24.

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Albert Hyma.

NASSAU. See Hesse and Nassau.

NASSAU, JOHN, COUNT OF: B. at Dillenburg, Nov. 22, 1535; d. Oct. 8, 1606. He was a brother of William of Orange-Nassau. Upon the death of his father, William the Rich, on Oct. 6, 1559, he succeeded the latter as administrator of the estates in Nassau, under the title of John (Johann) VI, the Old. He was widely praised as regent and ruler, being brave and trustworthy. He was at first a Lutheran, but in 1572 he became a Calvinist. Like his brother William, he deeply sympathized with the Dutch who fought for liberty against Spain, and he aided the cause to so great an extent that in 1568 he mortgaged some properties in order to enable William to enter the Low Countries with armed forces. In 1577 he went to Dordrecht to help William in person. From 1578 to 1580 he was stadhouder of Gelderland, taking the opportunity to introduce on a large scale the principles of Calvinism. He evaded the terms of the Pacification of Ghent by appointing pastors for the soldiers and enabling the private citizens to attend the services. At Arnhem, the provincial capital, he made John Fontanus pastor, helping him to spread the Reformation. The Protestants took over the large church buildings, which forced the Roman Catholics to give up their services.

John was the chief organizer of the assembly which in January, 1579, drafted the celebrated Union of Utrecht. This was a constitution of the Dutch Republic, which was now being founded under his supervision. He may be considered the real founder of this state, though historians have often given credit to his brother William. In 1580 he returned to Dillenburg,

partly because his estates in Nassau required his attention, partly because he was about to get married, but even more because he disapproved of his brother's policy to seek the aid of France. Even so, he continued to aid the Dutch. In 1584 he founded in the state of Nassau the University of Herborn, which flourished mightily under John Piscator. The latter prepared at his request a new translation of the Bible from the original languages. It appeared in 1604 and attracted much attention in the Netherlands. Baudartius used it extensively, while others also thought highly of it.

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D. NAUTA.

NAST, WILLIAM: Founder of German Methodism; b. at Stuttgart, Wuerttemberg, June 15, 1807; d. at Cincinnati, Ohio, May 6, 1889. Educated in the theological seminary of Blaubeuren and at Tuebingen, Nast came to America in 1828 and was admitted to the Ohio Annual Conference of the Methodist Episcopal Church in 1835. Serving as missionary among German settlers, he won thousands of converts, organized them into churches, recruited leaders for these churches, provided his people with religious literature adapted to their needs, and maintained their interest in Methodism through his ably edited paper, *Der Christliche Apologete*. He helped to establish German Wallace College, Berea, Ohio, and founded a successful Methodist mission in Germany.

BIBLIOGRAPHY: Paul F. Douglass, *Story of German Methodism*, 1939.

JOSEPH MINTON BATTEN.

NATAL. See AFRICA.

NATIONAL ASSOCIATION OF EVANGELICALS: An organization in the United States to reaffirm loyalty to the historic evangelical position, witness against apostasy, provide a medium for united action by evangelical Christians, promote evangelical truth, guard religious freedom, and provide services to its constituents.

Organized at St. Louis in 1942, it included in its membership in 1951 about thirty denominations, five denominational conferences, five hundred individual churches from thirty-three other denominations, and ninety-five other organizations. The officers and Board of Administration are members of a wide variety of denominations. Its headquarters are in Chicago, and departments concerned with general promotion, youth, Christian day schools, Sunday schools, and transportation function there. It operates offices in six other cities. That in Washington, D.C., is concerned with chaplains, foreign missions, and international problems, and that in New York City with world relief and purchasing (particularly for missionaries). National Religious Broadcasters, Inc., is one of its affiliates. The official journal, *United Evangelical Action*, is published semi-monthly in Cincinnati.

The immediate constituency of the Association numbers over 1,500,000 persons but its offices carry on activities for organizations representing a much larger number.

The Association publicly dissociates itself from the principles and practices of the National Council of Churches of Christ in the U.S.A. (*q.v.*). In contrast, however, to the American Council of Christian Churches (*q.v.*), it welcomes to voting membership individual congregations of churches which, as denominations, are members of the National Council.

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PAUL WOOLLEY.

NATIONAL CATHOLIC WELFARE CONFERENCE. See WELFARE CONFERENCE, NATIONAL CATHOLIC.

NATIONAL CHRISTIAN ASSOCIATION. See FRATERNAL ORDERS, THE CHURCHES AND.

NATIONAL CHURCH REFORM UNION: Organized in 1880 by a group of (mainly) Broad Churchmen to avert disestablishment of the Church of England by internal reform and liberalization. Its active existence was brief, but many of its aims have been accomplished since 1919 by the establishment of the Church Assembly and of parochial church councils (see ENGLAND, CHURCH OF). EDWARD ROCHIE HARDY.

NATIONAL CONFERENCE OF CATHOLIC CHARITIES. See CATHOLIC CHARITIES, NATIONAL CONFERENCE OF.

NATIONAL COUNCIL FOR THE PREVENTION OF WAR. See POLITICAL ACTION, THE CHURCHES AND.

NATIONAL COUNCIL OF JEWISH WOMEN. See WOMEN, NATIONAL COUNCIL OF JEWISH.

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA: The official interdenominational organization of twenty-five Protestant denominations and four Eastern Orthodox bodies. It came into being at a constituting convention held in the Municipal Auditorium of Cleveland, Ohio, Nov. 28 to Dec. 2, 1950. It was formed through the merger of the following eight interdenominational bodies: (1) Federal Council of the Churches of Christ in America (*q.v.*), (2) Foreign Missions Conference of North America (*q.v.*), (3) Home Missions

Council of North America, (4) International Council of Religious Education, (5) The Missionary Education Movement of the United States and Canada, (6) National Protestant Council on Higher Education, (7) United Council of Church Women, (8) United Stewardship Council (*q.v.*).

As a result of the formation of the National Council all phases of interchurch co-operation were brought under the direction of a single agency representing the total life of the twenty-nine member denominations. The National Council includes (1952) 143,949 local congregations with more than 32,000,000 members.

Subsequent to the formation of the National Council four additional agencies have merged with it: (1) Church World Service, Inc. (*q.v.*), (2) Interseminary Movement (*q.v.*), (3) Protestant Film Commission, (4) Protestant Radio Commission.

The governing body of the Council is a General Assembly, which meets biennially. It consists of approximately 600 delegates officially named by the co-operating denominations. Between meetings of the General Assembly a General Board of approximately 120 official representatives, also designated by the co-operating denominations, exercises supervision of policies, programs, and activities.

The National Council functions through four major Divisions, each of which is responsible for a broad area of interdenominational responsibility: Christian Education, Christian Life and Work, Home Missions, and Foreign Missions. There are also Joint Departments caring for interests in which two or more Divisions have a common concern, such as evangelism, religious liberty, family life, Christian vocation, stewardship. In addition there are ten Central Departments which provide common services having to do with Public Relations, Research and Survey, Broadcastng and Films, Field Administration, Publication and Finance.

Participation of lay men and women in the National Council is provided through the two General Departments of United Church Women and United Church Men.

Closely associated with the National Council are 875 city and county Councils of Churches. There are also 1,720 Councils of Church Women and 2,000 local Ministers' Associations, which provide further channels of local co-operation among churches.

The National Council Outlook, published monthly, is the official organ. Other publications include the *International Journal of Religious Education, Church Woman,* and *Information Service.*

The headquarters of the Council are in New York. Offices are also maintained in Chicago and Washington, D.C.

SAMUEL MCCREA CAVERT.

NATIONAL DAVID SPIRITUAL TEMPLE OF CHRIST CHURCH UNION OF PROGRESS: Founded Dec. 29, 1932, in Kansas City, Mo., by David William Short, archbishop, primate, and president. Characteristic of the teachings of this religious body, apart from doctrines held in common with other Christian churches, is its emphasis on the nine spiritual gifts found in the New Testament: preaching, teaching, healing, discerning of spirits, miracles, wisdom, tongues, and interpretation of tongues. Sorcery, necromancy, and witchcraft are considered works of Satan. Divinely appointed and spiritually gifted leaders can bless persons, or bless candles, oil, incense, and other items for holy use. Officers are patterned after those of the New Testament: apostles (archbishop), bishops, overseers, deacons, prophets, divine healers, evangelists, teachers, missionaries, elders. Fifty-six congregations are reported with a total membership (without distinction of race, color, or nationality) of 40,565. The congregations are distributed among dioceses, and there is an all-embracing archdiocese. Headquarters are in Des Moines, Iowa.

DAVID WILLIAM SHORT.

NATIONAL FEDERATION OF SETTLEMENTS AND NEIGHBORHOOD CENTERS. See SETTLEMENT MOVEMENT.

NATIONAL FREE CHURCH COUNCIL. See ENGLAND AND WALES; FREE CHURCH FEDERAL COUNCIL.

NATIONALISM: I. Definition and Nature: Nationalism is the feeling of oneness which unites a considerable number of human communities in consequence of common traditions which they share, and this unity is welded by a strong sense of apartness, or exclusiveness, *vis-à-vis* all other men.

A. COMMON TRADITIONS: The possession of a common tongue is the most frequent cement of nationality. A common faith may serve, and of this the Jews are the prime example. Subjection to certain distinctive institutions may produce the sense of a national entity; such institutional molding of a nation may be equally displayed in the primitive totalitarianism of the Pyramid Builders, and in the common law and parliamentary system of England. But none of these common possessions of itself guarantees a feeling of nationality. It is the *tradition*—rightly or wrongly held—of such common possessions that is vital. And this may be seen in such nationalities as depend on a common racial origin. Speech and religion may be self-evident possessions, racial purity never. Here is pure tradition, whether we deal with the tribal nationalism of the Greeks, or the pseudo-tribalism of German Nazis.

B. IMPORTANCE OF WAR: Even common traditions, while they furnish the indispensable raw material of nationality, must fail to produce nationalism unless they be first refined in the fiery crucible of war. (We speak here only of the genesis of nationality; nations can, and often do, outgrow the belligerent mood of their inception.) Success in battle inculcates a sense of martial and general pride, and defeat brings frustration, oppression, or the despair of captivity. An example of nationalism divorced in its birth-time from the bellicose inspiration either of glory or of shame, is impossible of imagination no less than discovery. War, with its victories and its defeats, has been necessary to the sentiment of nationalism. War has produced the apartness or the exclusiveness, whether rooted in the exultant arrogance of the victor or in the despair and hatred of the vanquished, without which nationalism has never been able to grow nor to mature.

C. SIZE OF NATIONS: It will perhaps be objected that the minuscule cities of ancient Greece, or indeed the giant empire of the Arabs which at A.D. 700 stretched from the Atlantic to the Indus, each possessed in full measure the traditional unity indicated above. One may argue, for Greeks and Arabs alike, a community of religion, speech, and institutions. Both were thoroughly immersed in the baptism of war. All this is true. Yet, at their very moment of triumph, the Moslems stood on the brink of schism and ever-increasing fragmentation. Theirs was an empire which swiftly fell apart; they built a world community which has endured. But neither of these is a nation. As for the Greeks, they possessed a common nationality (even a common language), but their most cherished institutions were geared to urban communities, each of which made a complete and final demand on the devotion and loyalty of its citizens. Their patriotism, in a word, was not merely divorced from their nationality—it was utterly opposed thereto.

In the long view of history, it appears that a true nation must be intermediate in size between city and empire. The Greek cities, even imperial Athens at her zenith, were too small; the Arab Empire was too large. We have therefore defined nationalism as, the feeling of oneness which unites a considerable number of human communities—but not all. However, no entity, simply for being intermediate in size, is *ipso facto* a nation. It must possess in addition some community of tradition. Finally, if true nationalism is to be achieved, war must have welded that tradition into the sense of apartness or exclusiveness which separates the entity from all other communities.

D. NATIONS IN ANTIQUITY: Were there nations in antiquity? Certainly their number was small. Yet there were epochs in the history of the Egyptians, the Hebrews, and the Romans which exhibit the behavior of nations as we know them. It would be difficult, however, to extend the list.

1. EGYPT: A long and unexampled isolation, coupled with totalitarian institutions perhaps never surpassed, placed on the Egyptian people a stamp of ineradicable individuality. When, after some two millennia, their national habits had been fully formed, the Egyptians reacted to a foreign invasion—the first that they had ever been compelled to endure—with a vicious anti-foreignism, joined to a thirst for revenge, which produced the first of the empires of history. Later defeats, calamities, and a procession of alien conquerors, served but to strengthen a stubborn Egyptian sense of apartness, which was notorious in the ancient world.

2. THE JEWS: The fanatic exclusiveness of the Jews is well known. Their survival of the Babylonian captivity is the lesser miracle; the greater is their final systematization of Judaism as a religion during the Exile. The fierce revolts of the Zealots against the Romans, which brought on a second national catastrophe, were no less glorious in defeat than the triumphs of the Maccabees over the Seleucid Antiochus. And, for the last two millennia, the Jews of the Diaspora have struggled and endured in a grim effort of survival, with entire success. The youngest of modern nation-states is in fact Israel: a second time, under our very eyes, the Chosen People have returned to the Land of Promise.

3. ROME: The nationhood of the Romans was, to be sure, a temporary product of their victorious expansion from city to empire. Yet even during the reign of Augustus, and for at least the preceding century, all Italy was a Roman nation. Here was the result of over three centuries of statesmanship of a most exceptional order, which had progressively admitted the citizens of conquered Italian cities to full participation in Roman citizenship. This genial program was wrecked, and Roman nationality dissipated, by the speed with which Rome became the mistress of the Mediterranean world.

II. The Conditions Requisite for Nationalism: It was the collapse of the Roman imperial government in Western Europe which provided the opportunity for the rise of the true and undoubted nations, and with them, ultimately, of the genuine sentiment of nationalism.

A. THE BARBARIAN KINGDOMS ON THE RUINS OF ROMAN GOVERNMENT: The first requisite, undoubtedly, was the appropriation of Britain by Angles and Saxons, of Gaul by the Franks, or North Africa by the Vandals, and of Italy successively by Ostrogoths and Lombards. Despite the destruction by the Roman Emperor Justinian of the Vandal and Ostrogothic king-

doms, there remained at A.D. 600 the Anglo-Saxon, Frankish, and Visigothic spheres, while the Lombards had effected a partial control of Italy.

1. THE MOSLEM THREAT AND THE CAROLINGIAN UNIFICATION OF THE WEST: At A.D. 750 the tide of Moslem conquest had overwhelmed the Roman arms in North Africa, wrenching that famous area permanently from the Christian fold, and had inundated nearly all of Spain, destroying the Visigothic realm. At A.D. 800 the Lombard kingdom in Italy had been vanquished by the Frankish ruler Charles, who had also conquered and Christianized many Germans east of the Rhine, and had established a foothold in Moslem Spain. The West now seemed in large part to have been reunited, and Charles (Charlemagne) was crowned Roman emperor on Christmas Day, 800—the first Roman emperor in the West since the abdication of Romulus Augustulus in 476.

2. COLLAPSE OF THE CAROLINGIAN EMPIRE: During the ninth century Charlemagne's empire split apart and crumbled. Civil war among his grandsons revealed the distinction between Germany and Gallo-Roman Frankland (thereafter to be known as France). Savage attacks by Germanic Scandinavians (Vikings) hit western Frankland and the British Isles, while Hungarians (Magyars) from the far eastern steppes assaulted Germany.

B. THE FEUDAL GOVERNMENTS: At A.D. 963 the German king Otto had defeated the Hungarians and established the strongest kingdom in Europe. He was accordingly invited to revive the Roman Empire, and did so. The French monarchy, however, had held the Vikings only by the utter abdication of their power to local warlords, who became the exemplars of the future baronage, and invented the political makeshift known as feudalism. In 1066 the French feudatory William of Normandy, a descendant of the Viking invaders, conquered England. The nice pyramid of feudalism, which had been copied a century before by the Emperor Otto, was introduced into England by William the Conqueror. The very structure which reduced the French king to impotence contrived to increase the power of the English and German suzerains.

C. THE BIG FIVE: At A.D. 1100 the destiny of European nationality was apparent. The Spanish Christians had fully embarked on their crusade to free the land of Moslems: the future of the Spanish nation was in sight. The German Roman emperors were plagued by papal opposition to their control of Italy, and in the twelfth century the northern towns would help the popes to expel them, in effect, from the peninsula. In the thirteenth century the unity of Germany itself would begin to disintegrate due to the impotence of its emperors, while Italy was to dissolve principally into a congeries of city-states which bore a specious resemblance to the polities of ancient Greece. Yet nationality had taken root in both Germany and Italy. Centuries of frustration and calamity would merely strengthen the mood of nationalism for both, though not equally; both, in a belated rush, achieved their unity in the nineteenth century. The Norman conquest of England had produced an Anglo-French empire ruled by the greatest vassals of the king of France. This clash of irreconcilable interests would be fully fought out in the fourteenth and fifteenth centuries: the Hundred Years' War would bring, by its martial baptism of fire, and by its fortuitous but complete separation of the destinies of England and France, an added sense of nationality to each.

The five basic nations of Western Europe—England, France, Spain, Germany, and Italy—were thus welded by wars and their consequences. Spain was forged in a struggle of eight centuries against the common foe of Christendom, England and France in a mutual conflict that for a long time was purely feudal and dynastic. For all three the agony of defeat alternated with the pleasant exultation of victory. It would be difficult indeed, in their cases, to determine whether the fire of nationalism was fed more by the common glory, or the common shame. With Germany and Italy it was a matter of incessant defeat and accumulation of calamity, building up over long centuries a desperate and passionate sense of national wrongs. The Germans, having tumbled from so great a height, felt their degradation the more keenly; they bear, it appears, a permanent scar.

D. NATIONALITY A WESTERN EUROPEAN PRODUCT: That nationality, as we know it, was a unique growth in Western European Christendom, now appears to be established. Distinct national languages appear as early as the ninth century. Peculiar institutions come later. The Catholic Christian faith is common to all. But, as should emerge from the foregoing analysis, pure chance operated in considerable degree to produce the requisite national units of intermediate size.

III. The Apogee of Nationalism: A. THE NATIONAL KINGS: Nationality, from the High Middle Age to the French Revolution, follows a relatively straight course. It focuses alarmingly, in the sixteenth and seventeenth centuries, on the person of the national monarch: this led, in France, to the zenith and the absurdity of "divine right" as vested in Louis XIV. But the wars of the Sun-King and his ilk were dynastic (that is, feudal), not national.

B. THE MATURITY OF NATIONALISM: 1. THE FRENCH REVOLUTION: True and full-blown nationalism stems from the ardor of the French revolutionary leaders. Faced alike with chaos

and revolt in the land, and the invasion of a foreign army, the Jacobins improvised "the nation in arms." By cajolery, threats, and massacre, they convinced the French people that the Revolution was their especial property. The bulk of the aristocratic officer caste, which had deserted to the enemy, was more than adequately replaced by brilliant revolutionary lieutenants, who became some of the great captains of history. They led the first armies of national conscripts (draftees), and they ran the professional soldiers, who had monopolized the business of war since the dawn of the modern age, off the battlefields. The accomplishment of the Jacobin "organizers of victory" is more easily admired than explained. One can suggest, however, that it was they who first united the sentiment of patriotism to that of nationalism.

2. THE MACHINE AGE: The tools and machines of the concurrent industrial revolution, with their reordering of the structure of society, and of the entire status and nature of communication and transport, welded, without even seeming to do so, local and parochial patriotism to the larger tide of nationalism.

3. ROMANTIC PATRIOTISM: The romantic movement also helped to bring nationalism, as we know it, to complete fruition. Full-blown nationalism results from its unique and unprecedented marriage with patriotism (*q.v.*).

IV. Nationalism as the Cause of the World Wars: Nationalism was the prime cause of World Wars I and II. In the case of World War I, however, it was not the rivalries of long-established nations which finally produced the conflict, nor even the aspirations of the newly constituted Germany and Italy. These rivalries and aspirations of course set the stage, and without the participation of the leading national protagonists there could hardly have been even one, much less two, "world" wars. Still, it is a matter of record that a parade of crises, especially in relation to Africa, the partition of which was peaceably accomplished within half a century, evoked no general European war.

A. SUBMERGED NATIONALISM: It was one of the submerged or semi-submerged Balkan nationalties which set off the fatal charge. European diplomats had become accustomed to the designation of the entire Balkan area as "the powder-keg of Europe." Serbian terrorists, with the knowledge of the Serb government, in 1914 planned and carried out the assassination, within Austrian territory, of the heir to the Austrian throne. Again, in the case of World War II, the fanatic Hitler ranted against the "Polish Corridor" through Germany, and bemoaned the isolation from the Fatherland of the Germans of the Free City of Danzig. The master folk, through the fortune of war, had been reduced to the status of submerged nationals in the Corridor and Danzig.

The factor of submerged nationality—deeply and bitterly felt whatever might be the justice of the matter—touched off both world wars. The issue in each case was irredentist and futurist—or both—seen through the eyes of revenge.

V. Nationalism as Communist Heresy: Titoism: Most of the nations of central and eastern Europe are, as a consequence of World War II, vassals of the Soviet Union. In 1948 a powerful pensionary of the Soviet network, Marshal Tito of Yugoslavia, declared his independence of the Kremlin. In no other aspect of Communist doctrine, save only on the Wilsonian point of national "self-determination," has Tito separated himself or his country from the Muscovite nexus. Yet Communists everywhere have denounced his nationalism as unforgivable, and have placed upon it the stigma of "Titoism." If, as the Soviet Union proclaims, Titoism is the supreme heresy, that supreme heresy is nationalism.

VI. The Global Spread of Nationalism: Asia and Africa: The most sinister manifestations of nationalism are even now occurring in Asia, and threatening in Africa. Communist China now fancies itself a great military power; under the peculiar umbrella of the Korean War, it has already challenged the United States to the wager of battle. A communist guerrilla army, with the help of the Chinese boss Mao-Tse-Tung, holds France at bay in Indo-China (*q.v.*). Indonesian patriots have demanded and compelled the expulsion of the Dutch. India (*q.v.*) is at last free of British overlordship, but only at the expense of the carving, out of Indian territory, of the Moslem state of Pakistan (*q.v.*); after five years of sparring, it is still not clear whether India and Pakistan will lock in a deadly religio-national conflict. Meanwhile the rest of the Moslem world, particularly outraged by the recent intrusion of Israel, smoulders from Pakistan to Morocco. White men are in daily danger in African Kenya. And in South Africa a fierce white, Prime Minister Malan, brandishes *apartheid* over Negroes, coloreds, and Indians.

Are we due to encounter, in all of these cases and more, just as fiery a nationalism as that which Europe displayed in the last century? Might that Asian and African nationalism, in touch with deep and lasting veins of primitivism which we have forgotten, produce deadly and savage aspects for which we are totally unprepared? It is all too probable.

See also PATRIOTISM.

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SHERWOOD WARWICK.

NATIONAL MISSIONS. See HOME MISSIONS.

NATIONAL PEACE CONFERENCE. See PEACE MOVEMENTS.

NATIONAL PEACE COUNCIL. See PEACE MOVEMENTS.

NATIONAL PROTESTANT COUNCIL ON HIGHER EDUCATION. See NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA.

NATIONAL SOCIALISM. See GERMANY.

NATURALISM. See HUMANISM, CONTEMPORARY; THEOLOGY, TWENTIETH CENTURY TRENDS IN.

NATURALISTIC THEOLOGY. See HUMANISM, CONTEMPORARY; LIBERALISM.

NATURAL THEOLOGY. See DIALECTICAL THEOLOGY.

NATURE, LAWS OF: Classical physics with its conception of necessary causal relation held the laws of nature to be invariable principles of causal relation pertaining within the closed mechanical system of nature. While the statement of laws was recognized as ideal, it was hoped that empirical discrepancies were due to human fallibility and would be progressively overcome with refinement of measuring techniques. Metaphysically, the source of the laws was held to be either divine fiat or the inherent structure of mechanical system.

With the disappearance of objective necessity from scientific causality (*q.v.*), due to the criticisms of Hume and Kant and advances in science culminating in quantum physics, the concept of the laws of nature has assumed the broader meaning of principles of correlation among events. While Pearson following Mill considered scientific laws brief descriptions of perceptual experience, a distinction is usually made between empirical laws and scientific laws. The latter are derived from the former by reduction of qualitative to quantitative factors, by introduction of mathematical formulation in terms of continuous variables and simple functions in the place of discontinuous values and complex correlations, and by generalization in terms of probabilities which admit of limited prediction.

Three types of scientific laws may be distinguished: (1) definitional or postulational laws which attain universality and necessity but at the cost of specific empirical reference; (2) empirically derived laws held to be universal but only probably correct; and (3) statements of statistical correlations applicable to crowds or aggregates. The laws of quantum physics are of the third type. Thinkers like Eddington maintain that statistical laws are fundamental whereas specific laws form their limiting cases. Others, contending that the task of science is interpretative (Einstein, Planck), hold that the basic laws are postulational and are to be judged in terms of their ability to integrate the facts of experience. For such investigators the unrealized goal of science remains an all-inclusive law of integration such as Einstein's Unified Field theory.

The question remains as to the source and reference of the laws of nature. Early positivists (Mill, Mach) and logical positivists (Schlick, Carnap) hold that scientific laws refer only to observable perceptual complexes. Conventionalists (Poincare) restrict them to convenient formulas for classification and prediction. For scientific realists (Whitehead, Planck, Bavink, Meyerson) laws really express the characters of events which jointly comprise the existences found in nature. This conception requires at least a partial identity of pattern in natural succession but with the recognition that the pattern may undergo evolutionary development. Such a conception is neither deistic nor mechanistic but allows the possibility of wider metaphysical integration.

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[Sup.] RICHARD MARION MILLARD.

NAVIS PEREGRINORUM: A manuscript in the Franciscan Convent, San Salvator, at Jerusalem, which contains a list of pilgrims to the Holy Land from 1561 till 1695. Probably it is not an autograph, but a copy by an Italian writer. The size is 60 folios, very important for

the history of pilgrimage. It is edited by Bertrand Zimolong of Breslau (Wroclaw).

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WILLIBRORD LAMPEN.

NAVVY MISSION. See SOCIAL UNION, CHRISTIAN

NAYLOR, JAMES. See MESSIAHS, FALSE.

NAZARENE, CHURCH OF THE: One of the larger holiness denominations, the Church of the Nazarene was organized in 1908 by the union of three associations—one from the east (New England), one from the west (California), and one from the south (Oklahoma and Texas).

The theological and doctrinal foundations of the church lie in the preaching of entire sanctification as taught by John Wesley (*q.v.*, Vol. XII). The church has been characterized by a spirit of evangelism and missionary endeavor. Frequent revival efforts are part of the program of every local church. Consequently, in spite of the high standards of church membership, the growth of the denomination has been phenomenal. From 10,000 members in 1908, the church has grown (1951) to a membership in the United States, Canada, and the British Isles of 242,476. In addition, work has been organized in Australia, Hawaii, South Africa (European), and twenty-four foreign countries, with more than two hundred missionaries and one thousand native workers on the fields.

According to 1951 statistics, there are 3,790 local congregations and 4,673 ordained ministers. Sunday school enrollment numbers 499,698 pupils (more than twice the membership of the denomination). Other auxiliaries of the church include the Nazarene Young People's Society with a membership of 82,822; a Junior Society with a membership of 27,248.

The church maintains six colleges of liberal arts in the United States; a Bible college in Canada and one in the British Isles; a Bible institute (colored); a school of nursing; and a graduate theological seminary.

The Nazarene Publishing House (Kansas City) published more than 30,000,000 pieces of periodical literature in 1951 in addition to books and tracts. The annual volume of business for the same year exceeded $1,600,000.

"Showers of Blessing," the radio voice for the Church of the Nazarene, features a weekly message of evangelism which is broadcast over more than 340 radio stations around the world.

The church government is representative in nature. Five general superintendents, elected quadrennially, have general supervision of the church and its program. District superintendents are elected annually to have immediate supervision of smaller areas or districts. Each local church is under the leadership of a pastor chosen by the local church membership. Each one of the sixty-six districts elects delegates every fourth year to the General Assembly, the supreme lawmaking body of the denomination.

The international headquarters of the denomination are located in Kansas City, Missouri.

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[Sup. to PENTECOSTAL CHURCH OF THE NAZARENE.]

SYLVESTER THEODORE LUDWIG.

NEAR EAST SCHOOL OF THEOLOGY: An international and inter-confessional school in Beirut, Lebanon, for training pastors and other religious workers; formed in 1932 by uniting the School of Religion in Athens (conducted by the A.B.C.F.M.) and the Beirut School for Religious Workers (Presbyterian, U.S.A.). Participating with the two mission boards in its management and support are the Evangelical Synod of Syria and Lebanon, the Armenian Evangelical Union of the Near East, and the Arab Evangelical Episcopal Community (Anglican). By arrangement with the American University of Beirut and the Beirut College for Women, students may earn the B.A. degree and the theological diploma by a combined course of study of six years. Field work is required of all regular students. Its graduates are working in most countries of the Near East, and as pastors of Armenian churches in the United States.

WILLIAM GAIUS GREENSLADE.

NEGRO CHURCHES IN THE UNITED STATES: Since his advent to American shores, the Negro has experienced two levels of social existence. At first he was a chattel slave, deprived of all the rights of citizenship, including the right to worship God except under close scrutiny and supervision. When slavery was abolished the Negro became a low caste man with limited rights and, in the main, a ghetto existence. It is sufficient simply to cite these facts for one to understand that the very existence as well as the growth and character of Negro churches are due to them and related factors.

I. Historical Development: At first there was opposition to the evangelization of the Negro. Some whites believed that he could not be saved; others subscribed the view that a baptized Christian could not be held as a slave. Both of these views eventually passed, the latter under the influence of the decisions of theologians, legislatures, and courts, who declared around the year 1700 that conversion to Christianity was not incompatible with the worldly status of the slave. With the change in these views, missionary work went on apace among the slaves.

In some quarters Negroes were accepted in the congregations with the whites and accorded equal privileges. In the atmosphere of the American Revolution the slave's freedom in the church was even enlarged.

Following the Revolution, reaction gripped the American people, with the stress on government and control. This affected the Negro in the form of superimposed religious instruction and the demand merely to heed the Word. In the physical setting of the church he was assigned the galleries or back seats. But the slaves were loath to give up the measure of freedom which they had enjoyed. The result was the independent church movement. In the last quarter of the eighteenth century Negro members began a process of secessions from white churches in both North and South. They were seeking a more congenial atmosphere, the opportunity to exercise their own spiritual gifts, and to develop their own leadership.

In time white opposition to Negro churches was overcome, and white people began to encourage and aid Negroes in the formation of their churches. After the rebellion in 1831 led by Nat Turner, a Negro preacher, there was some inclination to check the separate religious meetings of the slaves, but the stoppage was never complete. Negroes were allowed to continue separate religious meetings under careful white supervision. Since the abolition of slavery, white encouragement of Negro churches has increased, inasmuch as the segregated church plan accords with the caste system and makes it complete.

II. Denominational Affiliation: The Negro church population of the United States corresponds roughly with the white church membership. That is, a little more than 50% of the total population are church members. Baptist bodies are by far the largest among Negroes. They are followed by the three largest Negro-controlled Methodist bodies: the African Methodist, the Zion, and the Colored Methodist Episcopal bodies. Negroes are also organically related to predominantly white denominations, such as the Congregational, Episcopal, Presbyterian, and Methodist Churches; but, except in a very small number of cases, they are in segregated local congregations. Their relationships with their white brethren are confined primarily to church leaders in their national, regional, and jurisdictional meetings.

For a long time the Roman Catholic Church made very little impact on the Negro. But since 1900 the Catholic Church has become increasingly conscious of the Negro as a special field, and has had great success proselyting him.

The Negro has also contributed to America's "denominational confusion of tongues" by adding thirty-four religious bodies to the hundreds which make up its religious life. In addition to the Negro denominations mentioned, there are several small churches and sects (see, e.g., Black Jews; Moorish Science Temple; Peace Mission of Father Divine).

The following tables indicate the number of congregations and members of the principal Negro denominations, and the number of Negro members of the principal racially mixed denominations.

All-Negro Denominations

African Methodist Episcopal Church. Churches: 7,265. Inclusive Membership: 868,735 (1942).

African Methodist Episcopal Zion Church. Churches: 3,060. Inclusive Membership: 530,116 (1950).

Colored Methodist Episcopal Church. Churches: 4,300. Inclusive Membership: 381,000 (1946).

National Baptist Convention, U.S.A., Inc. Churches: 25,350. Inclusive Membership: 4,445,605 (1950).

National Baptist Convention of America. Churches: 10,851. Inclusive Membership: 2,645,789 (1950).

Negroes in Racially Mixed Denominations

American Baptist Convention	45,821	(1936)
Congregational Christian Churches	20,437	(1936)
Disciples of Christ	21,950	(1936)
Evangelical Lutheran Synodical Conference of North America	8,985	(1936)
Methodist Church	331,704	(1943)
Presbyterian Church, U.S.A.	2,971	(1936)
Protestant Episcopal Church	63,306	(1936)
Roman Catholic Church	330,000	(1945)

III. Distinctive Features: Negro churches are in large measure counterparts of white churches of corresponding denomination and cultural level of membership. Generally they follow the American pattern of religious activity. Their distinctiveness lies only in those factors which brought them into being and help them to continue in existence, namely, slavery and caste. The following is a brief summary of those characteristics of their churches which grow out of the peculiarities of the Negroes' American existence.

(1) The church is the chief agency of his freedom and self-expression. During the period of slavery it was the plantation meeting which gave the slave the only psychological release available to him. In his religious meetings the slave felt equality before God and was inspired by the sight of one of his fellow slaves lifted above the crushing level of slavery to a position of religious leadership. In the midst of his present restrictions, the Negro still feels a great sense of fulfillment in and through the church. For most Negroes it is the only outlet for self-expression and a sense of worth. It therefore

has a larger place in their lives than in the lives of their white neighbors.

The importance of the church in this respect also tends to perpetuate the segregated church. The more the Negro is restricted, the more the church becomes the sole outlet for his self-expression and sense of worth. This fact in turn makes the Negro himself desire a segregated church.

(2) Slavery and caste are obviously statuses of frustration. Such conditions do not inspire hope in history. This accounts for the fact that Negro sermons, songs, and prayers have stressed otherworldliness, and in the main continue to do so. The new age is not a divine Kingdom realized on earth; it is rather a personal existence with God in heaven, a deliverance from history.

(3) The theology of Negro churches is fundamentalist (see FUNDAMENTALISM) and their ethic puritanical. Most Negro preachers have quite inadequate schooling and bring into their pulpits the theological and ethical outlook of the environment. Fundamentalism and puritanism are characteristic of the religion of the South, where Negroes predominantly live and where many, who now reside in the North, grew up.

(4) Negro churches are increasingly rallying points for righteous indignation against the social evils of this world and on behalf of uplift causes. In spite of the prevailing emphasis on the other world, Negro churches have always shown some concern for this one. Prior to the Civil War Negro churches in the North were "stations" in the "underground railroad" (the route of escaping slaves), and centers of abolitionist activities. Since the abolition of slavery, Negro churches have continued to promote educational institutions, the education of individuals, and various civic and racial uplift causes. Within the last generation a variety of factors has contributed to a decided increase in the "this-worldly" emphasis of the churches.

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[Sup. to NEGRO EDUCATION AND EVANGELIZATION.]

GEORGE D. KELSEY.

NEHEMIAH. See EZRA AND NEHEMIAH, BOOKS OF.

NEIGHBORHOOD HOUSES: Neighborhood houses are American in origin and were first established in the decade between 1900 and 1910. They were started by various Protestant denominations in neighborhoods of recent immigration. The new residents were largely of Roman Catholic and Jewish background. Neighborhood houses, by making a community approach with a seven-day-a-week program, were able to make a contribution to the social and religious needs of people in these changing communities where the conventional church found it difficult to survive.

The program is similar in many respects to that of the Social Settlement, providing informal education and social recreation for persons of all ages (see SETTLEMENT MOVEMENT). In the beginning some of the neighborhood houses were called church settlements. Later they came to be known as neighborhood houses, or community centers. There are two major differences between settlements and neighborhood houses. Settlements are independent of ecclesiastical control and are operated as private community agencies under the direction of a board of directors. Neighborhood houses are operated by a board of directors responsible to an ecclesiastical organization. In addition, neighborhood houses have a religious emphasis that is not found in the programs of settlements. A few have organized churches and Sunday schools as part of their work. With most of them, however, religion is on a more informal basis and permeates all aspects of the program.

Neighborhood houses have been organized in many countries throughout the world where Protestants have mission work, notably in India, Japan, China, and the Philippines.

See also INSTITUTIONAL CHURCHES.

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JOHN L. MIXON.

NEILL, STEPHAN CHARLES: Anglican; b. at Edinburgh, Scotland, Dec. 31, 1900. He studied classics and theology at Trinity College, Cambridge, of which he became fellow in 1924. From 1924–44, he was a missionary in South India, serving for eight years as head of the theological college of the diocese of Tinnevelly, and for six years as bishop of Tinnevelly. He served for ten years on the Joint Committee on Church Union in South India, which worked out the plans and constitution for the Church of South India. Since 1947 he has been in the service of the World Council of Churches (*q.v.*), with special editorial responsibility for the history of the ecumenical movement (*q.v.*). He has written many books, among the most recent are: *Christ, His Church and His World* (1948); *The Cross Over Asia* (1948); *The Christian Society* (1952); *Christian Partnership* (1952); *Fulfill Thy Ministry* (1952). A master of the Tamil Language, he founded the Tinnevelly Theological Series of Books in Tamil for Indian Christian Workers, and himself contributed seven books in that language to the series.

He is closely associated with the new evangelical group within the Church of England, which produced the composite study *The Fulness of Christ* (1951). He has had wide experience of evangelistic work among students, and has conducted special missions for students at Oxford, and in universities in Canada and in the United States.

NELSON, JOHN OLIVER: Presbyterian; b. at Pittsburgh, May 14, 1909. He studied at Princeton University (B.A., 1930); Edinburgh (1930–31); McCormick Seminary (B.D., 1933); Yale (Ph.D., 1935). He was pastor Brentwood Presbyterian, Pittsburgh (1935–40); director Presbyterian Department of Life Work (1940–45); director Federal Council's Commission on the Ministry (1945–50); since 1950 director of field work and associate professor of Christian vocation, Yale University Divinity School. He has been president of Kirkridge (*q.v.*) (Bangor, Pa., retreat center) since 1942; chairman of Fellowship of Reconciliation since 1950; chairman, World Council of Churches' study commission on vocation since 1950; chairman, Association Press since 1951. He edited *The Intercollegian* (1942–49), and wrote *America Inherits Religion* (1938); *Look At the Ministry* (1946); (ed.), *We Have This Ministry* (1946); *Young Laymen Young Church* (1948).

NEO-CALVINISM. See Dialectical Theology.

NEO-ORTHODOXY. See Crisis, The Theology of; Dialectical Theology.

NEO-PROTESTANTISM: A term intended to distinguish the modern age and its interpretation of Christianity (Neo-Protestantism) from the Reformation (*q.v.*) and its interpretation (Old Protestantism). A consciousness of ideological distance from the Reformers was expressed in the period of Rationalism (*q.v.*, Vol. IX). But it was not until the beginning of the twentieth century that Ernst Troeltsch (*q.v.*) formulated the distinction and coined the terms. Others elaborated Troeltsch's theory, pointing out that just as Christianity was Hellenized in the ancient church, so it has been progressively refashioned in modern times by elements of modern culture. In this process historical criticism modified biblical authority, this-worldliness supplanted otherworldliness, and every doctrine has somehow been affected by the modern spirit. Some theologians have consciously embraced Neo-Protestantism. Others, like Karl Barth (*q.v.*) and Emil Brunner (*q.v.*), although acknowledging the correctness of the analysis, have sharply repudiated Neo-Protestant reinterpretations. See also Modernism; Neo-Orthodoxy; Protestantism, II.

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Theodore G. Tappert.

NEO-THOMISM: The revival of interest in the philosophy of St. Thomas Aquinas is generally dated from the encyclical *Aeterni Patris* of Pope Leo XIII, issued in 1879, which instated Thomism as the official philosophy of the Roman Catholic Church. The leading figure of the revival in its early days was Mgr. (afterwards Cardinal) Mercier (*q.v.*), who was from 1880 Professor of Thomistic Philosophy at Louvain and later head of the Louvain Philosophical Institute. Ever since then the Louvain school has been celebrated for its eagerness to bring the traditional Thomism into relation with modern scientific knowledge and with post-medieval philosophical thought. Such writers as L. Noël, G. Picard, M. D. Roland-Gosselin, P. Rousselot and, in particular, J. Maréchal, whether officially associated with Louvain or not, are typical representatives of this tendency. While claiming to be loyal to the fundamental principles of Thomism, they have shown a remarkable readiness to face the problems raised by the criteriological and epistemological questionings (see Epistemology) of Descartes and Kant, and it is to such thinkers as these that the term "*Neo*-Thomist" most properly applies, with its suggestion that Thomism needs not only to be resuscitated but also to be expanded and even in some respects to be modified. Over against them, and to a considerable degree in conflict with them, are a number of more strictly Thomist thinkers, such as R. Garrigou-Lagrange, J. Maritain, and E. Gilson, who, while not less aware of the modern questions, consider them to be radically wrongheaded and therefore hold that Thomism needs only to be restored and applied. (It should, however, be noted that very few of the *soi-disant* strict Thomists have escaped the criticism of others.) A somewhat mediating position is held by A. D. Sertillanges, who lays emphasis on the essentially dynamic character of Thomism and who might be said to provide the Thomist answer to Bergson. Of special interest is the latest phase of Gilson's thought, with its insistence that St. Thomas, almost alone among philosophers, has grasped the true principle of metaphysics, and that even the official Thomist commentators have misunderstood him. For Gilson, the fundamental doctrine of Thomism is to be found in the distinction between existence (*esse*) and essence, and in the understanding that, whereas essence is inherently static and schematic, existence is dynamic and inconceptualisable; he maintains that all the great philosophers except St. Thomas have to a greater or less degree reduced existence to the status of essence. He thus maintains—and in this he has been followed by

Maritain—that the Thomism of St. Thomas is radically existential and dynamic, and claims in consequence to steal the thunder of both the Bergsonians (see BERGSON) and the so-called "existentialists" (see EXISTENTIALISM).

Outside as well as inside the Roman Communion recent years have seen a striking awakening of a sense of the importance of St. Thomas' thought and indeed of that of the medieval philosophers in general.

See also ANALOGY.

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ERIC LIONEL MASCALL.

NEPOTISM: From the Latin *nepos*, "nephew." The unlawful exercise of public influence in favor of relatives, as shown for instance by several popes, who bestowed privileges on their *nepotes*, and eventually on their natural children. Stern measures against nepotism were taken by Innocent XII, Bull *Romanum decet Pontificum*, 1692.

NESMELOV, VICTOR: Eastern Orthodox; b. in 1863; d. at Kazan, 192? He studied at the Theological Academy of Kazan, where he was later professor of philosophy. His main work, *The Science of Man* (2 vols., 1893, 1903), was an original reinterpretation of Christian doctrine from an anthropological point of view. Berdiaev very aptly described it as an attempt to "churchify" Feuerbach.

GEORGES FLOROVSKY.

NESTORIANS OF THE TURKO-IRAN BORDER: At the close of the nineteenth century we find four denominational groups among the "Nestorians" (also referred to as Syrians or Assyrians) of the Turko-Iran border: (1) the Nestorian Church itself, mainly on the Turkish side; (2) the Syrian Evangelical Church, more influential on the Iranian side; (3) adherents to the Roman Catholic faith, numerically much fewer than the Evangelicals; (4) a new movement into the Russian Orthodox Church (*q.v.*) on the part of the Nestorians living on the Iranian side. The archimandrite of the Russian Mission exercised a dominant influence in the politics of Urumia (now called Rizaieh) from 1900 to 1917, as well as on the ecclesiastical loyalty of the Assyrians there. The Nestorian Church members in Iran, and their clergy, went over to the Russian Church almost en masse.

The fighting front between the Turkish and Russian armies in World War I moved back and forth through the homeland of the Assyrians, and they lost heavily through massacre, disease and exposure. With the Russian revolution of March, 1917, and the disintegration of the Czarist army there remained a power vacuum in northwest Iran, and the Assyrians were sucked into that vacuum. Those in the Turkish mountains of Kurdistan had already been driven across the border into Iran, a great hoard of refugees, sustained by foreign relief funds on the Plains of Khoi, Salmas, and Urumia. With no army left to oppose the Turks, the Assyrians were forced to organize for self-defense, and this they did under the able leadership of Agha Petros. Incidents soon occurred between local Moslems and Christians, both elements having acquired arms and ammunition left by the Russians, and on Feb. 22, 1918, a concerted Moslem attack resulted in a pitched battle inside the city of Urumia. The Assyrian forces were completely victorious and the Moslem population of the city surrendered to them. Close on the heels of this victory the beloved patriarch of the Assyrians, Mar Benjamin Shimoon, in a sincere effort to co-operate with the authorities for peace, trustingly accepted an invitation to the home of the notorious Kurdish chieftain Ismael Agha ("Simku"). There, after an apparently friendly interview, he was murdered treacherously and in violation of every code of Oriental hospitality, along with most of his body guard.

Agha Petros, now co-operating with the Allies against the Turks, tried to make contact with the British forces coming up from Mesopotamia (*q.v.*). With 1000 men he went southward to meet them. But soon the pressure of the Turks from the north set the people in a panic and on July 31, 1918, some 50,000 to 70,000 Christians started on a pell-mell flight of 300 miles on foot to Hamadan, harassed nearly the whole way by Kurds and local Moslems. Many perished on the way. Some of the survivors remained within Iran, but 35,000 or more were taken to Mesopotamia, where they remained as wards of the British army until 1921. It is not an exaggeration to say that from a quarter to a third of the Turko-Iranian Assyrians perished between 1915 and 1921.

During the 1920's there was a movement to create an independent Assyria in the general area of the original homeland of the Assyrians. The proposal was studied by a Special Commission of the League of Nations, but the plan never materialized. Meanwhile, however, the British offered permanent resettlement in the villages about Mosul to the refugees in Mesopotamia (which had now become the independent state of Iraq under temporary British mandate). Most of the Turkish Assyrians accepted the offer, although subsequently, in 1933, many of them left Iraq, for Syria, where they were colonized along the Khabour River. The Iranian Assyrians unanimously elected to return to Iran rather than settle in Iraq, and, as they were able, they crossed the border. Many re-

mained in Iranian cities along the route, but eventually about 12,000 reached their own farms and vineyards in Rizaieh. Along with this movement from Iraq there was another movement of Assyrians back to the homeland from Russia. These were Iranian subjects who had been established in Russia for decades, and were now being forced out because they refused to renounce their Iranian citizenship in favor of communism.

The Russian occupation of northern Iran during World War II resulted in the winning over to communism (*q.v.*) of many of the poorer class both of Moslems and of Christians. During the communist regime of 1945–46 those who wanted to remain loyal to their own government were afraid to speak out. It is true that Assyrians were among those who co-operated with communism, but the spirit of the Assyrian people as a whole is not communistic. Where they have leaned toward communism it has been their reaction to existing oppression rather than their approval of atheistic communism. Through fear of a repetition of the communist experiment large numbers of the more influential Assyrians left Rizaieh when the return of normal conditions made it possible to do so. Scarcely more than 8,000 are left in Rizaieh today.

Exact statistics are not available, but it is estimated that from 100,000 to 120,000 of the survivors of the Assyrians of Turkish Kurdistan and Iran (and their offspring) are today scattered in the various cities of Iran, in Iraq, in Syria and in eight or ten centers in the United States. From the sectarian point of view—the Russian Church has disappeared without a trace; the Nestorian Church has regained much of its former following, especially in America; the Syrian Evangelical Church in Iran merged with the Eastern Persia Presbytery of the Synod of New York of the Presbyterian Church in the U. S. A. in 1935 to form the Evangelical Church in Iran; the Roman Catholic Church is influential in Rizaieh and has many Assyrian adherents in other cities of Iran.

Four periodicals were being printed in Syriac in Rizaieh, but these were all discontinued in 1915 due to war conditions, and their publication was never resumed. They were: *The Rays of Light* and *The Star,* both printed on the American (Presbyterian) Mission Press; *The Voice of Truth,* printed on the French (Roman Catholic) Mission Press; *The Urumia Orthodox,* printed on the Russian Mission Press. Today *Light from the East* is being published in English and Syriac by the Patriarchal Council, Inc., in Chicago, Ill., and *The Assyrian Star* in English by the Assyrian Star Association in Yonkers, N. Y.

See also Iran; Iraq; Syria; Turkey.

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Hugo A. Muller.

NESTORIUS AND NESTORIANS: In recent years there has been a new interest in Nestorius, largely resulting from the discovery and publication of a lost writing of his now generally known in English as *The Bazaar of Heracleides.* This defence of himself was written in Greek in 451 or 452 and was translated into Syriac in the second quarter of the sixth century under the patriarch Paul. In 1889 a Syrian priest obtained a copy of an early twelfth century manuscript of this work. A copy of this was given to J. F. Bethune-Baker, who used it in the preparation of his volume *Nestorius and His Teaching* (1908), thus making the *Bazaar* generally known to English scholars. In 1910 the Syriac text was published by Paul Bedjan. This was followed by a French version the same year by F. Nau and by an English version in 1925 by G. R. Driver and Leonard Hodgson.

On the basis of this writing, virtually the only account of the Nestorian-Syrian controversy not coming from an anti-Nestorian source, Bethune-Baker attempted to show Nestorius as orthodox. It was also sympathetically interpreted by F. Loofs, who likewise defended Nestorius against the charge of making Christ's person a duality, and who regarded him as approximating the modern conception of the union of the human and divine factors as taking place on a spiritual plane rather than as a combination of substances. On the other hand, Bedjan, Nau, and B. J. Kidd are certain that in spite of what is disclosed by the *Bazaar,* Nestorius is still to be regarded as justly condemned. Though writers have usually become careful not to regard Nestorius as being a crude "Nestorian," i.e., holding to a mere juxtaposing of the divine and human factors, yet there is little disposition to exonerate him as orthodox. A. R. Vine, though acknowledging that the discovery of the *Bazaar* has not brought into dispute the verdict of history regarding Nestorius, has made an ambitious attempt to fashion the thoughts of the *Bazaar* into a consistent Christology, which he offers as both orthodox and compatible with modern thought.

The Nestorian movement comes in for attention in Toynbee's historical synthesis as a Syrian reaction against Hellenism.

See also Canon of Scripture, II, A (8).

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[Sup.] JAMES M. BULMAN.

NETHERLANDS. See HOLLAND; MYSTICISM AND ASCETICISM IN THE NETHERLANDS.

NETHERLANDS, REFORMATION IN THE: In the Low Countries or Netherlands no individual arose who was able to dominate the Reformation movement in the manner which happened in Germany and Switzerland. From foreign countries, notably Germany, France, and the Swiss cantons the principles of the Reformation were carried into the Netherlands. This was done partly through the writings of the leading Reformers and partly through the efforts of those who had accepted these principles. Side by side with the invasion of foreign ideas there were in operation certain factors of native origin and growth which gave to the Reformation in the Low Countries some characteristics of its own. Among these factors must be noted in particular the Devotio Moderna and humanism (the latter not confined to the Netherlands in its origins but belonging to the West-European revival of learning). The two most influential men in this field were Wessel Gansfort (*q.v.*) and Erasmus (*q.v.*). These Dutch movements were obviously affected by foreign influences, but they also exerted influence upon the Renaissance (*q.v.*) and Reformation (*q.v.*) in Germany and France. The Reformation in the Low Countries must be studied in the light of these developments, which are difficult to evaluate and to separate from similar developments elsewhere. In view of the fact that the lines of demarcation are seldom clearly drawn upon the canvas of history, various interpretations have been given by both Dutch and other experts. But the following conclusions may be presented here.

Very soon after Luther's spectacular activities in 1517 his influence was strongly felt in the Netherlands. His writings were translated and read, and his hymns were adopted and sung by many religious persons. His translation of the Bible proved very popular, being published in numerous Dutch editions. The printer Jacob van Liesvelt in Antwerp in particular accomplished a great deal in this direction. Young men from Friesland and Holland went to Wittenberg to study under Luther and his colleagues. Luther's ideas found a ready reception in certain quarters, as was the case in the Augustinian monasteries at Dordrecht and Antwerp. Hendrik van Zutphen, an Augustinian prior, fled to northern Germany. The first two martyrs in the Low Countries were two Augustinian monks in the city of Antwerp: Hendrik Voes and Johannes van Essen, who in 1523 were burned at the stake in Brussels. Also in the eastern provinces, particularly Overijsel, many adherents of the Lutheran cause made their appearance, especially in Deventer, Kampen, and Zwolle. Nevertheless, no great popular movement occurred in the Low Countries like that which was witnessed in Saxony and the three Scandinavian countries. A Reformation of the Lutheran brand was out of the question in the Netherlands. The following factors prevented such a movement from developing: (1) the ruling princes and noble houses retained their hold upon the political institutions, although the forces of particularism did to some extent undermine the central government established by the Habsburg and Burgundian rulers; (2) the Lutherans were not radical enough to suit many of those who had long clamored for a thoroughgoing Reformation, while at the same time others stubbornly clung to Roman Catholic traditions and ceremonies, shunning secret conventicles; (3) the sharply defined dogma of the Lutherans did not appeal to the vast majority of the inhabitants, who saw in the Lutheran confession much that seemed too foreign and strange to the local intellectual and religious climate.

Much more powerful was another movement which was partly allied with the Lutheran cause but also differed from it in many respects. It derived its nourishment for the most part from local sources and trends. The first of these was a determined opposition to the numerous Roman Catholic ceremonies and practices which were regarded as abuses, especially criticism of the doctrine of transubstantiation and of indulgences, besides widespread condemnation of the indolent and ignorant clergymen. Concrete examples were observed before the action taken by Luther in 1517, such as that by the Dominican Wouter at Utrecht (1510), and by Gellius Faber, pastor at Jelsum in Friesland (1514). The second was the movement named biblical humanism by Professor J. Lindeboom of the University of Groningen, who devoted a scholarly volume to its history. Erasmus was the outstanding leader in this powerful movement. Until 1514 he had been very strongly devoted to the cause of classical civilization, revealing great admiration for the pagan writers of ancient Greece and Rome, but after 1514 he turned more and more to religious problems as delineated in the New Testament and the writings of the early church fathers. The Erasmian circle was much more interested in the reformation of character than in church reform. That was clearly demonstrated as early as 1503 in the famous work by Erasmus, *Handbook of the Christian Knight*. Erasmus and his friends owed much to the most influential works of the

Devotio Moderna: *The Imitation of Christ,* the *Reformation of the Powers of the Soul,* and *Spiritual Ascensions* (the last two by Gerard Zerbolt [*q.v.*] of Zutphen, who was the librarian of the Brethren of the Common Life (*q.v.*) at Deventer when Thomas à Kempis (*q.v.*) lived in their principal home).

Some of these reformers were styled Sacramentarians, because they devoted much attention to the Sacrament of the Mass, or Communion Service. A prominent member of the group was Cornelius Hoen (*q.v.*), Advocate of the Court of Holland, who was profoundly affected by the works of Wessel Gansfort and presented the symbolical conception of the words: "Hoc est corpus meum." The treatise in which he set forth his startling view was taken to Wittenberg by Hinne Rode, rector of the school conducted by the Brethren of the Common Life in Utrecht. Luther promptly rejected it, but Zwingli immediately published it at Zuerich, indicating the reasons why he had decided to accept Hoen's point of view.

This particular and rather novel interpretation of the familiar words of Jesus was characteristic of the so-called Sacramentarians. Among them were William Gnaphaeus, rector of the Latin school in The Hague, Johannes Sartorius at Delft, and the pastor Jan de Bakker, who in 1525 became the first martyr in the northern Netherlands, being burned at the stake in The Hague (1525). Several of these leaders were forced to leave for East Friesland, where the local ruler did not favor the Roman Catholic religion. The Anabaptists also were very active in the Netherlands, being closely related to the Sacramentarians, and often drawing recruits from the latter. The eschatological preaching, the apocalyptic visions, and the emotional approach in general appealed to an enormous number of persons, not only those among the lower classes who were attracted by some communistic teachings advocated by many Anabaptists, but also among higher classes. The religious factor outweighed economic considerations. Melchior Hoffman and his followers, notably Trijpmaker and Obbe Philips, appealed to many. But the revolutionary tactics of Jan Matthijsz and Jan van Leiden, which were concentrated in the founding of the New Jerusalem at Muenster, resulted in disaster for thousands. Nevertheless, even that did not deter others from joining the Anabaptists later on, and under the leadership of David Joris (*q.v.*) and the Batenburgers the new sect drew new converts in vast numbers. Menno Simons (*q.v.*) led the majority of these people into more dignified channels. In all parts of the Low Countries, including the southern provinces, numerous Anabaptists, henceforth known as Baptists, gave up their lives for the new faith. It seems that in the southern areas of the Low Countries the Baptists did not share in the revolutionary tactics witnessed in the north.

Although the Baptists were at first far more numerous than all the other Protestants combined, they did not succeed in forming the most powerful denomination in the Low Countries. One reason for this was the absence of a strongly organized church government. The Sacramentarians continued their separate existence and operations. Among them was Angelus Merula, pastor at Heemvliet, who in 1553 became involved in a prosecution which resulted in a condemnation at Mons in 1557, but before he could reach the place of execution he died. Another influential scholar was Johannes Anastasius Veluanus, pastor at Garderen and writer of *Der leken wechwyser* (*The Laymen's Guide*), which was widely read. Still others were Petrus Bloccius, Henricus Geldorpius, and Regnerus Praedinius. These were all men of a type that did not care much for dogma and in this way did not exert lasting influence. But there were also the followers of Zwingli (*q.v.*) and Bullinger (*q.v.*) who prepared the way for Calvinism in the Low Countries. Among them was Micronius, who was for a time preacher in the Refugee Church in London.

There have been scholars who sought to distinguish a sort of third force among the Protestants, in addition to Lutheranism and Calvinism, thinking that Bullinger differed considerably from Calvin. This opinion, however, is based upon misunderstanding, for Bullinger was too closely allied with Calvin to develop another brand of Protestantism. Bullinger's followers helped to introduce Calvinism rather than cause a break with it. In 1543 the first important Calvinist leaders made their appearance in the southern provinces, where Pierre Brully came to preach at Tournay for the Calvinist church at Straszburg. Calvin's writings now became very popular, but it has never been clearly demonstrated why this happened so suddenly and on such a large scale. But among the causes of the success attained by Calvinists may be mentioned the following: (1) the strongly organized system of church government and discipline, including the typical consistories and the synods; (2) the utter dependence upon God's Word, rejecting everything that did not agree with it; (3) the manner in which the leaders knew how to generate resistance to the civil authorities. The consistories in particular developed a technique that made heavy inroads upon the Roman Catholic forces, with the result that in 1580 Flanders was dominated by the Calvinists, who had taken over the great churches as well as the chief schools. If it had not been for the military successes of Alexander of Parma, who took Brussels and Ghent, besides Antwerp, and thereby aroused the anger and fear of Queen Elizabeth, the

Flemish-speaking provinces of Belgium might now be Protestant. The articles on Guido de Brès and John à Lasco (*qq.v.*) indicated some of the measures adopted by these Calvinistic leaders. Indirectly their influence on England and the United States has been of considerable significance.

See also AMES; BAUDARTIUS; CORNELISZ; HAEMSTEDE.

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D. NAUTA.

NEUCHÂTEL, INDEPENDENT EVANGELICAL CHURCH OF: The free church of Neuchâtel, in Switzerland (*q.v.*), which separated from the cantonal Reformed Church of Neuchâtel in 1873 in protest against the latter's close connection with the state, ceased to exist as a separate body in 1943. During World War I sentiment for reunion developed. A commission of eighteen, nine members from each church, proposed a plan of union which the Independent Church rejected in 1922. Negotiations were reopened in 1932 and resulted in the merger of the two churches to form the Reformed Evangelical Church of Neuchâtel, the first synod being held on May 27, 1943.

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[Sup.] ADOLPHE KELLER.

NEUMAN, ABRAHAM A.: Jewish; b. in Brezan, Austria, on Sept. 23, 1890. He came to the United States in 1898 and was educated at Columbia (B.S., 1909; M.A., 1912), and the Jewish Theological Seminary (rabbi, 1912). He has taught history in Dropsie College, Philadelphia, Pa. (1913–41), and has been its president (1941–). He also served as rabbi of Congregation B'nai Jeshurun (1919–27), and of Congregation Mikveh Israel (1927–43). He has written a number of books but is perhaps best known as the editor of the *Jewish Quarterly Review* and as the revising editor of the *Universal Jewish Encyclopedia*. He has also written: *Cyrus Adler, A Biographical Sketch* (1940); *Jews in Spain: Their Social, Political and Cultural Life During the Middle Ages* (2 vols., 1942); *Relation of the Hebrew Scriptures to American Institutions;* and with Solomon Zeitlin has edited *Saadia Studies*.

RAYMOND W. ALBRIGHT.

NEUMANN, THERESA: Born at Konnersreuth, Germany, on April 19, 1898, her life was normal until the age of twenty. After that, many injuries and sicknesses befell her. As a result of one injury she became totally blind, but suddenly, after four years, she began to see again. During the period of Lent in 1926 she is said to have received the stigmata of the crucifixion on her side, hands, and feet. Each Good Friday, and on about twenty-five other Fridays throughout the year, she bled from the eyes and from the stigmata on her body. The year 1951 marked the first year in which this did not occur. Many doctors and theologians witnessed the phenomena, as have hundreds of thousands of lay people. The phenomena are much disputed within Roman Catholic circles, and the church has not officially passed judgment on the matter. About one hundred books, for the most part in French and German, have been written about the Konnersreuth stigmatic. See also STIGMATIZATION, Vol. XI.

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GILBERT L. ODDO.

NEVE, JUERGEN LUDWIG: Lutheran; b. June 7, 1865, at Schleswig, Germany; d. Aug. 12, 1943. He studied at Breklum, Schleswig (graduated, 1886); and the University of Kiel (1886–87; Dr. Theol., 1924). He was professor of church history in the Chicago Theological Seminary (1887–92); at Western Theological Seminary, Atchinson, Kans. (1898–1909); and professor of symbolics and history of doctrine at Hamma Divinity School (1909–43). Among his books are: *Free Church in Comparison with State Church* (1900); *Brief History of the Lutheran Church in America* (1903; 2nd rev. ed., 1915; 3rd ed., edited by W. D. Allbeck); *Altered and Unaltered Augsburg Confession* (1910); *The Augsburg Confession, Its History and Interpretation* (1914); *Introduction to the Confessions of the Evangelical Lutheran Church* (1917, 1926); *The Lutherans in the Movements for Church Union* (1921); *Story and Significance of the Augsburg Confession* (1930); *Churches and Sects of Christendom* (1940); (with O. W. Heick), *History of Christian Thought* (Vol. I, 1943; Vol. II, 1946).

RAYMOND W. ALBRIGHT.

NEW APOSTOLIC CHURCH: The result of a schism in the Catholic Apostolic Church (*q.v.*), the New Apostolic Church claims to continue the original teachings of Edward Irving (*q.v.*, Vol. VI) and other founders of the earlier movement. The Catholic Apostolic Church was an English movement, attached to the English language and a product of the romanticism of early nineteenth century Britain. When it spread to the Continent, the movement was subjected to different influences. It took on the color of Continental Protestantism

rather than of Anglicanism, and it spread especially among Germans and people of German descent. The schism occurred in 1865 over the calling of additional apostles, and Heinrich Geyer, of Berlin, was a leading figure in the schism.

The New Apostolic Church differs from the parent body in its modification of the expectation of the Second Advent (see ADVENTISTS). Since Christ's return is not regarded as necessarily imminent, provision is made for a continuing apostolate. The liturgy is simpler, less Anglican, and there is recognition of such gifts of the Holy Spirit as prophesying, speaking with tongues (*q.v.*), and divine healing. An active missionary spirit has characterized the movement, and in 1952 there were congregations in Switzerland, Germany, Austria, Holland, France, Sweden, Denmark, Canada, and the United States with a total membership estimated at 332,000 members. In 1950 there were 7,321 members and 108 congregations in the New Apostolic Church of North America.

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[Sup. to Vol. VII, p. 393.]

THEODORE G. TAPPERT.

NEWBORN: A Protestant sect which arose in Lambsheim, in the Rhenish Palatinate, where on Sept. 13, 1689, ecclesiastical examiners tested John Frederick Speyer, who held the belief that a regenerated man could no longer sin. He attracted certain followers, among them Matthias Baumann (d. 1729), who in 1712 brought this belief to Pennsylvania, where he settled in the Oley Valley. He found followers among the early settlers there and his tract, *Ein Ruf von Gott an die unwiedergebohrne Welt,* in which Baumann described his own religious experience, was published by Dr. Carl in *Die Geistliche Fama.* This tract evoked an answer from Georg Michael Weiss, pastor at New Goshenhoppen Reformed Church, which was the first work (1729) by a Reformed minister printed in Pennsylvania. Weiss's work sought to refute the Newborn rejection of an official ministry, of worship, and of the sacraments, and also their perfectionism. Baumann's followers continued to teach in and around Oley until the American Revolution. Several went so far as to repudiate St. Paul's rejection of circumcision, believing that one had to be circumcised before baptism. JOHN JOSEPH STOUDT.

NEWFOUNDLAND: Self-government was suspended in Newfoundland in 1934, following a severe financial crisis, and powers of government were vested in a governor and commissioners appointed by the Crown. In a national referendum in 1948 a majority voted in favor of entering the Canadian Confederation. The Terms of Union were signed Dec. 11, 1948, and Newfoundland became the tenth province of Canada (*q.v.*) March 31, 1949. Its government now consists of lieutenant-governor, executive council, and elective legislative assembly.

Newfoundland's area is 152,734 square miles, and its population (1951) 361,416. It has acquired new importance for its airports. Important new mining developments are under way in Labrador.

The principal religious denominations in Newfoundland are, according to the 1951 census, the following:

Roman Catholic	121,544
Church of England in Canada	109,090
United Church of Canada	85,571
Salvation Army	22,571 (1945)

These four include 94% of the population.

The Roman Catholic province of St. John's includes three dioceses. The Anglican diocese of Newfoundland became part of the Church of England in Canada (*q.v.*) in 1949. The United Church of Canada (*q.v.*) Conference includes six presbyteries.

School children in Newfoundland attend schools operated and staffed by their respective religious denominations. Under the direction of a minister and council of education there is uniformity in the training and certifying of teachers and in most of the textbooks. Each denomination (Roman Catholic, Anglican, United Church, Salvation Army) has its own superintendent nominated by the denomination and paid by the province. Schools are financed by government grants and by fees.

[Sup.] W. J. GALLAGHER.

NEW JERUSALEM, CHURCH OF THE: The larger bodies of the Church of the New Jerusalem, with their respective memberships in 1952, are: in the United Kingdom, the General Conference of the New Church, 4,852; in the United States and Canada, the General Convention of the New Jerusalem, 5,754, and the General Church of the New Jerusalem, 2,690. Smaller bodies are the Fédération des Sociétés de Langue Française de la Nouvelle Église, the Schweizerischer Bund der Neuen Kirche, and the New Church in Australia.

The larger organizations maintain missions in many parts of the world, of late notably in northwestern Canada, West and South Africa, and Japan (Helen Keller's *My Religion* was translated into Japanese). The missions of the Convention experienced the largest growth of their history since 1900.

The Swedenborg Society of London, the church's oldest publishing house, has been issuing modernized translations of Swedenborg. In 1910 it celebrated its centenary with an Inter-

national Swedenborg Congress attended by 400 representatives of science and religion from a number of countries. The New Church College, the theological seminary of the British Conference, once in London, is now pleasantly housed at Woodford Green, Essex.

In America the General Church erected a cathedral at Bryn Athyn, Pa., and in 1949 the Convention built a Swedenborg memorial chapel at Portuguese Bend, Calif. The Convention brought out a new Book of Worship in 1950, combining services and hymns; the previous Book of Worship was issued in 1912. In 1945 a Swedenborg Philosophical Center was opened in Chicago, Ill., an addition to the Convention's educational facilities, in which some summer schools and camps have become auxiliary too. There is increased concern in the Convention with religious education; interest has been taken in Christian unity efforts; and attention is given to the social application of Christian principles. In the General Church the long-standing emphasis on education led to a lending library of sound recordings of lectures and discussions and to the provision also of visual aids. A veteran Convention quarterly, *The New-Church Review,* ceased publication in 1935, but in the same year another quarterly, *The New Christianity,* was begun; still another periodical, a devotional monthly, *Our Daily Bread,* started publication in 1949. In 1938 the 250th anniversary of Swedenborg's birth was celebrated in England, America, and elsewhere with an unusual newspaper coverage; the Swedish government issued commemorative postage stamps. In recent years several full-length biographies of Swedenborg have appeared in Europe and in America, three of them from non-New Church hands and publishers.

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[Sup.] WILLIAM FREDERIC WUNSCH.

NEWS SERVICES, RELIGIOUS: An agency that provides news uniformly to different outlets is a syndicate or service. News is thus distributed for a fee by general and special services. Publications that cannot afford the reports of the large, high-speed general news services like Reuters or the Associated Press, or find that such reports carry an insufficient quantity of religious news, may subscribe to special services that transmit religious news only.

Religious news syndicates are national in scope; a few are world-wide. They depend largely upon free lance correspondents, distribute their news—in text or picture—almost entirely by mail rather than telegraph, cable, and radio, as do the large commercial services, and are operated at low or no profit. Many are subsidized by church bodies.

Among the services are KIPA, Switzerland; Christlicher Nachrichten Dienst, Germany; National Catholic Welfare Conference Press Department and Religious News Service, United States.

Features also are distributed but news is the core. Services may cover all religious groups or concentrate on one denomination. In a few instances they specialize, as does the American service, Washington Religious Review.

The National Catholic Welfare Service Press Department, begun soon after World War I, is intended for the Roman Catholic press of the United States, although its dispatches also are printed in other countries. It distributes 50,000 words weekly to be printed or broadcast in more than fifty countries and dependencies.

Religious News Service, founded in 1934 by the National Conference of Christians and Jews, identifies itself as "the only world-wide news agency furnishing spot news of all faiths and denominations. . . ." Its headquarters staff in New York includes persons of various creeds and religious affiliations. A "Daily News Report" is the basic release; about 10,000 words are sent out in domestic or foreign reports, obtainable separately. "The Religious News Reporter" is a fifteen-minute weekly radio program.

Ecumenical Press Service, established in 1933, consists of two editions, American and European. Six world Christian organizations sponsor it. News of Protestant and Orthodox churches throughout the world is distributed. EPS is entirely a news syndicate; most of its subscribers are individuals rather than publications or radio stations.

Costs are at a flat rate, according to the quantity of material ordered, or scaled by the circulation or size of the purchasing publication.

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ROLAND E. WOLSELEY.

NEW TESTAMENT STUDIES, TWENTIETH CENTURY TRENDS IN: The twentieth century has seen not only the development and modification of previously existing schools, tendencies, and disciplines related to the New Testament, but also the origin and growth of several new methods of studying the documents and religion of the New Testament.

The fundamental discipline of textual criticism, which is necessarily prior to all other study of the New Testament, was notably advanced during the past half-century by the dis-

covery of several important manuscripts which furnished scholars with new data for the development and modification of the epoch-making work of Westcott and Hort (see BIBLE TEXT, NEW TESTAMENT; and PAPYRUS, PAPYRI). What is tantamount to the opening of a new field of textual investigation has resulted from the long overdue recognition of the worth of Greek lectionaries in the history of the transmission of the New Testament text (see LECTIONARIES, GREEK GOSPEL). All the previously known ancient versions of the Scriptures have received further attention, both by way of supplementing the manuscript evidence and by textual analysis; and several hitherto unknown versions have come to light (see BIBLE VERSIONS, ANCIENT; HARMONY OF THE GOSPELS, TATIAN'S). Not less impressive has been the continual stream of revisions of the vernacular text in the languages of Europe and America, as well as hundreds of translations for the mission fields of the world (see BIBLE VERSIONS, MODERN).

Given a critically established text, the lexicographer and grammarian may profitably conduct their research. The implications of Deissmann's discovery that the Greek of the New Testament is a form of the common (koine) vernacular of the post-classical period were pursued by Moulton, Milligan, Howard, Radermacher, Robertson, and others (see HELLENISTIC GREEK). Not only was New Testament Greek grammar now put on a much more scientific footing, but scores of words, hitherto thought to be so-called "biblical Greek," were discovered to be current in the vernacular Greek of the time. Even more noteworthy in the field of lexicography has been the development of the methods previously advocated by Cremer in ascertaining the theological meaning of the words of the New Testament (see LEXICONS OF THE GREEK NEW TESTAMENT). These methods, followed by a corps of collaborators with the most exacting scholarship, are producing what will doubtless be the most significant contribution of Protestant New Testament scholarship in many generations, namely the great *Theologisches Woerterbuch zum Neuen Testament,* begun by Gerhard Kittel in 1933 and continued after his death by Gerhard Friedrich.

In the field of New Testament Introduction the study of the literary sources of the Synoptic Gospels proceeded from the formulation and refinement of the Two Source Theory to Streeter's Four Source Theory (or some variation of it). Whether there was a Proto-Luke, however, remains problematical. The playing off of the Synoptics against John is giving way now to the acknowledgment that all four Gospels involve a combination of history and interpretation of the work and words of Jesus (see GOSPEL AND THE GOSPELS). The year 1919 saw the emergence of a new discipline in the analysis of the Gospels (see FORM CRITICISM). According to this method of investigation the critic concentrates attention upon the form, or pattern, of the separate units of the Gospel traditions, such as biographical anecdote, miracle story, dialogue, parable, and so forth. These forms, according to this school, bear unmistakable marks of a communal tradition transmitted orally. While the form critics have rendered an important service to New Testament scholarship by their insistence upon considering the living situation (*Sitz im Leben*) in the primitive church, at the same time most of them have tended to overemphasize the part played by the early Christian community and its leaders in originating and formulating oral tradition.

Vigorous, not to say acrimonious in some quarters, has been the debate over the question whether the Gospels were written originally in Aramaic. The position now generally accepted is that though the complete Gospels were not written in Aramaic, they disclose throughout evidence of reliance upon oral (and possibly written) Aramaic sources.

With regard to the text, authorship, date, sources, and reliability of the Book of Acts scholars continue to be quite divided (see ACTS OF THE APOSTLES). Probably the majority, however, would agree that it is the work of Luke, was written in the first century, has been transmitted most reliably in the Alexandrian form of text, and embodies sources which, by and large, faithfully depict the growth of the church in the apostolic age. It is a fact that in more than one instance where scholars had previously impugned Luke's accuracy, further light has tended to substantiate his reliability (see, e.g., CENSUS).

If any tendency is observable with regard to the rest of the books of the New Testament, it is the growing disposition to approve in many cases what may be termed their traditional dating and authorship (see PAUL THE APOSTLE; PETER THE APOSTLE; JAMES, EPISTLE OF; HEBREWS, EPISTLE TO THE; JOHANNINE EPISTLES; JUDE, EPISTLE OF; and REVELATION, BOOK OF). There is, nevertheless, a quite general consensus that II Peter is pseudonomous and dating from well within the second century, and that the Pastoral Epistles (some would include Ephesians) are the work of an unknown admirer and disciple of Paul at about the turn of the first century. A few scholars, however, still maintain the genuineness of all the epistles in the New Testament.

The personality of our Saviour continues to exert a powerful fascination for believer and unbeliever alike. Quite decided changes, however, have occurred in scholarly circles regarding the possibility of writing a life of Christ. In many areas the general impact of form criti-

cism has been to reduce confidence in the chronological and geographical details of the Gospels and to regard them as furnishing no more than a convenient framework in which were placed separate units of tradition. As a result there has been a noticeable reluctance (except among Roman Catholics) to attempt writing scholarly lives of Christ in the classic style, and a concentration upon special studies related to various aspects of Jesus' teaching (see JESUS CHRIST). The Sermon on the Mount has received renewed attention from exegete, historian, and theologian alike who have discussed its sources, relation to Jesus' other teaching, meaning, and applicability today (see SERMON ON THE MOUNT; and GOLDEN RULE, THE). Interpreters of Jesus' parables have not only sought light by way of comparison and contrast with the parables of the rabbis, but have been moving from Juelicher's influence at the beginning of the century to a view which finds in them less of commonplace teaching of "natural theology" and more of "the mysteries of the kingdom" (see PARABLES OF JESUS CHRIST).

Did Jesus regard himself as the Messiah? In 1901 Wilhelm Wrede answered with an emphatic negative, supporting it with an ingenious theory accounting for the presence of references in the Gospels to the Messianic secret. For decades scholars have discussed the problems which Wrede raised (see MESSIANIC SECRET). Related to this discussion is the question of the precise meaning to be attached to the title "Son of Man," which in the Gospels appears always on the lips of Jesus and is never applied to him by others on their own initiative (see SON OF MAN). A growing number of scholars hold that it was Jesus himself who in his teaching joined the prophetic concepts of the Suffering Servant and the heavenly Son of Man in order to describe his role as God's chosen Messiah.

In the heyday of the *religionsgeschichtliche Schule* it was customary to discover the influence of the mystery religions upon many strata within the New Testament. With the swing of the pendulum to a more balanced position, however, very few scholars today are impressed by the supposed parallels between Christianity and the Mysteries (see MYSTERY RELIGIONS, RELATION OF, TO EARLY CHRISTIANITY, and MARANATHA).

Since 1941 another issue has aroused quite considerable debate, namely the proposal to demythologize the New Testament. Although the present controversy is associated with the name of Rudolf Bultmann (*q.v.*), actually there were many during preceding generations who sought to evaluate the Gospel traditions as myths. Bultmann's special modification of an old attempt is related to Heidegger's (*q.v.*) existential philosophy (see MYTH IN THE NEW TESTAMENT). Here, as in all other considerations of Scripture, the methodology and presuppositions of the interpreter are of decisive significance (see HERMENEUTICS).

Perhaps the most noteworthy developments in the study of the New Testament have been in the field of biblical theology. Whereas many scholars at the beginning of this century were eager to discover the special outlook and different emphases of the several authors of the New Testament, lately interest has shifted from what might be termed an atomistic and centrifugal criticism to one which is concerned with what was central and organic in primitive Christianity. While not overlooking or blurring the real differences within the New Testament, scholarship is discovering again the real unity within the New Testament documents which is involved in and reflected by the story of salvation (*Heilsgeschichte*), i.e., the narrative of God's purpose to save his people through the sending of his Messiah (see BIBLICAL THEOLOGY, NEW TESTAMENT). The attempt to go behind the theology of Paul and John to the ethical teaching of Jesus in the earlier strata of the Synoptic Gospels has now given way to a general recognition that Mark's Christology is as "high" as that of John.

As regards the canon of the New Testament, during the twentieth century several new documents have come to light which bear upon the early dissemination and authority of the books of the New Testament. Study of these and renewed examination of previously known lists have suggested several new theories as to the history of the formation of the canon (see CANON OF SCRIPTURE, II: THE NEW TESTAMENT).

Finally, it may be mentioned that both the archaeologist's spade and fresh examination of certain Jewish authors have enlarged and modified previous views regarding the nature of first century Judaism (see ARCHAEOLOGY, BIBLICAL; SYNAGOGUES, EXCAVATIONS OF; DECAPOLIS; ROTAS-SATOR SQUARE; JOSEPHUS; and PHILO). Further study of the Pharisees by Christian and Jewish scholars has tended to effect a more sympathetic understanding of their doctrines and intentions (see PHARISEES AND SADDUCEES).

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BRUCE M. METZGER.

NEW THOUGHT: While New Thought may be more a point of view than an organized movement, it is definitely organized into a number of groups, differing somewhat in their emphases, such as Unity (*q.v.*), the Institute of Religious Science, Divine Science (*q.v.*), etc., most of which, but not Unity, are united in the International New Thought Alliance. In 1917 this body drew up a declaration of principles which affirms that the essence of New Thought is Truth, and that each individual must be loyal to Truth as he sees it. They affirm the Good as universal and everlasting; health as man's divine inheritance; and the divine supply as abundant and available to him who lives with his whole being and thus expresses fullness. Likewise they affirm that the kingdom of heaven is within us; that God is universal love, life, truth, and joy; and that realizing oneness with him means love, truth, peace, health, and plenty for man. Heaven is here and now. The universe is spiritual, and man is a spiritual being.

The diverse New Thought groups all recognize Phineas P. Quimby as their founder, though many others, including Warren Felt Evans, Ralph Waldo Emerson, and Julius A. Dresser, have been influential in the development of their thought. The early history of New Thought is intimately interwoven with that of Christian Science (*q.v.*) since Mrs. Eddy was once healed by Quimby and for some time was taught by him. How much the Quimby influence has affected Christian Science is a moot question.

Some of the groups are closer to orthodox Christian belief than others, notably Unity; some are definitely eclectic, drawing from other faiths and philosophies as well.

BIBLIOGRAPHY: Ernest Holmes (ed.), *Mind Remakes Your World* (1944): a cross section of contemporary New Thought belief; H. W. Dresser, *History of the New Thought Movement*, 1919; Charles Braden, *These Also Believe*, 1949.

CHARLES S. BRADEN.

NEWTON, JOSEPH FORT: Episcopalian; b. Decatur, Tex., July 21, 1880; d. Philadelphia, Jan. 24, 1950. He was pastor of the First Baptist Church, Paris, Tex. (1897–98); and associate pastor of a non-sectarian church in St. Louis, Mo. (1898–1900). He founded the People's Church in Dixon, Ill. (1901–8); was pastor of the Liberal Christian Church, Cedar Rapids, Ia. (1908–16); of London City Temple (1916–19); and of the Church of the Divine Paternity, New York (1919–25). Ordained to the ministry of the Protestant Episcopal Church (1926), he served as rector of Christ Church, Overbrook, Philadelphia (1926–30); St. James Church, Philadelphia (1930–35); and of the Church of St. Luke and the Epiphany, Philadelphia (1938–50).

He wrote: *David Swing, Poet and Preacher* (1909); *Abraham Lincoln* (1910); *Lincoln and Herndon* (1910); *The Eternal Christ* (1912); *Sermons and Lectures* (1912); *The Builders, a Story and Study of Masonry* (1914); *Wesley and Woolman* (1914); *What Have the Saints to Teach Us?* (1914); *The Ambassador* (1916); *The Mercy of Hell* (1918); *The Sword of the Spirit* (1918); *The Theology of Civilization* (1919); *Some Living Masters of the Pulpit* (1922); *Preaching in London* (1923); *The Men's House* (1923); *Preaching in New York* (1924); *The Truth and Life* (1925); *The Religion of Masonry* (1926); *God and the Golden Rule* (1927); *Altar Stairs* (1928); *The New Preaching* (1929); *Things I Know in Religion* (1930); *The Angel in the Soul* (1931); *The Sermon in the Making* (1932); *Living Every Day* (1937); *We Highly Resolve, the Stuff of Life* (1939); *His Cross and Ours* (1940); *Living Up to Life* (1941); *Live, Love and Learn* (1943); *Where are We in Religion?* (1944); *River of Years*, an autobiography (1946).

WILLIAM WILSON MANROSS.

NEW YORK SABBATH COMMITTEE: Owing to the economic depression (*q.v.*), this committee closed its office in 1934, at which time its principal officers were: Theodore Gilman, chairman; E. Francis Hyde, treasurer; D. J. McMillan, general secretary. [Sup.]

NEW ZEALAND: The white population in 1951 was 1,823,796, in addition to 115,676 Maoris, including half-caste European-Maoris. Figures of the year 1945 show that there were 4,373 Chinese and 1,116 Indians in New Zealand. The Anglican Church, with a membership of 601,786 in 1945, is still the strongest religious body in the country, the figure representing over 37% of the population. Since 1940 the primacy is at Christ-church. Dioceses that have been added to the province are Polynesia (1908) and Waikato (1926). The Presbyterian Church continues to be the second largest body and in 1945 numbered 374,956 adherents, which is equal to over 23% of the population. The Methodist Church with 130,220 members, or a little over 8% of the population, is the third largest Protestant group. The Baptists show a marked increase, now numbering 27,512, which is almost 2% of the population. Of the smaller groups the Salvation Army has 13,203 members, the Church of Christ 11,346, the Congregationalists 6,403, the Lutherans 2,140, the Quakers 546, and the Unitarians 417 adherents. To these must be added 11,911 who styled themselves simply as Protestants, and 3,671 undefined Christians.

Among those denominated as sects (see SECT AND CULT) the Brethren are by far the largest body with a membership of 18,629, followed by Seventh-day Adventists with 4,956, Christian Scientists with 4,819, Christadelphians with

1,367, Latter-day Saints (Mormons) with 1,247, Spiritualists with 763, and Jehovah's Witnesses with 622.

The Roman Catholic Church numbers 215,629, or over 13% of the population.

Among non-Christians the Hebrew religion counted 3,470 members, while there were 3,089 Freethinkers, 2,883 Rationalists, 1,654 Atheists, 1,544 Agnostics, 661 Hindus, and 638 Confucians. There were 11,038 who stated they had no religion, and as many as 126,426 who availed themselves of the special statutory right of objecting to answer a question regarding their religion.

The following figures show the religious adherence among the Maoris: 32,578 Anglicans (33%), 17,181 Ratana (over 17%), 15,190 Roman Catholics (over 15%), 7,535 Methodists (over 7%), 6,551 Latter-Day Saints (over 6%), 5,166 Ringatu (over 5%), and 1,646 Presbyterians (over 1%).

BIBLIOGRAPHY: *New Zealand Official Year Book, 1951–52;* H. G. Miller, *New Zealand,* 1950.

SIEGFRIED HEBART.

NICASIUS OF HEEZE: Saint, martyr; b. at Heeze (North-Brabant) in 1522; d. July 9, 1572. He studied at Louvain and was a nephew of Theodoric Hesius, secretary of Pope Adrian VI. He entered the Franciscan Order at 's-Hertogenbosch; afterward he lived at Leiden and Haarlem and in 1565 at Gorcum. He knew large parts of the Holy Scripture by heart, and translated Latin devotional books, notably Gerlach Peters' *Ignitum cum Dei soliloquium.* Nicasius was an excellent confessor and benefactor of the poor. His life was one great mortification. In 1572 he was arrested by the Gueux at Gorcum and with eighteen companions hanged at Brielle (Holland). He was beatified in 1675 and canonized in 1867.

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WILLIBRORD LAMPEN.

NICHOL, FRANCIS DAVID: Seventh-day Adventist; b. Thirlmere, N.S.W., Australia, Feb. 14, 1897. He studied at San Fernando Academy (1910–14); Pacific Union College (Th.B., 1920). He was associate editor, *Signs of the Times* (1921–27); associate editor, *Review and Herald* (1927–45), editor (1945–). He is joint author: *Debates on Evolution* (1925); *Creation —Not Evolution* (1926); and author of: *Answers to Objections* (1932; rev. ed., 1952); *God's Challenge to Modern Apostasy* (1935); *The Answer to Modern Religious Thinking* (1936); *Behold He Cometh* (1937); *The Midnight Cry* (1944); and *Reasons for Our Beliefs* (1947).

NICHOLAS I: He wrote *Responsa ad consulta Bulgarorum,* a masterpiece of practical wisdom, in which he declares that conversion must result more from persuasion and exhortation than force, while torture used for the purpose of producing a confession of guilt is a diabolical weapon. See also POPES. [Sup.]

NICHOLS, JAMES HASTINGS: Presbyterian minister and church historian; b. Auburn, N. Y., Jan. 18, 1915, son of Robert Hastings Nichols (*q.v.*). He studied at Yale (A.B., 1936; Ph.D., 1941); Harvard (M.A., 1937). He taught at Macalester College (1940–43) and University of Chicago Federated Theological Faculty (1943–). He edited American translation of Jakob Burckhardt, *Weltgeschichtliche Betrachtungen* (1943); contributed to *The Challenge of Our Culture* (Interseminary Series) (1946); was author of *Primer for Protestants* (1947); *Democracy and the Churches* (1951); and *Evanston: An Interpretation* (1955); coeditor of *Church History.*

NICHOLS, ROBERT HASTINGS: Presbyterian; b. at Rochester, N. Y., Oct. 2, 1873. He graduated from Yale (B.A., 1894; Ph.D., 1896), and studied theology in Auburn Theological Seminary (1901), and in Mansfield College, Oxford. After Presbyterian pastorates in Unadilla, N. Y., and South Orange, N. J., he taught church history in Auburn Seminary (1910–44). He was professor of church history in Union Theological Seminary (1939–44; lecturer until 1948). He was active in the American Society of Church History, being treasurer (1922–50), and editor of *Church History* (1932–49). He was stated clerk of the Synod of New York of the Presbyterian Church (1922–51). He wrote *The Growth of the Christian Church* (1914; rev. ed., 1941).

NIEBUHR, H(ELMUT) RICHARD: Evangelical and Reformed clergyman and philosopher; b. at Wright City, Mo., Sept. 3, 1894. He graduated at Elmhurst (Ill.) College (1912); Eden Theological Seminary (1915); took an M.A. at Washington University (1917); B.D. at Yale Divinity School (1923); Ph.D., Yale University (1924). He was pastor of a church in St. Louis for two years after his ordination in 1916, but in 1919 accepted a teaching post at the Eden Seminary, left shortly afterwards to take his earned degrees at Yale, and then returned to Elmhurst College as its president from 1924 to 1927. Returning to Eden he taught there until he was made associate professor of Christian ethics at Yale Divinity School in 1931. He has been a full professor there since 1938. His chief contribution has been in the philosophical areas of ethics and of its relevant theology. His most widely read books have been: *The Social Sources of Denominationalism,* an historical study (1929);

and *Christ and Culture* (1951), a typological study of the social outlook in various theological standpoints. Another of his historical studies is *The Kingdom of God in America* (1937); and a fourth volume, *The Meaning of Revelation* (1941), lies in the field of philosophical theology. JOSEPH FLETCHER.

NIEBUHR, REINHOLD: Evangelical and Reformed Church; b. at Wright City, Mo., June 21, 1892. He studied at Elmhurst College, Ill. (B.A., 1910); Eden Theological Seminary, Mo. (1913); and Yale Divinity School (B.D., 1914; A.M., 1915); was ordained in the Evangelical Synod of North America (1915), and was minister of Bethel Church, Detroit (1915–28). Since 1928 he has been professor of applied Christianity at Union Theological Seminary, New York. He has served in UNESCO and been national chairman of Americans for Democratic Action. Formerly contributing editor to *The Nation,* he now edits the quarterly *Christianity and Society* and the biweekly *Christianity and Crisis.* He is a member of the Commission of the Churches on International Affairs. Niebuhr has been the central figure in the return of American Protestantism from the liberalism of the nineteenth century to biblical and Reformation insights into the nature of man and history. He has carried forward the "social gospel" by demonstrating the relevance of the Christian faith to the political and economic problems of our age. He has written: *Does Civilization Need Religion?* (1927); *Leaves from the Notebook of a Tamed Cynic* (1929); *Moral Man and Immoral Society* (1932); *Reflections on the End of an Era* (1934); *An Interpretation of Christian Ethics* (1935); *Beyond Tragedy* (1937); *Christianity and Power Politics* (1940); *Nature and Destiny of Man* (Gifford Lectures) (2 vols., 1941–43); *The Children of Light and the Children of Darkness* (1944); *Discerning the Signs of the Times* (1946); *Faith and History* (1949); *The Irony of American History* (1952). WILLIAM J. WOLF.

NIEMOELLER, (FRIEDRICH GUSTAV EMIL) MARTIN: Lutheran; b. Jan. 14, 1892, at Lippstadt in Westphalia. He went to the Gymnasium of Elberfeld and in 1910 entered the German navy, which he left in 1918 after World War I as a submarine commander. He studied theology at the University of Muenster in Westphalia (1920–24). After ordination in 1924 he worked as manager of the Inner Mission (*q.v.*) Society in Westphalia. In 1931 he became pastor in Berlin-Dahlem. At the beginning of the Nazi regime he created the Pastors' Union and participated in the organization of the Confessing Church (see GERMANY, I), over which he presided. From 1937 to 1945 he was a personal prisoner of Hitler in the concentration camps at Sachsenhausen and Dachau. In 1945 he became president of the Office for Foreign Affairs of the Evangelical Church in Germany, and in 1947 president of the Evangelical Church in Hesse and Nassau. He is chairman of the Fellowship of the Christian Churches in Germany, and a member of committees of the World Council of Churches (*q.v.*). He wrote: *Vom U-Boot zur Kanzel* (1934; Swedish tr., 1936); *. . . dass wir an Ihm bleiben!* (1935); *Alles und in allen Christus!* (1935); *Dennoch getrost* (1939); *Ach Gott vom Himmel sieh darein* (1946); *. . . zu verkuendigen ein gnaediges Jahr des Herrn!* (1946); and *Herr ist Jesus Christus* (1946).

NIHILISM: The word is from the Latin *nihil,* meaning "nothing." Thus, in philosophy, nihilism is an extremely sceptical view, involving the denial that anything objective exists; and, in epistemology, it is a denial or questioning of the possibility of any valid knowledge. Very rarely, such nihilism is openly acknowledged; more frequently it is merely implicit or thought to be implicit. Thus we say that such and such a contention, if carried to its logical conclusion, would be sheer intellectual, or philosophical, nihilism; but, quite frequently, the advocate of such a view would deny the implication.

Politically, nihilism is the name for the views of a party or succession of men, exclusively or almost exclusively Russian, who, toward the end of the nineteenth century, professed extreme antisocial principles. They regarded social organization, in any form, as an evil, to be destroyed by methods of terrorism, assassination and revolution; and they had no positive program as a substitute. Sir John Maynard refers to "that complete denial of authority which . . . received the name of Nihilism" (*Russia in Flux* [1942], p. 67), and he adds, "The Nihilists denied all authority—of the State, of Religion, of the Family, even of Science; for there were particular sciences, no doubt, but no Science in general" (*ibid.,* p. 73). Pisarev, we learn, attacked aesthetics, and "denied the existence of any valid science of history" (*ibid.,* p. 73). His followers carried the denial much further. "They launched a campaign against verse, which all but drove Russian poetry from the bookstalls. They denied the distinction between good and evil" (*ibid.,* p. 74). As Hunt sums it all up, "Realist, positivist and concrete," Nihilism "challenged every principle, however sacred, and sought to achieve its end by terrorist methods." The fact that the movement drew its members from every social grade, from the nobility to the peasantry, and including the army, shows that nihilism was essentially a movement of desperation, created by intolerable social conditions under a government which,

when it sought amelioration, did not know how to proceed, and saw no better method of dealing with the growing protest than that of severe repression. It was an extreme reaction to an extreme condition. The name for this movement first appears in Turgeniev's novel, *Fathers and Children* (1862).

See also ANARCHISM. ANDREW K. RULE.

NOAH. See PATRIARCHS, OLD TESTAMENT.

NOBLE LECTURES, WILLIAM BELDEN: This lectureship was established in 1898 by Nannie Yulee Noble in memory of her husband, "to continue the mission of her husband, whose supreme desire was to extend the influence of Jesus as 'the Way, the Truth, and the Life.'" The founder hoped to arouse "in young men, and primarily in the students of Harvard University, the joy of service for Christ and humanity, especially in the ministry of the Christian Church." Provision is made from the income of the fund for publication of the lectures. G. WHITE.

NOCK, ARTHUR DARBY: Church of England; b. at Portsmouth, England, Feb. 21, 1902. He studied at the University of Cambridge (B.A., 1922; M.A., 1926) and taught classics there (1923–30). After being visiting lecturer at Harvard in 1929, he came there in 1930 as Frothingham Professor of the History of Religion. From 1933 he has edited the *Harvard Theological Review* and from 1937 has been a senior fellow of the Society of Fellows. He was elected to the American Philosophical Society (1941) and became a foreign member of the academies of Berlin, Munich, Stockholm (Antiquities), the British Academy, the Sodalitium Neotestamenticum Upsaliense, the Royal Society of Letters of Lund, and the Society for the Promotion of Roman Studies. His main activity has been in the study of religion between Alexander and Julian. His works include: *Sallustius* (1926); *Early Gentile Christianity,* etc. (in A. E. J. Rawlinson [ed.], *Essays on the Trinity and the Incarnation,* 1928); *Conversion* (1933); *St. Paul* (1938); (with A. J. Festugière), *Hermès Trismégiste* I/II (1946). He was one of the editors of the *Oxford Classical Dictionary* (1949).

NOLDE, O. FREDERICK: Lutheran; b. at Philadelphia, Pa., June 30, 1899. He studied at Muhlenberg College (A.B., 1920); Lutheran Theological Seminary (B.D., 1925); University of Pennsylvania (Ph.D., 1928). He was fellow, instructor, professor, dean of Graduate School, Lutheran Theological Seminary (1923–); instructor, assistant professor and lecturer, University of Pennsylvania (1925–43); executive secretary, Joint Committee on Religious Liberty (1944–49); director of Commission of the Churches on International Affairs (1946–); associate general secretary, World Council of Churches (*q.v.*) with portfolio of international affairs (1948–). He is author of: *Guidebook in Catechetical Instruction* (1932); *Yesterday, Today, Tomorrow* (1933); (with Paul J. Hoh), *The Church Worker* (1934); *Truth and Life* (1937); *Christian World Action* (1942); *Christian Messages to the Peoples of the World* (1943); *Power for Peace* (1946).

NOMINATION, RIGHT OF: The Code of Canon Law solemnly affirms the principle of the free nomination of bishops by the pope, and the policy of the Roman Catholic Church as a whole tends toward restraining or terminating foreign influences in this matter. Wherever ecclesiastical bodies or secular governments still retain the right to elect or designate a candidate to a vacant see, such an election or designation does not constitute a nomination in the strict sense, nor is it binding upon the pope, who alone may grant the canonical institution.

[Sup.] GEORGES A. BARROIS.

NON ABBIAMO BISOGNO: An encyclical issued by Pope Pius XI on June 29, 1931, for the defense of Catholic Action (*q.v.*) in Italy against Fascism. While the purpose of Catholic Action was "to have the laity participate in some measure in the apostolate of the hierarchy," namely through groups devoted to various social activities, the Fascist government endeavored to discredit and eventually to destroy such organizations as being incompatible with the allegiance due to the state. The pope protests against such attacks, denounces the interference of Fascist police with the rights of Catholic groupments, and reaffirms the spiritual nature and aims of Catholic Action. He expresses concern over the monopoly claimed by the state for the spiritual formation of the Italian youth, forcibly enrolled in the schools and organizations of the party. The oath exacted from the members of the Fascist groups is branded as unlawful, persons who could not avoid taking it being advised to make use of some mental restriction, like "saving the laws of God and of the Church." The document closes on a call to prayer and unity.

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GEORGES A. BARROIS.

NORELIUS, ERIK: Lutheran; b. Hassela, Helsingland, Sweden, Oct. 26, 1833; d. at Vasa, Minn., March 15, 1916. He came to America at the age of seventeen and prepared himself for the ministry at Capital University, Columbus, Ohio (1851–55). Almost all the remainder

of his long life he was pastor of the Swedish Lutheran Church, Vasa, Minn. But his interests in education, journalism, charity, and church administration made him a leader in the Lutheran Augustana Synod at whose organization he was present in 1860 and of which he became president (1874–81, 1899–1911). He was editor of various Swedish religious journals, laid the foundations for Gustavus Adolphus College, St. Peter, Minn., and began the Children's Home at Vasa. A careful and observant student, he was interested in the literary documents of Swedish settlements in America, and published an invaluable two-volume work: *De Svenska Lutherska Forsamlingarnas och Svenskarnes Historia i Amerika,* Vol. I, 1890, Vol. II, 1916. CONRAD BERGENDOFF.

NORREGAARD, JENS: Lutheran; b. Rye, Denmark, May 16, 1887. He studied at the Universities of Copenhagen, Tuebingen, Berlin, Edinburgh, Cambridge, Oxford. He has been professor of church history at University of Copenhagen since 1923; rector, since 1942. He is a member, Continuation Committee, Faith and Order Movement since 1937. He is the author of: *Augustins religioese Gennembrud* (1920); *Augustins Vej til Kristendommen* (1928); (with Hjalmar Holmquist), *Kirke historie* (3 vols., 1931–40); *Kristendommens Historie i Romantikens, Liberalismens og Realismens Tidsalder* (2 vols., 1939).
CONRAD BERGENDOFF.

NORTH, CHRISTOPHER RICHARD: Methodist; b. 1888. Educated at Didsbury College and School of Oriental Studies, he has been minister in various centers. He occupied the Victoria Chair of Old Testament, Handsworth College, Birmingham (1925–40); and has been professor of Hebrew at University College of North Wales, Bangor (1945–); dean of the Faculty of Theology (1948–). He has written: *The Old Testament Interpretation of History* (1946); *The Suffering Servant in Deutero-Isaiah* (1948); *The Thought of the Old Testament* (1948). F. W. DILLISTONE.

NORTH AMERICAN COLLEGE: The residence college for American priests in the Vatican, founded in 1859. The college is the home of American priests studying at one or the other of the Pontifical universities of Rome, pursuing advanced courses in specialized fields, such as canon law, sacred theology, and sacred Scripture. Upon completion of their courses of study the priests return to their respective dioceses in the United States. THOMAS J. MCCARTHY.

NORTHCOTT, CECIL: Congregational; b. Buckfast, Devon, April 5, 1902. He studied at Cambridge University (M.A., 1932). He has been assistant minister, Ormskirk Street Church, Lancashire (1929–32); minister, Duckworth Street Church, Darwen, Lancashire (1932–35); home secretary and literary superintendent, London Missionary Society (1935–50); general secretary, United Council for Missionary Education (1950–); and London correspondent, *Christian Century.* He is author of: *Who Claims the World?* and *Religious Liberty.*

NORTHERN MISSIONS: Roman Catholic missionary districts in Scandinavia and northern Germany, where the hierarchy of the Roman Church was not restored after the Reformation, namely, the apostolic vicariates of Sweden, Norway, and Denmark, as well as the circumscriptions administered by the vicar apostolic of Northern Germany (Mecklenburg-Schwerin, Mecklenburg-Strelitz, Schaumburg-Lippe, Luebeck, the free Hansa-towns, Helgoland), and by the prefect apostolic of Schleswig-Holstein. The latter two are placed since 1929 under the jurisdiction of the bishop of Osnabrueck. GEORGES A. BARROIS.

NORTHFIELD CONFERENCES: The Northfield Christian Workers' Conference, often called the Northfield Bible Conference, was instituted at Northfield, Mass., by Dwight L. Moody (*q.v.,* Vol. VII) on Sept. 1, 1880. The purpose, according to Moody, was "not so much to study the Bible (though the Scriptures will be searched daily for instruction and promises) as for solemn self-consecration, for pleading God's promises, and waiting upon Him for fresh anointment of power from on high." Over three hundred were in attendance at the first meeting in 1880, and during Moody's life the conferences grew steadily in numbers and popularity. It was Mr. Moody's intention that these conferences should avoid sectarian bias and emphasize only broad inclusive doctrines. Prominent religious leaders of all evangelical Protestant denominations in the United States and abroad were secured to address the conferences from year to year. Missionaries on furlough were constantly in attendance as leaders and participants, and a considerable amount of missionary recruiting resulted from their presence and influence. Since Mr. Moody's death the conferences have continued with large attendance through the years. Various institutes have been organized from time to time in connection with the Conference and have devoted themselves particularly to Bible study and religious education.

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RICHARD D. PIERCE.

NORTON LECTURES: Established at the Southern Baptist Theological Seminary, Louisville, Ky., by George W. Norton, of Louisville,

who provided that lectures be delivered on "science and philosophy in their relation to religion."

NORWAY: The history of Norway since 1910 has been marked by earnest attempts to make Christian work more effective. Three of the larger bishoprics have been divided, making the total nine instead of six. Many chapels have been built and schoolhouses have been dedicated for church services in remote places.

The large lay organizations have carried on a very vigorous and effective work to reach the estranged masses. Revivals have occurred. One such movement was inspired by the Pentecostals. The same organization often carries on work both in home and foreign missions. The latter has grown to such a scale that, in proportion to the population, Norway is in the front rank in number of foreign missionaries. Youth work has been promoted through the various Christian youth organizations (also for students and pupils in the Gymnasia). But perhaps the most effective work has been done by a large number of definitely Christian schools established and maintained by the various lay organizations: modified folk high schools. Christian agricultural schools, a Christian Gymnasium, an independent theological faculty (now the largest in enrollment), and a Christian normal school had to be surrendered to the state program of unification. An interesting development is Christian associations in various callings: teachers, physicians, etc.

It is probably true, as has been claimed, that there never have been so many Christians in Norway as at present. Nevertheless a progressive secularization (*q.v.*) has also taken place. The masses, especially the intellectuals and labor, are largely dechristianized, as in other European countries. Politics has been dominated by socialism (*q.v.*). The Labor Party has been in power for many years. With some exceptions (one noted above) it has usually respected the rights of the church. Nevertheless the big bulk (97%) of the population still belongs, at least nominally, to the Lutheran Church. Dissenting bodies are small, the largest being the Lutheran Free Church. There are Roman Catholics, Baptists, Methodists, Pentecostals, etc. After experiences with the occupation government during World War II, attempts were made to get a new constitution for the church, making it more independent of the state. The matter was still undecided in 1953, but the *Storthing* appeared indifferent.

The 1920's saw a vigorous, and sometimes an acrimonious, controversy between the liberal and the confessional groups. Professor O. Hallesby was especially prominent as a controversialist. But with the recession of liberal theology, the two parties grew together. They were united in a common front in 1940, when, under the leadership of Bishop Eivind Berggrav (*q.v.*), Hallesby, and the lay preacher Ludvig Hope, the church became the center of the resistance movement. The more aggressive attitude toward the state, based on a restudy of Luther and the Lutheran Confessions, which grew out of this struggle, is expressed in Berggrav's *Man and the State* (Eng. tr., 1951). Besides the literature that grew up around this issue and the contributions of Hallesby and others to systematic theology, the most significant theological works have been in the biblical-exegetical field.

BIBLIOGRAPHY: P. G. Lindhard, *Den nordiske kirkes historie*, 1945; Ivar Welle, *Norges Kirkehistorie*, 1948; Einar Molland, *Fra Hans Nielsen Hauge til Eivind Berggrav*, 1951; Bjarne Höye and Trygve M. Ager, *The Fight of the Norwegian Church Against Nazism*, 1943; H. C. Christi, *Den norske kirkes kamp*, 1945.

[Sup.] IVER IVERSEN.

NOSS, JOHN BOYER: Evangelical and Reformed; b. of American missionaries at Sendai, Japan, Oct. 5, 1896. He studied at Franklin and Marshall College (A.B., 1916); Theological Seminary at Lancaster, Pa. (B.D., 1922); and University of Edinburgh (Ph.D., 1928). He was minister of Bethany Reformed Church, Ephrata, Pa. (1922–26) and of Cargill United Free Church, Maybole, Scotland (1927–28), and since 1928 teacher of religion and philosophy at Franklin & Marshall College. In theology he is a liberal evangelical. He has written: *The Catholic Doctrine of the Person of Christ in the Light of Modern Psychology;* and *Man's Religions* (1949).

NOTES OF THE CHURCH: The various attributes of the church, often in contradistinction to the marks of the church (*q.v.*), which refer especially to its external characteristics. According to Roman Catholic theology, the chief notes of the church are its authority, inasmuch as the hierarchy claims the exclusive right to teach and govern the faithful; its infallibility, inasmuch as it cannot err in matters of faith or morals; its indefectibility, inasmuch as it will endure till the end of time.

BIBLIOGRAPHY: H. Dieckmann, *De Ecclesia*, 1925; E. S. Berry, *The Church of Christ*, 1927.

[Sup.] GEORGES A. BARROIS.

NOTH, MARTIN: Lutheran; b. at Dresden, Germany, Aug. 3, 1902. He studied at the universities of Erlangen, Rostock, and Leipzig. He taught at the university of Greifswald (1927–28); and at Leipzig (1928–30). He was professor of Old Testament at Koenigsberg, Prussia (1930–45); and at Bonn (1945–). He has written: *Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung* (1928); *Das System der zwoelf Staemme Israels* (1930); *Das Buch Josua* (1938); *Die Welt des Alten Testaments* (1940); *Die Gesetze*

im Pentateuch (1940); *Ueberlieferungsgeschichtliche Studien* (1943); *Ueberlieferungsgeschichte des Pentateuch* (1948); *Geschichte Israels* (1950). Since 1929 he has been the editor of the *Zeitschrift des Deutschen Palaestina-Vereins.*

NOUMENALISM. See EPISTEMOLOGY.

NOUS: The Nous, the mind, is the human capacity to perceive, to understand, to feel, to judge, to reach decisions and to determine courses of action. In a more restricted sense, it is the capacity to comprehend spiritual truth. In the New Testament, its usage is largely confined to the Pauline Epistles.

The Nous can be "opened" to understand the Scriptures (Luke 24:45), and it must be opened if the Scriptures are to be understood unto salvation. It can engage in the worship of God, and if that worship is complete, it joins with the spirit of man in the act of worship (I Cor. 14:14, 15); but it can never fully comprehend all the richness of Christian experience (Phil. 4:7).

It can become unsettled by listening to misleading influences (II Thess. 2:2). By refusing to acknowledge God in his sovereign holiness, it loses the capacity to understand the truth. The resultant perversion leads to depraved and vicious conduct (Rom. 1:28 ff.; I Tim. 6:5; II Tim. 3:8). When it is under the dominance of man's unregenerate nature, it becomes vain, conceited, censorious and apostate (Col. 2:18, 19). But by a work of the Spirit, it can be renewed, transforming the whole man (Rom. 12:2). This renewal is made possible as we present our bodies, a living sacrifice to God; this is true, spiritual worship (Rom. 12:1). Such renewal involves a radical change in our manner of living: "Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness" (Eph. 4:22–24).

The healthy mind is essential to sound religious belief and practice.

W. D. CHAMBERLAIN.

NOVENA: Any prayer or devotion repeated on nine consecutive days (from the Latin *novem,* "nine"). The practice originates in the *novendialia* of pagan Rome, that were held for the purpose of placating the gods. Novenas of mourning were frequent in early Christianity. They survive in the Roman Catholic practice of offering novenas of masses for the departed, as well as in the nine days' mourning observed in Rome at the death of the Pope.

Novenas of preparation before Christmas, Pentecost, or the feast of certain saints, have at times obtained a semi-liturgical status. Most of them, however, have now become obsolete.

Novenas of prayers in honor of various saints, for the obtaining of special favors through their intercession, are extremely popular in the Roman Church today. They are often carried on in common, and several of them are enriched with indulgences (*q.v.,* Vol. V.).

BIBLIOGRAPHY: E. Beringer, *Die Ablaesse,* Vol. I, No. 638, 1921.

GEORGES A. BARROIS.

NOVICE, NOVITIATE: In Roman Catholic religious orders or congregations of men and women, a person undergoing a period of probation of at least one year, prior to being admitted to profession. According to canon law, the minimum age requirement for entering the novitiate is fifteen years (completed). Persons actually engaged in marriage, or unavoidably involved in secular affairs, or having to support close relatives, may not be admitted as novices. Novices bear the habit of the order or congregation, share in community observances, study the rules of the order and attend lectures and exercises for the fostering of spiritual life, under the direction of a master or mistress of novices. They occupy secluded quarters in the convent or monastery. They may not renounce their property, and they may freely leave or be dismissed at any time. After completion of the novitiate, novices must either take (temporary) vows, or be dismissed, or may have their probation extended up to six months. In clerical orders of men, scholastics, i.e., professed members engaged in theological studies, are sometimes referred to (unofficially) as "professed novices."

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GEORGES A. BARROIS.

NUMBERS, BOOK OF. See PENTATEUCH.

NUMINOUS. See HOLY, THE IDEA OF THE.

NUNC DIMITTIS: The Latin name of the Canticle of Simeon (Luke 2:29–32), from its opening words in the Vulgate, *Nunc dimittis servum tuum,* "Now thou dost dismiss thy servant." It is recited daily in the office of Compline (*q.v.,* Vol. III). This use of the *Nunc dimittis* in the Roman liturgy parallels that of the *Magnificat* (*q.v.,* Vol. VII), and of the *Benedictus* (*q.v.*). GEORGES A. BARROIS.

NURSERY, CHURCH: A plan whereby mothers bring little children to a special room, apart from the sanctuary, and leave them during morning worship. Volunteer workers, preferably under an employed nurse, take turns in caring for the children. The workers may let the little tots sleep or play, and tell the older ones Bible

stories. The presence of a skilled nurse is a safeguard in case of sudden illness or accident. In one church mothers go with their little ones to the balcony, where a sound-proof glass partition enables them to see both pastor and choir, while the little ones divert themselves on the floor. Through a public address system mothers can share in the service. This plan seems less satisfactory than the other. Under careful supervision the church nursery commends itself as a boon to mothers when they most need the uplift of God's house.

ANDREW W. BLACKWOOD.

NUTTING, WALLACE: Congregational minister and antiquarian; b. Nov. 17, 1861, at Marlboro, Mass.; d. July 19, 1941. He studied at Harvard (1883–86); Hartford Theological Seminary (1886–87); and Union Theological Seminary (1887–88). Ordained to the Congregational ministry in 1888 he served pastorates in Newark, N. J.; St. Paul, Minn.; Seattle, Wash.; and Providence, R. I. In 1905 he retired from the ministry because of ill health, giving his time thereafter to the publication of books on American life and American and English landscapes. In addition to his well known series of landscapes and folklore of the states: Vermont (1922); Massachusetts (1923); Connecticut (1923); New Hampshire (1923); Maine (1924); Pennsylvania (1924); Ireland (1925); New York (1927); England (1928); and Virginia (1930); he also published: *Old New England Pictures* (1913); *The Windsor Handbook* (1917); *Furniture of the Pilgrim Country* (1921–23; rev. ed., 1924); *Photographic Art Secrets* (1927); *Furniture Treasury* (Vols. I and II, 1928; Vol. III, 1933); *The Clock Book* (1924); and *Wallace Nutting's Biography* (1936). RAYMOND W. ALBRIGHT.

NUZI TABLETS: The site of ancient Nuzi, or Nuzu, lies in the vicinity of the modern Iraqi oil center of Kirkuk. Among its various other remains there have been dug up so far several thousand cuneiform tablets. They date from the middle of the second millennium B.C. and cover the span of five successive generations. Because these texts deal largely with the people of a single town and are limited in time to a bare hundred years, they constitute a unique commentary on that age, a period intermediate between that of the patriarchs and the time of Moses. The Nuzi tablets, moreover, have a bearing on the Bible that is more than chronological alone. The dominant ethnic element at Nuzi was the Hurrians (*q.v.*). The political and cultural center of the Hurrians was in the Middle Euphrates area, with which the biblical patriarchs also had intimate ties. The Nuzi tablets are thus in a position to throw independent light on the patriarchal background. They do so in many illuminating instances. Only a few examples can be cited here. Rachel's theft of Laban's *teraphim* (Gen. 31) had long been an embarrassment to Bible students. The Nuzi tablets tell us that possession of the house gods marked the son-in-law as the legitimate heir of the family. Rachel's act, then, was meant to safeguard justice rather than to subvert it. Another instance is a will in which the testator specifies the rights of a concubine's offspring in the event that the wife proves childless. The provisions apply closely to the case of Abraham and Hagar (Gen. 21). Lastly, the fact that land was essentially inalienable according to biblical law (Lev. 25:23) had long lacked confirmation from extra-biblical sources. Hurrian law, however, regards the land as the ultimate property of the crown and hence not subject to sale.

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EPHRAIM AVIGDOR SPEISER.

NYASSALAND. See AFRICA.

NYGREN, ANDERS: Lutheran; b. at Goteborg, Sweden, Nov. 15, 1890. He studied at the University of Lund (Lic. Theol., 1921); was a minister (1912–20). He became docent of philosophy of religion (1921), and professor of systematic theology at Lund (1924). He was president of the Lutheran World Federation (1947–52), and became bishop of Lund (1949). He was a delegate to the Ecumenical Councils at Lausanne (1927); Oxford (1937); Edinburgh (1937); Amsterdam (1948); Lund (1952). He is a member of The Central Committee of the World Council of Churches (*q.v.*) and of its Study Department. He wrote: *Religiost Apriori* (1921); *Dogmatikens vetenskapliga grundlaggning* (1922); *Filosofisk och kristen etik* (1923); *Agape and Eros*, Vols. I and II (1930, 1936; German tr., 1930, 1937; Engl. tr., 1932, 1938–39; French tr., 1944, 1952; Japanese tr., 1936; Chinese tr., 1950, 1952); *Die Versoehnung* (1932; German tr., 1932; Eng. tr., 1934; Japanese tr., 1936); *The Church Controversy in Germany* (1934; Eng. tr., 1935; Dutch tr., 1935); *Commentary on Romans* (1944; Eng. tr., 1949; German tr., 1951); *The Gospel of God* (1951); *Das lebendige Wort Gottes* (1952).

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OBADIAH, BOOK OF: T. H. Robinson sees the book as a collection of fragments from different times (vv. 1–4, 5, 6, 7, 8–11, 12–15, 16–18, 19–21), while Rudolph holds to the unity of the book. The opening threat against Edom (vv. 1–14a, 15b) belongs to an extensive anti-Edomite literature (Lam. 4:21–22; Ezek. 25:12–14, 35–36; Isa. 34; 63:1–6; Mal. 1:2 ff.; Ps. 137:7; etc.) and is to be dated shortly after the fall of Jerusalem in 586 B.C., when Edom exploited Judah's fall for her own advantage. Pfeiffer and Bentzen extend the range of date from 586 to 312 B.C. (cf. Diodorus Siculus XIX, 94). The prediction of the imminent Day of the Lord (vv. 15a, 16–18) and the independent prose addition (vv. 19–21) point to a later date, but a precise date is difficult to fix.

BIBLIOGRAPHY: J. A. Bewer, *Obadiah and Joel (ICC)*, 1911; Max Haller, "Edom in Urteil der Propheten," in *ZAW*, 41 (1925), 109-117; W. Rudolph, "Obadja," in *ZAW*, 49 (1931), 222-231; Otto Eissfeldt, *Einleitung in das Alte Testament*, 1934; T. H. Robinson, *Die zwoelf kleinen Propheten: Hosea bis Micha*, 1936; R. H. Pfeiffer, *Introduction to the Old Testament* (1941), pp. 481-486; Artur Weiser, *Die Propheten: Hosea . . . Mica (ATD)*, 1949.

[Sup.] JAMES MUILENBURG.

OBLATES: Specific name of several Roman Catholic congregations of men and women. The missionary congregation of the Oblates of Mary Immaculate, abbreviation O.M.I., has five North American provinces with headquarters in San Antonio, Texas, Washington, D. C., Lowell, Mass., Belleville, Ill., and St. Boniface, Manitoba, totalling 735 priests and 292 professed clerics. The Oblates of St. Francis de Sales, abbreviated as O.S.F.S., are engaged in educational and pastoral ministry; headquarters of the American province is at Wilmington, Del.; fathers: 143; scholastics: 128. The teaching congregation of the Oblate Sisters of Providence, founded in the United States in 1829, has its general motherhouse in Baltimore, Md.; professed sisters: 262.

[Sup.] GEORGES A. BARROIS.

OCCULTISM: In general, the term is used to cover a wide range of systems of disclosing what is hidden, obscure, or unknown, whether of the past, present, or future. An occult book shop, for example, will offer a collection of books on fortunetelling, astrology (*q.v.*), spiritualism (*q.v.*), theosophy (*q.v.*), yoga, clairvoyance, etc.; also books on mysticism of the more extreme forms; and usually books on oriental religions and western cults.

More technically, the term refers to what occultists themselves claim to be a science which is capable of revealing, by non-objective scientific procedures, the true nature of the world and of man. Much of this knowledge is already in the possession of the initiated and is attainable by those who submit themselves to the disciplines required by the Masters of Wisdom. Modern Rosicrucianism (*q.v.*) holds that the secret wisdom has been handed down across the centuries within the Rosy Cross fraternity. AMORC, at San Jose, advertises its ability to disclose the secrets of the ages through a series of lessons furnished only to those who subscribe and agree not to dispense this knowledge to the uninitiated.

Through proper development, it is claimed, the range of man's physical powers can be indefinitely extended until he can dispense with microscopes, spectroscopes and other tools of research, and penetrate to the very secret of the structure of the world. Theosophy professes to have investigated clairvoyantly the nature of the physical world and the operation of natural forces.

The obvious occurrence of phenomena that elude the present techniques of science to explain them, leaves an open field for the occultist. Somewhat tentatively, the new parapsychology is seeking to devise objectively scientific means of studying the areas in which occultism has chiefly flourished.

See also PSYCHICAL RESEARCH AND THE FUTURE LIFE.

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CHARLES S. BRADEN.

OCHINO, BERNARDINO: Bernardino Ochino (1487–1563) was remarkable for a spiritual pilgrimage from the Franciscans to the left wing of the Reformation and by a physical migration marked by exile from five countries. He was first a member of the Observant Franciscans whom he abandoned in 1538 to join the newly founded order of the Capuchins, committed to an exact observance of the rule of St. Francis. Ochino, as the general of the Capuchins, became the Savonarola of his generation, enjoying such a vogue as a preacher that the pope had to regulate his engagements. Ochino was the perfect exemplification of the medieval saint, austere, emaciated, frail, and venerable. He traveled repeatedly barefoot like St. Francis from the foothills of the Alps to the shores of Sicily. At Naples he came under the influence of Valdes, a Spanish nobleman and mystic, who defined the essence of Christianity not as dogma or austerities but rather as an inner disposition

and union with God whose love for man is such that no propitiation was ever necessary. The death of Christ served not to placate God but to satisfy the crude notions of men who supposed that he could not be approached unless first propitiated. Under the impact of such teaching, Ochino became dubious with regard to his own manner of life. Yet, never was he so much of a mystic as to disparage any outward pattern of behavior as Christian. At this juncture, being commissioned by the pope to read Protestant books, he was converted to Calvinism as the true form of the imitation of Christ. Ochino did not at first resign as general of the Capuchins because he hoped that the Catholic Church might embrace the Protestant position.

This hope was definitely shattered by the founding of the Roman Inquisition in 1542. When Ochino was himself summoned to Rome, he fled instead to Geneva. There he married. He was assigned somewhat later to a church in Augsburg where he preached in Italian to the clerks of the mercantile houses who had served an apprenticeship in Venice. Here Ochino made his first contacts with Protestants of the left wing, in particular with Caspar Schwenckfeld. The Schmalkald war necessitated a second exile, this time to England, where Ochino, during the reign of Edward VI, was something of a chaplain to the members of the aristocracy. The Princess Elizabeth was devoted to him.

The accession of Mary precipitated another flight and Ochino was next made the pastor of a congregation of Italian refugees in Zurich. A series of indiscretions occasioned another expulsion. Zurich, after defeat in the Kappell wars, was chary of provoking the Catholics and did not relish Ochino's blasts against the Roman Antichrist. He alienated Lutheran contributors to the expenses of the Italian refugees by refuting their doctrine of the Lord's Supper, and then aggrieved the Reformed Churches by declaring that, after all, the question of the Sacrament was of little moment. Even worse was his work entitled *The Labyrinth,* dedicated to the Princess Elizabeth, which described predestination as an inextricable maze. The conclusion was that we should strive as if we were free and praise God as if we were not. The break at Zurich was occasioned by a collection of dialogues which commended religious liberty, condemned wars of religion, raised doubts about the Trinity, and worst of all, discussed polygamy in a section dedicated to the King of Poland, who at that moment was in the earlier situation of Henry VIII, with reference to Catherine and Ann Boleyn. Although Ochino did not condone polygamy, the defense of monogamy appeared to many so feeble as to leave open the door to the Polish king to solve his problem by bigamy. Ochino was banished.

At the age of seventy-six, in 1563, he took to the road with four small children, his wife having previously died. He went to Poland, at that moment an asylum for all manner of radicals such as Anabaptists and anti-Trinitarians. Ochino became again the lion of the aristocracy until the Catholic reformers secured from the king the expulsion of all foreign non-Catholics. Ochino once more took to the road. Three of his children were taken by the plague. He was harbored with the fourth child on the estate of a fellow Italian in Moravia. He would have made one further migration to Transylvania had not death intervened. The claim that he became an anti-Trinitarian is not substantiated from his writings but he did transmit to the Socinians the interpretation of Valdes of the doctrine of the atonement.

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[Sup.] ROLAND H. BAINTON.

ODES OF SOLOMON: J. R. Harris' discovery and publication in 1909 of the Syriac text of most of the forty-two long-lost Odes of Solomon called forth a large number of conflicting theories and interpretations regarding their original language, place in history, and theological character. Representative views include the following.

Frankenberg and Connolly, following Harris' original opinion, argued that the Odes had been composed in Greek and the former retranslated them into Greek. Grimme, followed by Abbott, thought they had been composed in Hebrew and retranslated them into that language. Most scholars believe they were composed in Syriac (Aramaic), especially Mingana whose arguments finally persuaded Harris.

Harnack thought he could detect two stages in their composition, that of a Jewish *Grundschrift* and the later modifications and additions by a Christian redactor. Diettrich, Grimme, Charles, Bacon, and Goguel adopted Harnack's opinion. Most scholars, however, are impressed by the unity of style throughout the Odes (see especially Kittel's research), and regard them as the product of (1) a Jewish Christian (so Harris, Leipoldt, Bartlet, Abbott), (2) an orthodox Christian who emphasized sacramental mysticism (Bernard, Lake, Plooij, Selwyn), (3) a paganized Christian (Bousset, Reinach, Lebourt, Loisy, Guidi, Connolly), (4) a full-fledged Gnostic (Gunkel, Gressmann, Clemen, Abramowski), or (5) a Montanist (Conybeare, Fries). Others, seeking to identify the author more precisely, suggested (6) a disciple of John (Smith) or (7) Bardesanes (Sprengling, Newbold). There is, however, next to nothing in favor of this last

hypothesis, and much against it (see especially de Zwaan). Frankenberg thought the Odes disclosed an Alexandrian theology. Several scholars regard Edessa as the place of their origin (see especially de Zwaan, Grant).

As to the date of their composition, most scholars place them some time between A.D. 80 and 210. The use of the nineteenth Ode by Lactantius shows that the collection was known and esteemed in Nicomedia at the end of the third century.

Although the main ideas of the hymns are drawn from figures in both Old and New Testaments, the Odist makes no direct quotation of the Scriptures. The general tenor of the Odes is that of an exalted mysticism which displays certain affinities to the Johannine writings. It is not likely, however, that he had a good acquaintance with the Gospel of John in Syriac because he chooses the quite inadequate Syriac term for "Word" (*pethgama*) instead of the term (*meltha*) used in all the Syriac versions to represent *Logos*.

In 1912 Burkitt drew attention to another Syriac manuscript of the Odes (beginning at 17:7), which is several centuries older than the one Harris discovered.

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[Sup.] BRUCE M. METZGER.

ODRADA: Saint and virgin; b. in the eighth century at Baelen in Belgium; and d. at Alem in North Brabant. She was from a royal family. Her stepmother seemed to have been very hard on her, but she remained obedient and patient. She refused marriage and lived in a saintly way. Her legends (from 1304) contain many unbelievable elements. Local cults are at Scheps, Milleghem, Alem and Macharen. Her feast is on Nov. 3.

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WILLIBRORD LAMPEN.

OECOLAMPADIUS: In 1951 was published a learned work which gives the matriculation records of the University of Basel from 1460 to 1529: *Die Matrikel der Universitaet Basel*, ed. by H. G. Wackernagel. Here it is shown that in 1515 both Capito and Oecolampadius matriculated. Another source book for the study of the latter is *Aktensammlung zur Geschichte der Basler Reformation in den Jahren 1519 bis Anfang 1534* (6 vols., 1921–50). In this period Oecolampadius was a leading figure in the Basel Reformation. It was here that in 1525 he published his treatise, *Wahre und aechte Erklaerung der Worte des Herrn: das ist mein Leib.* He dedicated it to the Protestants in Swabia, trying to win them away from Luther (*q.v.*). He was supported by Bucer (*q.v.*), who wrote that Oecolampadius and Zwingli were unequaled in German lands. He and Zwingli (*q.v.*) journeyed together to the Colloquy at Marburg (*q.v.*) in 1529. On September 3 they embarked on a ship in Basel and six days later arrived in Straszburg, where they both preached on the twelfth. They reached Marburg on the twenty-seventh. After the famous debate Zwingli, Oecolampadius, Hedio and Bucer arrived in Straszburg on Oct. 13, 1529, reporting that they had defeated the Lutherans. Oecolampadius made Melanchthon (*q.v.*) furious with his attack on the *Sententiae* of the German scholar, and he wrote a *Dialogue* which Bucer in 1530 praised highly, thinking that Luther might be won over by this work and join them after all. In this he failed, for events turned against peace. Oecolampadius was not often eager to promote peace himself, nor did he favor the ideas of Servetus (*q.v.*), who wanted to publish his work on the errors of the Trinity in Basel, but was stopped by the former, who did not wish to give the Lutherans in Germany any chance to repeat their charge that he and Zwingli had entertained heretical opinions on the Trinity.

At the Marburg Colloquy it was apparent that

Oecolampadius was considered an important theologian. During the preliminary discusssions on October 1 at 6 A.M. Luther and Oecolampadius were placed together for the first encounter, while Melanchthon and Zwingli undertook a separate conversation regarding the respective opinions of the Saxon and the Swiss reformers. Philip of Hesse, who had invited all the theologians to come to his castle, knew that both Luther and Zwingli were hotheaded, and so it was felt that the two should be instructed by others who were more even tempered. Luther mentioned his discussion with Oecolampadius in a letter to Agricola, and Melanchthon wrote Duke Henry of Saxony that "Doctor Luther presented many articles to Oecolampadius, on some of which he had written incorrectly." Although little seems to have been accomplished, the two scholars maintained their dignity and conducted their discussions on a high plane. The Swiss reformer agreed with Zwingli that unity of the faith must be achieved, but this proved too difficult to obtain.

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[Sup.] ALBERT HYMA.

OFFERING: A vital part of public worship, not merely a "collection." God's people "offer" sacrifices of praise and gifts as tokens of gratitude. Elsewhere men "collect" funds for charitable uses. One word stresses the divine; the other, the human. The aim of an offering is not to raise money, primarily, but to glorify God. The offering comes at a climactic stage in worship, near the middle, or at the end, as with Lutherans and others. After the sermon comes the offering, followed by the pastoral prayer, with the minister facing the altar, representing the congregation before God. Elsewhere details differ widely. They may include a call (a verse of Scripture), a brief prayer, carefully worded (before or after the offering, usually after), reception of the gifts by officers appointed and trained, singing of the Doxology with the people standing, and placing of the gifts on the altar, or communion table, to show that they belong to God. This part of worship calls for a sense of solemnity and uplift, with nothing of humor or haste, no announcements and no music, except quiet music from the organ, and nothing else to detract from the sense of gratitude for God's goodness. As an act of worship to One who gave His Son, the offering deserves to stand alone. To this end the minister should train boys and girls in catechetical classes; preach an occasional sermon (II Sam. 24:24; II Cor. 8:9; etc.), not begging for money but teaching people to offer gifts in worship; and prepare for this part of his duties as carefully as for any other. Then the spirit of the offering will seem like that of the Eucharist. See also OBLATIONS, Vol. VIII.

ANDREW W. BLACKWOOD.

OFFERTORY: In most Protestant circles, the word has long since lost any association it may once have had with the bringing to the altar of the bread and wine for the sacrament. Instead, it has come to mean that part of the service during which gifts of money are received; as well as the music, vocal or instrumental, performed during such reception. While local practices vary widely, most congregations have appointed persons to receive the gifts and to bring them forward for the officiating clergy to place upon the altar or communion table. In some localities the clergyman offers a prayer of consecration; elsewhere, choir or congregation sing a more or less suitable text. Ideally the bringing of gifts should have great significance as a token of the dedication of the entire personality to the cause of Christ and his church. In practice it has become a more or less routine gathering in of money for the support of the church, accompanied by music, which only in rare instances has relevance to personal consecration. For the most part music serves merely to minimize the embarrassment most parishioners feel during a silence of some minutes' duration. This part of the service is in desperate need of careful, creative revision in order to make it the meaningful act it should rightfully be.

[Sup.] PAUL ALLWARDT.

OFFICE. See BREVIARY.

OFFICIAL BOARD: In the United States, a simple way of organizing and directing the local church. Details vary with different denominations and communities. In one case thirty-three men and women, elected annually and eligible for re-election, constitute the Board, with the pastor as chairman. They work in four departments, or commissions: public worship, Christian education, missions and evangelism, property and finance. Each of these may have committees. Elsewhere, in deference to church law or local tradition, the over-all group may be known as the Church Council, or Pastor's Cabinet. To many students of church leadership some such unitary plan seems the simplest and most effective of all. Another system calls for two governing boards, or else three, which may not co-operate with each other. The one in charge of property and finance may not co-operate with the pastor. Whatever the setup, the effectiveness, under God, depends largely on the skill and tact of the pastor as expert in human relations on the Christian level. Some pastors seem to have no trouble in organization; others

have little else. The subject calls for much attention in theological seminaries. See also CHURCH, LOCAL; COMMITTEE WORK; DISCIPLINE, CHURCH. ANDREW W. BLACKWOOD.

OLAV (OLAF) HARALDSON: King of Norway, saint and martyr; d. 1030. Son of Harald and Aasa Grenske. In his youth he went with the Vikings to ravage the shores of the Baltic, Jutland, and Frisia. He spent several years in England in the service of the English king, fighting the Danes. He was probably baptized at Rouen. After the victory of Svein, Olav transferred his activity to Spain and France. He was the last great viking chief. He claimed the kingdom of Norway and won through the help of forces raised in this country. In 1016 he achieved a decisive victory at Nesjar. For twenty years he reigned in peace, during which he established the first national government in Norway. Ruling with an iron hand, he punished criminals with death or mutilation, while in numerous cases he forced subjects to be baptized. Christianity was generally accepted during his reign. He was assisted by Bishop Grimkell and English missionaries. On July 29, 1030, he died in the battle of Stiklestad, in which Danes and revolting Norwegians fought against him. On August 3, 1041, Bishop Grimkell declared him a saint, placing his body above the altar of the church at Nidaros (Trondjhem).

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WILLIBRORD LAMPEN.

OLD CATHOLICS: I. European Old Catholicism: Old Catholic Churches in Austria, Czechoslovakia, the Netherlands, and Germany experienced the destruction of many of their churches in World War II. The Utrecht Union (see JANSENIST CHURCH IN HOLLAND) of Old Catholics gives the following statistics (1951): Netherlands—3 bishops, 26 priests, and 26 parishes with 15,000 laity; Germany—1 bishop, 39 parishes, and 103 mission stations with 32 priests and approximately 25,000 members; Austria—1 bishop, 12 priests, and 30,000 members (25,000 of whom are in Vienna); Czechoslovakia—1 bishop at Warnsdorf with 20,000 communicants served by 14 priests; Yugoslavia—the episcopal see was vacant but there were 36,000 lay members; Switzerland—1 bishop and 42 priests serving 28,000 parishioners. The Polish National Church in Poland has 1 bishop and 10,000 lay members served by several priests.

Not affiliated with the Utrecht Union are a number of independent national churches in each of the above European countries, largest among them the Mariavite (*q.v.*) Old Catholic Church with 50,000 members, 3 bishops, 32 priests, and 340 nuns. In the autumn of 1946 the Mariavites united with the independent Old Catholic Church of Poland, a small body. Since World War II parishes in France, Germany, Norway, the Netherlands, and Yugoslavia have placed themselves under the jurisdiction of the North American Old Roman Catholic Church. There are eight such missions with 6 priests and 460 lay members.

II. Old Catholics in North America: In America there are a number of churches and minuscule groups claiming to be Old Catholic. In most instances these groups, often schisms from larger churches, consist of a single bishop and a few followers, generally without permanent church edifices. Most of them disappear at the death of their leader. Accurate data about them are almost impossible to secure, and so only the larger groups are being reported here.

A. NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH: The largest of the churches, not in communion with Utrecht but claiming Old Catholic apostolic succession, was organized in 1916. Its first American bishop, Carmel Henry Carfora, traces his episcopal orders through Archbishop de Landas Berghes to Archbishop Arnold Harris Mathew, of England, who had himself received the episcopate at Utrecht in 1908 from Archbishop Gerald Gul of the Dutch Old Catholic Church.

The church permits the marriage of its bishops and priests, uses traditional Roman Catholic liturgical books, often in the vernacular, and follows a canon law similar to that of the Roman Church. There are 30 parishes and missions in the United States and Canada and 8 missions in Europe with 47,500 communicants under the care of 44 priests, several of whom live the monastic life under a Franciscan Rule. At the 1951 General Synod at Hamilton, Ontario, in which representatives of the Eastern Orthodox Church participated, it was voted to seek union with Orthodoxy.

B. OLD CATHOLIC CHURCH IN AMERICA: Organized in 1916 when its first bishop, William Francis Brothers, was elevated to the episcopate by Archbishop de Landas Berghes (who subsequently repudiated the consecration), this body is doctrinally similar to Continental Old Catholicism, rejecting compulsory auricular confession and having adopted a liberal theology. It numbers about 6,000 communicants in 18 parishes with 13 priests. It has sought ecclesiastical relations with Orthodoxy and claims to have a connection with the Mariavites of Poland.

C. THE LIBERAL CATHOLIC CHURCH: Though it has neither external nor internal connections with the Old Roman Catholics nor with the Utrecht Union, the Liberal Catholic Church (*q.v.*) claims its apostolic succession from the Old Roman Catholic Church in England. Established in 1914 in England, it is a modern

theosophical revival of the ancient gnosis under the ritualism of Catholicism. Its parishes are usually organized where there are Theosophical Society lodges, and there are 13 congregations with 2,000 members in the United States served by several bishops and an impressive list of clergy.

D. OTHERS: Though often erroneously classified as Old Catholic Churches, the American Catholic Church, the Apostolic Episcopal Church, and the African Orthodox Church (*q.v.*) should not be considered as Old Catholic, for they claim their succession of orders from either the Syro-Jacobite or other Oriental Churches. While they may follow a Western liturgical rite and hold many doctrines in common with Old Catholicism, they are recognized by neither the European Old Catholics nor the Orthodox Church.

The future of Old Catholic Churches in America depends upon a complexity of factors: seminaries for the training of candidates for the priesthood; sounder parochial administration and closer integration of semi-isolated clergy and parishes into established dioceses; more attention to the apostolate of the press; and less emphasis on national divisions. In general, however, there are evidences of sound growth. There seems little likelihood that these churches will seek union with Utrecht. The tendency is rather toward Eastern Orthodoxy, with whose doctrinal and liturgical position there is a more basic agreement than with Continental Old Catholicism with its increase of modernism and Protestantism.

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[Sup.] FRANCIS M. DONAHUE.

OLDENBURG: Separation of church and state (*q.v.*) was effected in Oldenburg, as in other German states, in 1918. The Evangelical Lutheran Church in Oldenburg was then reorganized, and later the territory of Birkenfeld was transferred to the church in Rhineland (*q.v.*) and Luebeck-Eutin became an independent church. After World War II the state of Oldenburg was merged with Hanover (*q.v.*) and Brunswick (*q.v.*) in the new state of Lower Saxony (*Niedersachsen*), but the churches in these states remained as before.

Largely as a result of the influx of refugees (*q.v.*), the population of Oldenburg increased from 321,134 in 1925 to 544,590 in 1950. The confessional complexion of the territory became mixed as a consequence, for at least 50,000 Protestant refugees settled in the predominantly Catholic areas of southern Oldenburg and many Roman Catholics settled in the predominantly Protestant north. To accommodate these people in areas where there were no churches of their faith, new chapels were erected. Between 1946 and 1951 the Lutheran Church established 27 new pastorates to bring the total to 141 in 1952.

During the period of National Socialism the so-called German Christians (see GERMANY, I) secured control of the official church government, but a "confessional synod" was formed by those who resisted the German Christians and prepared the way for the re-establishment of order and the election of Wilhelm Staehlin (*q.v.*) as bishop in 1945. Staehlin was succeeded as bishop by Wilhelm Hahn in 1952. A new constitution was adopted in 1950, which provides for the government of the church by a synod and by a superior church council which is headed by the bishop and elected by the synod. The church has been marked by a vigorous spiritual life since 1945 in spite of the fact that an average of 4,000 or 5,000 people must still be cared for by each pastor.

The Lutheran Church in Oldenburg is not a member of the United Evangelical Lutheran Church in Germany (*q.v.*). Among the sects active in Oldenburg are especially Jehovah's Witnesses (*q.v.*) and emissaries of the New Apostolic Church (*q.v.*).

[Sup.] HEINZ KLOPPENBURG.

OLD GERMAN BAPTIST CHURCH (OLD ORDER BRETHREN). See DUNKERS.

OLDHAM, GEORGE ASHTON: Episcopalian; b. at Sunderland, England, Aug. 15, 1877. He studied at Cornell (B.A., 1902); and General Theological Seminary, New York City (B.D., 1905). After two curacies he was Chaplain of Columbia University (1905–8); then rector of St. Luke's Chapel in New York City (1909–17) and St. Ann's, Brooklyn (1917–22). He was consecrated Bishop Coadjutor of Albany in 1922 and became Bishop in 1929, from which office he retired in 1950. His interest in world order led him into membership in the Committee on World Faith and Order, the Committee on International Affairs in the World Council of Churches (*q.v.*), and similar bodies; as an English-American he was also vice-president of the American branch of the Anglican Society and a member of The Pilgrims. He wrote: *A Fighting Church; The Christian Today;* and *The Redeemer.*

JOSEPH FLETCHER.

OLDHAM, JOSEPH HOULDSWORTH: Anglican; b. Oct. 20, 1874. Educated at Trinity College, Oxford, he was secretary of the Student Christian Movement (1896–97); the Young Men's Christian Association (1897–1900); the World Missionary Conference (1908–10); and the International Missionary Council (1921–38).

He edited the *International Review of Missions* (1912–27); and the *Christian News Letter* (1939–45). He has written: *Christianity and the Race Problem; The Church and its Function in Society; Real Life Is Meeting;* and edited the *Reports of the Oxford Conference on Life and Work* (1937). F. W. DILLISTONE.

OLD RIVER BRETHREN. See RIVER BRETHREN.

OLD TESTAMENT STUDIES, TWENTIETH CENTURY TRENDS IN: The aim of this article is to indicate briefly recent developments in major areas of Old Testament study, especially as reflected in contributions made to the supplementary volumes of this encyclopedia.

I. History and Archaeology: As W. F. Albright has shown (see ARCHAEOLOGY, BIBLICAL), the vast amount of material from the ancient world which has been deciphered in recent decades has thrown floods of light on all parts of the Old Testament and has introduced us to a new era of biblical study. Among new discoveries which have revolutionized our thinking on many points are the Ras Shamra Inscriptions, Lachish Ostraka, Nuzi Tablets, Mari Letters, and Dead Sea Scrolls (*qq.v.*). Through the extensive excavations of the American Schools of Oriental Research (*q.v.*) and other organizations and the wide variety of Near Eastern studies undertaken in late years a vast store of information has been made available in bulletins and journals (e.g., BASOR, JAOS, JBL), translations, commentaries, dictionaries, and other reference works.

The list of eminent scholars who have contributed articles on history and archaeology for this work includes: Robert Dentan (AMERICAN SCHOOLS OF ORIENTAL RESEARCH; ORIENTAL STUDIES, SCHOOLS OF; PALESTINE EXPLORATION FUND); Nelson Glueck (AMMON, AMMONITES; EDOM, EDOMITES; MINES, ANCIENT; MOAB, MOABITES; NABATAEANS; TRANS-JORDAN); George Mendenhall (AMORITES; HAMMURABI); Philip K. Hitti (ARABIA); Franz Rosenthal (ARAM, ARAMAEANS); Edwin R. Theile (ARMENIA; EDEN); Ovid R. Sellers (ART, HEBREW; CAIN, KENITES; CULTURAL AND SOCIAL CONDITIONS, HEBREW; SAMARIA, SAMARITANS); Ferris J. Stephens (ASSYRIA); J. Philip Hyatt (BABYLONIA); David N. Freedman (CHRONOLOGY, BIBLICAL; HABIRU; TABLE OF THE NATIONS); Keith C. Seele (EGYPT; BOOK OF THE DEAD); J. Morgenstern (FLOOD, THE); Hans Gueterbock (HITTITES); E. A. Speiser (HURRIANS; MESOPOTAMIA); Martin Noth (ISRAEL, HISTORY OF; TEN LOST TRIBES); T. J. Meek (LAW CODES, ANCIENT); Hildegard Lewy (MEDO-PERSIA); F. V. Winnett (MINAEAN RECORDS; PHOENICIA, PHOENICIANS); G. Ernest Wright (MOSES; PALESTINE; RED SEA; SINAI; TEMPLES, HEBREW; MEMORIALS AND SACRED STONES); Albrecht Alt (PATRIARCHS; DECALOG); Herbert G. May (PHILISTINES); E. Porada (SEALS, ANCIENT; TOWERS, TEMPLE); H. S. Gehman (SUMER, SUMERIANS); James L. Kelso (TOMBS, ANCIENT); G. Barrois (WEIGHTS AND MEASURES, HEBREW).

In the evaluation of the diversified materials recently brought to light scholars differ widely. The trends, in general, are toward a more conservative view of the Old Testament. With our wider acquaintance with the peoples of the ancient world, we are able to view Israel in its larger perspective and closer relationships and to observe more clearly and confidently its historical, cultural, and religious backgrounds.

II. Textual and Linguistic Studies: Intensive grammatical and philological studies have been made on Akkadian, Assyrian, Canaanite, Egyptian, Hurrian, Phoenician, Sumerian, Ugaritic (*qq.v.*), and other ancient languages in their relation to the Old Testament. Numerous selections of early materials, including legal and historical texts, legends, letters, hymns, prayers, psalms, proverbs, prophecies, and other forms of literature, have been translated. Among the scholars who have contributed fresh evaluations of textual and linguistic materials for this work are: George Mendenhall (AMARNA TABLETS; MARI LETTERS); Millar Burrows (DEAD SEA SCROLLS); David Diringer (HEBREW LANGUAGE AND LITERATURE; SEMITIC LANGUAGES); Frank M. Cross, Jr. (INSCRIPTIONS; WRITING, ANCIENT); David N. Freedman (LACHISH LETTERS); E. A. Speiser (NUZI TABLETS); Allen Wikgren (PAPYRI, BIBLICAL); and H. L. Ginsberg (RAS SHAMRA). In addition, the writer has surveyed recent textual and lexicographical works (see BIBLE TEXT: I. OLD TESTAMENT; LEXICONS OF THE OLD TESTAMENT).

While much textual research remains to be undertaken, the modern study of the Old Testament has achieved, among many other results, a greater respect for the Masoretic text.

III. Introduction and Criticism: Recent developments in the higher criticism of the Old Testament reveal trends away from Wellhausenism toward a more confident examination of the content of the Old Testament books and a deeper appreciation of their historical and religious relevance. The documentary hypothesis (JEDP), however, still holds the field in Pentateuchal criticism and continues to elicit intensive research. Attention now centers more on the Pentateuch than on the Hexateuch, with greater recognition of the role of oral tradition. *Sitz im Leben* studies, which Floyd V. Filson has reviewed (see FORM CRITICISM), textual research, and exploration of cultic patterns have greatly expanded the areas of criticism and have called forth a succession of notable works on Old Testament Introduction (e.g., Oesterley and

Robinson, Eissfeldt, Pfeiffer, Bentzen, Weiser), and many other special studies. Apart from the Pentateuch (*q.v.*), each book of the Old Testament (*q.v.*) has received fresh treatment by a competent scholar. The list includes Jacob M. Myers (Joshua, Judges, Ruth), Robert H. Pfeiffer (I and II Samuel), Martin Noth (I and II Kings), Charles T. Fritsch (I and II Chronicles, Ezra, Nehemiah, Song of Solomon), Emil Kraeling (Esther, Job, Lamentations), and several others (see separate books). John Bright has summarized present trends (BIBLICAL INTRODUCTION, I: OLD TESTAMENT; BIBLICAL CRITICISM, I: OLD TESTAMENT).

Biblical critics in general have become more constructive. They manifest a deeper interest in employing the apparatus and techniques of criticism as aids toward a better understanding of the text and message of Scripture.

IV. Prophecy and Theology: Recent researches have brought fresh interest in and understanding of prophecy, particularly in its ecstatic, cultic, and poetic aspects (see PROPHECY AND THE PROPHETIC OFFICE). James Muilenburg has noted how the discovery of the Dead Sea Scrolls, recent studies in LXX, and research regarding the Suffering Servant have greatly enhanced our understanding of Isaiah (see ISAIAH, BOOK OF). The writer has sought to indicate how the discovery of the Lachish Ostraka, fresh study of the text, and comparisons with Deuteronomy have enriched our knowledge of Jeremiah (see JEREMIAH, BOOK OF); likewise, how Ezekiel has fared at the hands of critics (see EZEKIEL, BOOK OF). R. B. Y. Scott has surveyed recent criticism of the Book of Daniel (*q.v.*), now viewed in the light of our deeper understanding of apocalyptic (Montgomery, Charles, Ginsberg). The criticism of each of the minor prophets has received fresh treatment in brief compass, with selected bibliography (*q.v.*).

In general, the larger perspective provided by recent study of the text, literary relationships, the psychology of prophecy, and its cultic associations has made the portrait of the prophet far more distinct and significant than formerly. The present-day approach to the Old Testament prophet is with deeper assurance of the reality of his religious experience.

Like prophecy, Old Testament theology has received large and varied treatment at the hands of modern scholars. G. Ernest Wright has set forth a fresh approach and interpretation (see BIBLICAL THEOLOGY, I: OLD TESTAMENT). In another article the same author has surveyed the theology of the Davidic dynasty (see KINGSHIP IN ISRAEL). H. G. May has contributed three new studies which throw considerable light on the background and environment of Hebrew religion (GODS AND GODDESSES MENTIONED IN THE OLD TESTAMENT, PAGAN; FERTILITY CULTS; HIGH PLACES). T. J. Meek has evaluated the whole range of early legislation in relation to Hebrew law (see LAW CODES, ANCIENT). Among other scholars who have made special contributions are: Albrecht Alt (DECALOG); H. L. Creager (DEMONS, DEMONOLOGY; DRAGON); George Dahl (EPHOD); George Mendenhall (ELOHIM); Ovid R. Sellers (FOLKLORE IN THE OLD TESTAMENT); Otto J. Baab (PRIEST, also on the PRIESTHOOD); Elmer Leslie (PSALMS, BOOK OF); Samuel S. Cohon (SHEMA); John W. Bowman (SON OF MAN); Mortimer J. Cohen (THE TALMUD); and Frank M. Cross, Jr. (YAHWEH).

Trends in Old Testament theology have included discovery of closer links between Canaanite and Israelite culture, between Israel and her neighbors, and at the same time a greater appreciation of the sharper distinctions in religious thought and of the unity underlying biblical theology in general. Present-day interest centers not so much in Hebrew religion (Oesterley and Robinson) as in Old Testament and biblical theology (Burrows, Eichrodt, Procksch, Rowley).

V. Wisdom Literature: Modern study has likewise brought a new appreciation of Old Testament and Jewish Wisdom. Robert Gordis has surveyed the field in three articles (ECCLESIASTES, BOOK OF; PROVERBS, BOOK OF; WISDOM LITERATURE). Robert H. Pfeiffer likewise has contributed fresh insights into intertestamental history, literature, and religious thought (APOCRYPHA, OLD TESTAMENT; PSEUDEPIGRAPHA, OLD TESTAMENT; HELLENISM). Elmer A. Leslie (PSALMS) has pointed out recent trends in the interpretation of Hebrew psalmody against the background of Oriental wisdom and devotional literature.

Research in wisdom and apocalyptic has revealed their distinct bearing on theology and the history of religion. It has provided deeper insights not only into Old Testament and Jewish thought but also into the larger background of moral and religious teaching against which to evaluate afresh New Testament life and thought.

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ELMER E. FLACK.

OLIVER, JOHN RATHBONE: Episcopalian; b. Jan. 4, 1872, at Albany, N. Y.; d. Jan. 21, 1943. He studied at Harvard (A.B., 1894);

General Theological Seminary (graduated, 1900); University of Innsbruck, Austria (M.D., 1910); and Johns Hopkins (Ph.D., 1927). He was master at St. Paul's School, Concord, N. H. (1894–97); and, after ordination as a priest in the Protestant Episcopal Church in 1900, served as curate in St. Mark's Church, Philadelphia (1900–1903). He was a surgeon in the Austrian Army (1914–15); psychiatrist at Johns Hopkins Hospital, Baltimore (1915–17); chief medical officer to the Supreme Bench of Baltimore (1917–30); professor of the history of medicine in the University of Maryland (1927–30); associate professor of the history of medicine at Johns Hopkins (1930–43); was warden of Alumni Memorial Hall at Johns Hopkins; a member of the clerical staff at Mount Calvary Church and also maintained a private practice as a psychiatrist. Among his books are: *The Good Shepherd* (1915; rev. ed., 1932); *The Six-Pointed Cross in the Dust* (1917); *Fear* (1927); *Victim and Victor* (1928); *Foursquare* (1929); *Rock and Sand* (1930); *Article Thirty-Two* (1931); *Psychiatry and Mental Health* (1932); *Tomorrow's Faith* (1932); *Priest or Pagan* (1933); *The Ordinary Difficulties of Everyday People* (1935); *Greater Love* (1936); and *Spontaneous Combustion* (1937).

RAYMOND W. ALBRIGHT.

OLSSON, OLOF: Lutheran; b. Karlskoga, Varmland, Sweden, March 31, 1841; d. at Rock Island, Ill., May 12, 1900. He studied at Upsala, Sweden; and Leipzig; and was ordained in 1865 at Upsala. He served as parish pastor in Sweden until 1869 when he migrated to America and became pastor of a Swedish colony at Lindsborg, Kans. He also served as a member of the Kansas legislature (1871–72). In 1876 he became a professor at Augustana College and Theological Seminary at Rock Island, Ill., and in 1890 became president of the institution, holding this office until his death. He was the author of a number of religious brochures, travel accounts, and historical articles. A deeply religious character and sensitive to art and music in the service of the church, he was also a popular preacher of a warm, pietistic type.

CONRAD BERGENDOFF.

OMAN, JOHN W(OOD): B. 1860; d. 1939. He was professor of theology in Westminster College, Cambridge (1907–35). His major work, *The Natural and the Supernatural* (1931), looks upon man's religious experience as his normal response and adjustment to his environment without explaining away the real essence of religious knowledge and feeling. Among his other books are: *Grace and Personality* (1917); *The Problem of Faith and Freedom* (1906); and *Vision and Authority* (1929).

RAYMOND W. ALBRIGHT.

OMNIPOTENCE: As a general religious conception, omnipotence is implicit in the idea of deity. It lies indeed below the horizon of many religions and religious people and beyond their intellectual apprehension. But if the content of the idea of deity be unfolded, it is found to be latent. Deity as a concept cannot brook competition with itself and demands omnipotence. In primitive animism (Tylor and Frazer) or heathen polytheism, its presence is masked by a plurality of divine powers, which limits the power of any one of their number. But the superhuman world to which they belong possesses indefinitely great power, and thus in sum enjoys a potentially acknowledged omnipotence. If religion (as Lang and Howitt) begins with the primitive apprehension of a tribal All-Father, polytheism would have to be regarded as distributing the original omnipotence here latent among a plurality of recipients.

In Christian monotheism (*q.v.*), omnipotence may be attributed where ability entirely matches will. This does not mean that God can do anything: "He cannot deny himself" (2 Tim. 2:13); "to lie, to undo what is done, to make the human body infinite and the like, cannot be attributed to God" (Wolleb, *Christianiae Theologiae Compendium*). It does mean that God is hindered by no lack of executive ability, but can do anything he wills to do. "Omnipotent" occurs only once in Scripture (Rev. 19:6), but "almighty" frequently from Gen. 17:1 throughout, and more often in Job than in all the rest of the Bible. Biblical theology is never in any doubt: omnipotence is firmly lodged in the structure of its thought, even if at times the implications of certain affirmations are not completely reconcilable.

The fact that other religions and Christianity have the idea of omnipotence in common must not obscure the difference *toto caelo* between them. This difference is exemplified by the fact that in pagan religions omnipotence tends to be reached only at the cost of the virtual obliteration of the human individual; in Christianity it subsists alongside of him. The reason is that argument by *via eminentia* runs: man is great; powers of nature are greater; the gods are greater still (adapted from Brunner, *Dogmatik* I), and so arrives at the idea of *potestas absoluta,* a power of the same kind as we enjoy, but indefinitely magnified or enlarged. Conceived in this way, omnipotence is the death knell of real volition and freewill in men. But Christian doctrine follows the *via revelationis:* God gives himself to men in such fashion that when they are confronted by him they are both constrained to acknowledge his omnipotence, and at the same time exalted to the level of personal life for which they were intended. This is infinite power different in kind from the mechanistic leviathan constructed outside the

Christian faith, to which men can only submit and succumb. St. Paul identifies the "power of God" as the gospel of Christ (Rom. 1:16), just "good news." Understood rightly, or from the Christian point of view, omnipotence is nothing more formidable than a Word; but it is the creating and recreating Word of God.

See also God; Omnipresence; Omniscience.

J. K. S. Reid.

OMNIPRESENCE: The idea of omnipresence is latent more often than it is explicit. A common definition would be: that quality whereby there is no place where its possessor is not. The *differentia* between the Christian and other conceptions is not found in the formal definition, but in the kinds of presence connoted. The traditional terms with which omnipresence is usually contrasted are transcendence and immanence (*q.v.*). Transcendence ought to connote the complete separation of God and all else, and immanence the complete absorption of God in and by that which is other. In practice the terms are relativised. Immanence is the idea of the presence of a God who holds himself at the same time aloof, and transcendence the separateness of a God who concedes a presence variously modified. Deism and pantheism represent these opposite positions: deism which holds that God once discharged the office of creator but now leaves all else severely alone; pantheism which, in various degrees of strictness, thinks of God as everywhere, up to the extent of identifying him with all that is.

There is unqualified omnipresence where God and existence are simply identified. In non-Christian form this is expressed in the Vedanta's *Tat tvam asi,* that thou art; in quasi-Christian form by the Oxyrhyncus Sayings of Christ: Raise the stone, and there thou shalt find me; cleave the wood, and there am I (Logion 5).

The Christian view does not limit God's omnipresence, but regards it as different in kind from that found in pantheism. There are indeed in Scripture statements which might suggest a view that God may be in one place and not in another (I Kings 20:28, of the Syrians; I Sam. 26:19, of Israel; and cf. earlier breakdown of localization of God with Jacob, Gen. 28:16). But, the reiterated protest of prophet and lawgiver against idolatry may be interpreted not only as a denial that things can be like God, but that God can be localized. On the other hand the road to the simple pantheistic identification of God and the world is permanently barred by the line dividing creation from Creator which is retained inviolate. God never forfeits his character of Creator in order to be ubiquitously present (cf. Ps. 139; Jer. 23:24). That Christian mysticism has often overlooked this gulf or tried to bridge it does not dispose of its cardinal importance for Christian doctrine. The limits as thus defined allow real omnipresence without identity. Within them Christianity holds that there are different degrees or modes of presence: "with you alway" (Matt. 28:20); "where two or three are gathered" (Matt. 18:20); "where I have recorded my name" (Ex. 20:24); "my name shall be there" (I Kings 27:29). In connection with the Holy Communion, a doctrine of the "real presence" is based on dominical words: "This is my body." This diversity of presence is to be construed in personal terms: God is not by very nature inevitably one with or tied to the world. But by his sovereign will, he is everywhere, and by word and promise he covenants to be specially here and there, without prejudice to his ubiquity elsewhere.

See also God; Omnipotence.

J. K. S. Reid.

OMNISCIENCE: Omniscience is the quality of knowing all. The attribute is manifestly a function of omnipotence (*q.v.*), since omnipotence must be imperfect unless equipped with complete knowledge. The term is not biblical, but the idea is indigenous to Holy Scripture and recurrent in it (Ps. 139 *passim;* Matt. 6:8; Acts 15:8).

If omniscience be thrown into quantitative form, the attribute denotes a greater capacity for and amount of knowledge than human. By means of the *via eminentia,* from great knowledge on the part of man, one mounts to greater knowledge on the part (say) of celestial beings, and so to greatest or complete knowledge on the part of God. Such a method applies to knowledge that is identical in kind throughout. The *differentia* between omniscience and finite knowledge is simply the larger quantity of the former. But the Christian view recognizes between the two a difference in kind. As space is vanquished by omnipresence, so time is overcome in omniscience. All things, the future like the present and the past, are open to the knowledge of God, who has them before him in an eternal present. His is a perfect knowledge, neither distorted nor interrupted by the intervention of temporal series.

Omniscience raises in an acute form the familiar problem of freewill and determinism. If we know, we can predict; if we can predict, how can free voluntary action survive except as illusion, which involves the moral life in deceit? The problem posed in these terms exemplifies the right and the wrong way of conceiving omniscience. Though we may indeed predict with some certainty in certain circumstances, we must for certain knowledge await time to unfold the series of contingent events before our eyes. Our foreknowledge has a triple basis: familiarity of past and present, the assumption that the future will emerge causally out of

present and past, and a judgment about what form these antecedents will transmit to their consequents. Our knowledge is thus necessarily thrown into a deterministic mold, and if real contingency exists, it must elude the net of our knowledge. God's knowledge, however, is not thus tied to the category of time. Things are held by it in an eternal present, from which the deterministic influence of time has been eliminated. In knowledge of this kind, there is place for contingency, and to be thus known is not to be determined.

Though the omniscience which God enjoys and the knowledge we have are thus differently constructed, there is no reason to suppose a duality in truth itself. Bound as it is to time, our knowledge does yet afford a measure of truth. But we await the transformation of our present state in which "we know in part" into that in which "I shall know even as also I am known" (I Cor. 13:12). The suggested identity between knowledge and love (Ps. 1:6, etc.) is here confirmed as, the corrosions and perversions occasioned by time being done away, the redeemed enter into a knowledge as perfect as God's now is, and as lasting as the charity that "never faileth." J. K. S. Reid.

ONTOLOGY: Ontology is the science of being as being, that is, as existing. Being is not definable, because it is not a concept or attribute. We cannot know what being is, because it is not anything, but we can know being. We know being simply by being, and we know the various aspects of being by our various cognitive faculties.

Being can be considered under three aspects: particular, universal, and absolute. According to the theory of *homonymy,* the word *being* has different meanings when applied to these different aspects, so that the being asserted of a thing has nothing in common with the being asserted of God. According to the theory of *analogy* (*q.v.*), the word *being* is used in ways which, if not exactly synonymous, are at least analogous, so that the being of a thing is like the being of God to some degree. According to the theory of *univocity,* the word *being* has only one meaning, and consequently the least existing thing *is* in exactly the same sense in which God *is.*

I. Particular being: Particular being is being as a concrete individual entity in time, either of finite duration (coming into existence and passing away) or of infinite duration (enduring throughout all time), and changing with respect to extrinsic relations and perhaps also intrinsic qualities. Such entities, called *things,* if objects of experience, are physical *bodies;* if constituents of experience, are mental *thoughts.*

Bodies are in space, and are known, if at all, by sense perception. According to the theory of *idealism* (*q.v.*), bodies do not exist, having no reality beyond the subjective thought of them. According to *materialism,* bodies exist objectively, whether or not experienced, but only as aggregates of matter, either infinitely divisible stuff or indivisible atoms. According to *epistemological realism,* bodies exist as material substances integrated by forms.

Thoughts are in mind, either conscious or unconscious, and are known, if at all, by introspection. According to *behaviorism,* thoughts do not exist, having no reality beyond bodily motions. According to *structural psychology,* thoughts exist immaterially, but only as aggregates of elementary mental entities such as sensations and feelings. According to *gestalt psychology,* thoughts exist with forms which are not analyzable into their parts.

II. Universal being: Universal being is being as an abstract general form, existing eternally (out of time) and capable of being manifested in any number of particulars. Such entities are *essences,* and are known, if at all, by understanding. According to the theory of *nominalism,* universal essences do not exist, having no reality except as names or concepts in the mind which defines them. According to the *class theory of universals,* they exist objectively, but only as aggregates of particular things related by similarity or origin. According to *logical realism,* they exist independently, regardless of whether any mind understands them or any thing participates in them.

III. Absolute being: Absolute being is being in itself, that is, the underlying reality of which other beings are creatures, modes, or appearances. It is known, if at all, by mystical contemplation. Of absolute being considered in itself nothing can be said except, "It is" (the "I am" of Ex. 3:14). But considered in relation to other beings it can be discussed in terms derived from them. Absolute being considered as the reality underlying all objects of experience is *God,* and considered as the reality underlying all acts of experience is *soul.*

According to *atheism,* God does not exist, there being no absolute being underlying the phenomena of the world. According to *pantheism,* God exists as the totality of all things. According to *theism,* God exists as independent of and superior to all things, which are related to God by creation, emanation, or manifestation. God, theistically considered, is described in Platonism as *Goodness,* in Aristotelianism as *Thought,* in neo-Platonism as *Unity,* in Christianity as *Love,* in Hegelianism as *Absolute Idea,* and in Vedanta as *Being-Consciousness-Bliss.* According to *polytheism,* God is many; but according to *monotheism,* God is one.

According to Epicureanism and Buddhism, soul does not exist, there being no substance underlying the phenomena of consciousness.

According to Cartesianism and Christianity, soul exists as a substantial stream of consciousness the essence of which is to think. According to Kantianism and Vedanta, soul exists as "transcendental ego" or "atman" which is the unknown subject of knowledge. According to *polypsychism,* soul is many, each man being a separate soul. According to *monopsychism,* soul is one, the distinction between individual men existing only in its manifestation.

The relation between God as absolute object and soul as absolute subject is the final problem of ontology. According to the Christian theory of *creation,* soul is a creature of God, dependent on God for its origin and for its continued existence, yet a separate substance distinct from God. According to the neo-Platonic theory of *emanation,* soul flows from and returns to God as a hypostasis distinct from its source functionally but not essentially. According to the Vedanta theory of *monism,* soul and God are identical, not to be distinguished in any way whatever, since distinctions are characteristic of relative, not absolute, being, so that soul *is* God—"Thou art That."

See also BEING; PHILOSOPHY; SCIENCE, NATURAL.

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GEORGE BOSWORTH BURCH.

OPHITES: Recent discoveries of Coptic papyri have provided further examples of the *Apocryphon of John,* although the version described by Carl Schmidt (*Philotesia Kleinert* [1907], pp. 317–336) and more fully by W. Till (in *Journ. Eccl. Hist.,* Vol. III [1952], pp. 14–22) has not yet been published. One new version, from a Gnostic library at Nag-Hammadi in Egypt, is described by J. Doresse (in *Bull. de l'Inst. d'Egypte,* Vol. XXXI [1948–49], pp. 412–414).

The Ophite diagram discussed by Celsus and Origen (*Contra Celsum* VI. 24–38) has been reconstructed in various ways by various scholars, most recently by T. Hopfner (*Charisteria Alois Rzach* [1930], pp. 86–98). He shows that while as it stands it resembles a three-linked chain (the first link, the kingdom of God; the second, the intermediate kingdom; the third, the universe), it can be plotted planimetrically so that it becomes a series of concentric spheres. Perhaps this was one of the mysteries of the group.

It is highly doubtful whether the Ophites are the same as the Naassenes; as Bornkamm notes, the Naassenes lack the Ophite conception of the Mother and the Seven (planetary angels). Apparently during the third and fourth centuries Ophite and Naassene elements were blended in the pan-gnosticism of Sethianism.

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[Sup.] ROBERT M. GRANT.

ORANGE RIVER COLONY. See AFRICA.

ORATORIANS: A congregation of priests founded by Saint Philip Neri (*q.v.,* Vol. VIII), abbreviation C.O. American foundation at Rock Hill, S. C. Fathers: seventeen. Scholastics: fifteen.

ORCHARD, WILLIAM EDWIN: Roman Catholic; b. at Rugby, Nov. 20, 1877. He studied at Westminster College, Cambridge; and London University. He was ordained to the ministry of the Congregational Church in 1904 and became minister of the King's Weigh House Church, London, in 1914. During his ministry he introduced many Catholic ritual forms into the worship of the church and was finally received into the Roman Catholic communion in 1932. He was ordained priest (sub conditione) in 1935 and has preached and lectured in many parts since then. His books of prayers have been widely used. He has written: *Evolution of Old Testament Religion* (1908); *The Temple, A Book of Prayers* (1913); *The Outlook for Religion* (1917); *The Devotional Companion* (1921); *Foundations of Faith* (4 vols., 1924–27); *Prayer* (1930); *The Inevitable Cross* (1933); *The Way of Simplicity* (1934); *The Cult of Our Lady* (1937); *The Necessity for the Church* (1940). F. W. DILLISTONE.

ORDERS, MAJOR: Also called sacred orders. In the Roman Church, the three higher degrees of the priestly hierarchy, namely, the subdeaconate, deaconate, and the priesthood, the conferment of which constitutes properly the sacrament of order. Episcopacy is not usually regarded as a distinct order, but rather as the fulness of the priesthood, with regard to jurisdiction and the power of ministering the sacraments of confirmation and of order. The reception of the subdeaconate carries with itself the obligation of perpetual celibacy and of the daily recitation of the breviary (*q.v.*). According to the stipulation of canon law, no one can be admitted to the major orders before the age of twenty-two years for subdeacons, twenty-three years for deacons, and twenty-five years for priests. Three years of theological studies in an approved seminary are required from candidates to the subdeaconate; candidates to the deaconate may be ordained after the beginning of the fourth year, and candidates to the priesthood after the first semester of the fourth year of studies. The final responsibility to enforce

these rules rests with the bishop who officiates at the ordination. However, special dispensation may be obtained from the pope.

GEORGES A. BARROIS.

ORDERS, MINISTERIAL: The conception of order has undergone considerable technical hardening since St. Paul enjoined that "everything be done decently and in order" (I Cor. 14:40), and has affinities rather with the more rigid meaning apparent in the Old Testament (II Kings 23:4; Ps. 110:4; cf. Heb. 5:6; etc.) into which the novelty of the gospel had injected long unaccustomed spiritual suppleness. Ministerial orders may be defined as the institutional form in which the church's ministry is supplied with its commission. But a certain peripheral corollary of this definition has come to assume a place of major importance. An objective standard is afforded by which orders may be assessed, and they then come to be judged valid or invalid according as they conform or do not conform to an external form of transmission. Orders have thus obtruded themselves as a painfully divisive issue, at least within English-speaking Christendom. Ministerial orders are certainly inseparable from ministerial commission, as form is inseparable from substance. But that one rigidly defined form of ministerial orders is not only best but alone legitimate is a very bold claim. In Great Britain, the first post-Reformation claim to divine and essential sanction for any one form was proposed on behalf of Presbyterianism. A century later, without explicit retraction, this claim had slipped into the background. Again, a century later, under the influence of the Oxford Movement, it was rehabilitated in an austere form by Anglicanism. This in the present century constitutes a major occasion of contention and division, as also of bitterness not easily mitigated. It is wrong to suggest that "mere form" does not matter; but it is disquieting that formal considerations should divide Christians from one another, when substantially they have so much in common. The parity of ministries of episcopal and of non-episcopal order is called in question, and the membership of the church is divided at the Holy Table by this issue. J. K. S. REID.

ORDERS, MINOR: In the Roman Church, the orders, or degrees, of *ostiarius* (doorkeeper), *lector* (reader), exorcist, and acolyte. They prepare clerics to the reception of the major, or sacred, orders. (See ORDERS, MAJOR.) The names of the minor orders refer to charges and offices in usage in early Christian churches. Modern theologians contest that the minor orders partake of the nature of the sacraments, as they are defined by the councils and canons of the Roman Catholic Church. The tonsure (*q.v.*) is a prerequisite to the reception of the minor orders. The determination of intervals of time between the tonsure and the single minor orders is left by canon law to the discretion of the ordaining bishop. He may not, however, confer them on the same day, and an interval of at least one year must be observed between the ordination to the order of acolyte and the access to the major orders. Abbots are permitted by canon law to confer the tonsure and minor orders upon their own subjects.

GEORGES A. BARROIS.

ORDERS, PROTESTANT. See COMMUNITIES AND ORDERS, PROTESTANT.

ORDINARY: According to Roman Catholic canon law, the following officials are endowed with ordinary jurisdiction: the pope, over the entire church; residential archbishops and bishops in their respective dioceses, abbots and prelates *nullius,* together with their vicar generals; diocesan administrators; vicars and prefects apostolic, in their ecclesiastical circumscriptions. The jurisdiction of all these prelates is local, and affects all persons living in a given territory. On the contrary, the ordinary jurisdiction of major superiors in orders of clerics, or of the military ordinary, is personal, and restricted to the religious, or to members of the armed forces and their families.

[Sup.] GEORGES A. BARROIS.

ORDINATION: Whether or not the procedure is prescribed, any service of ordination ought to prove memorable for all who witness it, and doubly so for the person ordained. In one of many forms the service calls for an hour in the sanctuary at night, with prayers and praises to uplift, a sermon to exalt the church and her Lord, and a service with laying on hands, during a prayer for the blessing of the Holy Spirit, followed by one or two charges to the man ordained. Sometimes there is a later reception in the social rooms of the church. All too often what begins with a sense of sublimity and uplift degenerates into something like levity, if not buffoonery, so that before the end of the service the man newly ordained may have lost all sense of the mountaintop. Would it not be better for him to come to the hour after a time of fasting and prayer, and then retire after the service to be alone with his Lord? There he might meditate about the symbolism in the consecration of a Hebrew priest (Lev. 7). By entering into the various stages imaginatively the present-day minister can see the need of cleansing, being clothed with righteousness not his own, receiving the anointing oil, feeling the blessing that comes through sacrifice, and dedicating to God his entire body, symbolized by the ear, the thumb, and the toe. In the case of

a minister, he ought also to think about the cleansing of his tongue by fire (Isa. 6:7).

[Sup.] ANDREW W. BLACKWOOD.

ORDO SALUTIS. See SOTERIOLOGY.

ORGAN: Since 1800 the organ has undergone immense changes in mechanics and function. The development of electric and electro-pneumatic action (replacing the earlier, cumbersome levers) made possible a lighter resistance in the key, and the use of a single set of pipes at various pitches and in various divisions, manual and pedal, of the organ. Used discreetly, these devices offer real advantages at comparatively slight cost. The standardization of console measurements at the recommendation of the American Guild of Organists, about 1920, has encouraged organists to develop skills which can now be easily transferred from one instrument to another. The employment of the organ for non-ecclesiastical purposes has influenced church organ design. The instrument which was developed between 1910 and 1930 to accompany motion pictures was characterized by highly sensational effects, some of which found their way into the church organs built during that period. This period witnessed the vogue of harp, chime, and vox humana stops in church organs. Before the radio became an important disseminator of fine music, the church or concert hall organ was in many communities the only medium available for the performance of symphonic and operatic literature. As a result, many stops were invented to imitate orchestral instruments and effects, some of which are still important components of church organs used to accompany large choral works originally written for chorus and orchestra. The increasing importance of sound film and radio has rendered some of these inventions obsolete. Organ design, therefore, has tended toward a more austere distinctively organ-like tone. While the movement to imitate the organ of Bach's day or before is subject to the danger of extreme faddism, many of the newer instruments seem to agree well with a contemporary theology that inclines toward orthodoxy, authority, intellectualism, and impersonality. Due in part to the increasing cost of building pipe organs, several instruments have been invented which, amplifying feeble sounds by electronic means, imitate more or less successfully the tones of a pipe organ. The advantage of low cost does not in all cases compensate for the sometimes almost perverse variations in console measurements, nor for the occasionally unattractive tone of these electrical organs.

[Sup.] PAUL ALLWARDT.

ORGANIZATION, CHURCH: Church leaders in all ages have struggled with problems of organization. From Jethro Moses learned the necessity for "division of labor." Then he began to share responsibility with "laymen" (Exod. 18:13–27). In Jerusalem apostles faced a church problem involving women, money, and racial jealousy. This problem they solved by a change in organization, and by electing men to represent the group not already holding office. In 1816, after young Thomas Chalmers had labored a year in Glasgow, he preached from Acts 6:4 a sermon about "The Christian Ministry Secularized." Because of that message the people, especially the men, rallied to his support and set him free for ministerial labors, so that he accomplished marvelous work throughout the parish. In like manner, according to friendly observers from Europe, many a minister in the United States is tempted to cease being a pastor and preacher gifted in prayer, to become a business executive. Here and there pastors in churches of various sizes show how to apply the principles of Jethro, Peter, and Chalmers in the leadership of laymen who do all the work except that which the Lord has assigned to the minister. See also POLITY, ECCLESIASTICAL.

BIBLIOGRAPHY: A. W. Blackwood, *Church Leadership*, 1949; see also the works there recommended, notably ones about business management.

ANDREW W. BLACKWOOD.

ORGANIZATION FOR REHABILITATION AND TRAINING: See ORT.

ORGANIZATION OF THE EARLY CHURCH: During the period since 1910, historical scholarship in this area has been characterized chiefly by: (1) much greater emphasis upon the *Jewish* character of the earliest organization of the church and its ministry, (2) greater emphasis upon the *variety* to be found in the first two centuries, (3) stricter fidelity to the *sources* and less reliance upon abstract theories of what ought to have been true of the early church, and (4) an increasingly practical concern for the essential elements in the organization and ministry of the primitive church, due in part to the ecumenical movement which has been gathering momentum since the opening decade of this century.

(1) The Jewish outlook of the earliest sources (e.g., the Pauline epistles, and the sources underlying Acts 1–15) and even of the later documents (e.g., the *Didache*, the *Didascalia Apostolorum*, the *Apostolic Tradition* of Hippolytus) is everywhere recognized today. The earliest ordination prayers are adapted from Jewish prayers: instead of Christ and the Apostles, it is Moses and the Elders who provide the church with its first example. The ministry is Jewish in character, function, and nomenclature. The officers of the church are bishops ("overseers" or "rulers" of the community or the congregation), deacons (assistants to the bishops, as a rule), elders (the *z'qênîm* of the Jewish commu-

nities); even the apostles have their antecedents in Judaism, as emissaries or delegates (*sh*ᵉ*lîḥîm*) from one community to another. The significance of this Jewish background, not always recognized, is very important. The Jewish officials were not clergy, or ministers of the synagogue, but officials of the *community*. So it was in the early church: the ministry functioned not only at public worship but in all affairs of the community, in the care of the poor and dependent (e.g., widows), the reception of Christian visitors or travelers on their way, relations with the civil authorities, the approval and blessing of marriages, and so on. The early church was, as a rule, and certainly in the great centers, a community within the larger community; and like the Jewish communities scattered throughout the pagan world it administered its own affairs, more or less without reliance upon or appeal to the civil authorities. It was a scandal when Christians went to court against Christians (I Cor. 6:1–8). At the same time the church had no responsibility for the larger concerns of government, such as the police, the army, taxation, the import of food, or the maintenance of law and order outside its own borders. This situation directly affected the definition of Christian duty, and even the theoretical ethics that it presupposed, down at least to the end of the third century.

It is a corollary to this view of the "Jewishness" of the early church that the influence of pagan associations, whether civic, social and fraternal, or religious, such as "mysteries" on one hand or mutual benefit societies, e.g., burial associations, on the other, is now emphasized far less than in 1910. These were not without influence upon the church after it had cast off its moorings and swung out into the tideway of Hellenism, but they had nothing to do with the origin of the church's organization and ministry. It is a further corollary that the earliest church of all was thoroughly eschatological in outlook. The church was the New Israel, the True Israel, the Church of the Latter Days, heir of the promises made to and through prophets, the church which the Lord had "purchased with his own blood" (Acts 20:28). It was already living by anticipation in the New Age, whose powers flooded over into the present and produced the supernatural phenomena current in the daily life of the earliest disciples—the "powers of the age to come" already at work in this present age (Heb. 6:5). "Realized eschatology," i.e., the eschatological hope already in process of final realization, was the dominant note of the first two generations. The apostles were the "pneumatic," i.e., Spirit-filled, Spirit-guided evangelists, prophets, leaders, healers, administrators of this New Israel. Such a view is totally incompatible with traditional views of a hierarchical "institution" set up for countless future generations. Only the latest New Testament writings presuppose an unlimited future for the church or reflect this as the view of certain contemporaries.

(2) The major thesis of Canon Streeter's *The Primitive Church* (1929) was the thorough variety in the organization and ministry of the early church. Contrast, for example, Philippians 1:1 (bishops and deacons) with *Didache* 11 (apostles and prophets) or Acts 15 (apostles and elders); or even *Didache* 11 with chap. 15 (bishops and deacons; chap. 15 may be a later addition, in the interest of a more stable ministry than the "prophets and teachers"—cf. Acts 13—or the "settled" prophets of chap. 13). Streeter was thinking of the ecumenical discussions of the day, and he insisted that the wide variety in the early church's ministry disproved all theories that one particular order, and one only, was original, whether episcopal, presbyterian, or congregational. In the contest to establish priority, and therefore sole validity, no one contestant was wholly victorious: in the words of the immortal *Alice*, "Everyone has won, and all shall have prizes." This book was probably the most widely read and most influential popular work on the subject during the whole period 1910–1950. The variety in the early ministry is now commonly taken for granted, and the older assumption of a uniform early polity among the churches, of whatever type, has been very generally abandoned.

(3) Not only are the sources better understood today, but the strictly historical, nondogmatic interpretation of them has borne good fruit. The theological interpretation is now recognized to be something different from the historical, and to owe it a deep and permanent debt. The recognition of sources, at least of older material, underlying the first half of Acts, and the clear distinction between this material and the editor's treatment of it (see especially Jackson and Lake, *Beginnings of Christianity;* and B. S. Easton, *Purpose of Acts*) has enabled us to see the profitable course of development somewhat more clearly. The letters of Ignatius, i.e., the shorter recension, are now recognized as authentic. Hippolytus' *Apostolic Tradition* has been identified and edited, and is now recognized as the most important historical source for Rome *ca.* A.D. 217. The church history of the third and fourth centuries has been further illuminated and freed from polemical dogmatic views of apostolic succession: it was the succession of the bishops as teachers of the faith in the great sees, not the tactual succession of valid ordination (as in modern theories), that chiefly mattered in the contest with Gnostic and other heresies. At the same time, Harnnack's great insight into the significance of the apostolic succession of the bishops, the formulation of the apostolic creed, and the canonical

collection of apostolic books (the New Testament)—this remains permanently sound.

(4) The essentially practical, rather than theoretical, character of the early ministry, and of early church organization as a whole, justifies the reconsideration of both from the ecumenical point of view. The earliest leaders in the church were undoubtedly the "apostles," but the term ("those sent") does not define their functions, which included everything that was required for the advancement of the gospel, the instruction of the newly converted, the administration of baptism and the Supper, the conduct of public worship and the laying on of hands, exorcism and the ministry of healing, the administration of the church's charity—in brief, "the apostles' teaching and fellowship, the breaking of bread and the prayers" (Acts 2:42). But they were not the only officers. Soon deacons (i.e., assistants) and elders, "leaders" of various kinds and "rulers," made their appearance, and with Ignatius the "monarchical" bishop, i.e., one bishop ruling or presiding in one center. (See Easton, Word Studies, at the end of his commentary, *Pastoral Epistles,* 1947.) That the growth of the church's organization in apostolic days was divinely guided, one need not doubt. The main question is the method of its development out of Judaism, and its permanent adaptation to the needs of God's people in this present world.

See also PRESBYTER, PRESBYTERATE.

BIBLIOGRAPHY: Commentaries on the Pastoral Epistles: R. St. John Parry, 1920; Walter Lock, 1924; E. F. Scott, 1936; and B. S. Easton, 1947; R. H. Connolly, *Didascalia Apostolorum,* 1929; B. S. Easton, "The Apostolic Doctrine of the Church," in *Angl. Theol. Rev.,* II (1919), 209 ff., III (1919), 31 ff., 181 ff.; *idem, The Apostolic Tradition of Hippolytus,* 1934; *idem, The Purpose of Acts,* 1936; Robert N. Flew, *Jesus and His Church,* 1938; F. Gavin, *The Jewish Antecedents of the Christian Sacraments,* 1928; F. C. Grant, *An Introduction to N.T. Thought,* 1950; F. J. Foakes-Jackson and K. Lake, *The Beginnings of Christianity,* 5 vols., 1920–33; George Johnston, *The Doctrine of the Church in the New Testament,* 1943; K. E. Kirk, *The Apostolic Ministry,* 1946; Hans Lietzmann, *The Founding of the Church Universal,* 1938; O. Linton, *Das Problem der Urkirche in der Neueren Forschung,* 1932; T. W. Manson, *The Church's Ministry,* 1948; K. L. Schmidt, *The Church* (tr. of article in Kittel, *Theol. Woerterbuch z. N.T.*), 1950; E. F. Scott, *The Beginnings of the Church,* 1914; *idem, The Nature of the Early Church,* 1941; B. H. Streeter, *The Primitive Church,* 1929; J. Weiss, *The History of Primitive Christianity,* 1937.

[Sup.] FREDERICK C. GRANT.

ORIENTAL STUDIES, SCHOOLS OF: In addition to the American School(s) of Oriental Research (*q.v.*), there are in Jerusalem two other important schools of oriental and biblical study. All three institutions work harmoniously together. Oldest of them is the École pratique d'études biblique, situated in the Dominican convent of St. Stephen. It was founded in 1890, and in 1920 was designated by the French Academy as the official French school of archaeology in Jerusalem. Its famous journal, *Revue biblique,* has been published since 1892. The British School of Archaeology was founded in 1919. It has no buildings, its library being housed at the American School.

ROBERT CLAUDE DENTAN.

ORIGEN: In recent years some of the works of Origen have been found among the papyri. R. Reitzenstein (in *ZNW,* Vol. XX [1921], pp. 90–93) identified *P. Oxy.* xiii. 1601 as derived from Origen on Joel, and P. Glaue published *Ein Bruchstueck des Origenes ueber Gen. 1, 28* (1928). In 1946 O. Guéraud (*Rev. de l'hist. des religions,* Vol. CXXXI, pp. 85–106) described a find made at Toura in Egypt: Origen's new *Dialogue with Heracleides* (published by J. Scherer in 1949), treatise *On the Passover,* parts of books 5 and 6 on Romans, excerpts from *Contra Celsum* through the second book, and an abridgement of the homily *De Engastrimytho.* In the same year P. Sanz posthumously published (*Mitteilungen aus den Papyrussammlung der Nationalbibl. in Wien,* Vol. IV) fragments of the *Commentary on Genesis* (no. 51) and of a homily (no. 52). In 1948 J. B. Pighi (*Vigiliae christianae,* Vol. II, pp. 109–112) published a third-century fragment identified by R. M. Grant (*ibid.,* 161–162) as parts of homilies on Luke and Matthew. Also from a Vienna manuscript R. Cadiou has published some *Commentaires inédits des Psaumes* (1936).

The text of Origen's works has been carefully analyzed for the new Berlin edition (12 vols. to 1941). The accuracy of Rufinus' translation, especially in the treatise *De Principiis,* remains a matter of question, as does the relative emphasis to be laid on Origen's homilies as compared with his commentaries and treatises. In the homilies he is generally much closer to his more conservative contemporaries; but these homilies (1) are extant almost entirely in late translations, and (2) are addressed primarily to the *simpliciores,* for whose sensibilities Origen was concerned.

The exegetical methods of Origen, especially in these homilies, have been the object of unremitting analysis in France, where H. de Lubac has provided a thorough defence of his use of the allegorical method in *Histoire et Esprit* (1950). The defence is based chiefly on Origen's Old Testament homilies, which de Lubac favors at the expense of *De Principiis, Contra Celsum,* and even the *Commentary on John.* The value of de Lubac's work lies in the detailed and sympathetic analysis of these homilies; but his Origen is not the whole man.

A careful examination of Origen's early life and thought is provided by R. Cadiou (*La jeunesse d'Origène,* 1936; Eng. tr. without footnotes, *Origen's Life at Alexandria,* 1944). He argues that the Neo-Platonic philosopher Origen is only a shadow of the Christian theologian; the opposite view is maintained by R. Beutler in Pauly-Wissowa, *Realencyclopaedie,* Vol.

XVIII, 1 (1939), pp. 1033–1036. Cadiou's study is especially important because it treats Origen's early life and thought apart from his later development.

The sources of Origen's thought have been studied from various points of view. Thus A. Miura-Stange (*Celsus und Origenes,* 1926) has demonstrated, and slightly exaggerated, the closeness of his presuppositions to those of his opponent Celsus (*q.v.*). W. Voelker (*Das Vollkommenheitsideal des Origenes,* 1931) regards his thought as essentially mystical and spiritual, while Hal Koch (*Pronoia und Paideusis,* 1932) sees in it a synthesis of Middle Platonism and Christianity resulting in an emphasis on man's gradual development toward God. E. Molland (*The Conception of the Gospel in the Alexandrian Theology,* 1938) regards Origen as not so much a Christian Platonist as a Platonist Christian. Origen's Platonism is simply a vehicle for his genuinely Christian gospel. J. Daniélou (*Origène,* 1948) makes a valuable synthesis of these and other points of view.

Origen was a controversial figure in antiquity and will probably remain one for many years to come. The last word has certainly not been said concerning him, and future progress in Origen studies will come only when all the elements in his complex thought are given full value. More use must be made of the fact that his thought gradually developed, and of the fact that on different occasions he employed different literary forms.

Bibliography: In addition to the works already cited, G. Bardy in *Dict. de théol. cath.,* Vol. XI, 1489–1565; Hal Koch in Pauly-Wissowa-Kroll, *Realencyclopaedie der klassischen Altertumswissenschaft,* Vol. XVIII, 1, pp. 1036-1059. E. de Faye, *Origène* (3 vols., 1923–28), is not altogether satisfactory. On early Latin manuscripts cf. A. Siegmund, *Die Ueberlieferung der griechischen christlichen Literatur in der lateinischen Kirche bis zum zwoelften Jahrhundert* (1949), pp. 110-123. Full bibliography in B. Altaner, *Patrologie* (2d ed., 1950), pp. 165-174; H. Chadwick, *Origen Contra Celsum,* 1953; R. P. C. Hanson, *Origen's Doctrine of Tradition,* 1954.

[Sup.] Robert M. Grant.

ORIGINAL CHURCH OF GOD. See Church (Churches) of God.

ORIGINAL RIGHTEOUSNESS: In the twentieth century widespread acceptance of evolution by theologians has affected the doctrine of original righteousness along with its cognate doctrine, original sin (*q.v.*). In liberal theology the tendency has been to conceive primitive man as either subethical or as morally innocent prior to the first conscious sin. No man was ever like Calvin's picture of unfallen Adam "when he was endued with a right understanding, when he had affections regulated by reason, and all his senses governed in proper order, and when, in the excellency of his nature, he truly resembled the excellence of his Creator" (*Institutes* I. xv. 3).

The dialectical, or neo-orthodox, school, also accepting the general evolutionary hypothesis (see Evolution), has nevertheless felt it necessary to cling to a strong doctrine of original sin, and therefore retains a concept of original righteousness similar to that of Augustine and the reformers. Like the liberals, however, these theologians deny that it ever belonged to any historic being. Each man is born with a corruption which presupposes sin. It is often implied, though rarely asserted, that his original righteousness characterized a pre-mundane or "superhistorical" existence.

Bibliography: F. R. Tennant, *The Origin and Propagation of Sin,* 1906; Emil Brunner, *Man in Revolt,* 1939.

[Sup. to Righteousness, Original.]

John Newton Thomas.

ORIGINAL SIN: In its simplest terms the doctrine of original sin means that as a result of the fall every man is born corrupt and it is usually held that he is also guilty. Out of his perverted *state* proceed his evil *acts.*

For the biblical teaching the *locus classicus* is Romans 5:12–21 where Paul asserts that "through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." While a connection between the sin of Adam and of mankind generally is here plainly asserted, scholars cannot agree whether Paul means that all men sinned *in* Adam or sinned personally, as Adam sinned. It is held also that the doctrine of original sin is contained or implied in Genesis 3 and therefore has a basis in Old Testament theology.

Patristic thinking received its most important formulation in Augustine who taught that the race was *in* Adam, although it was sometimes said to exist in him seminally and sometimes in a realistic sense so as to share not only his nature but also his personality. As a result of this connection, men are born not only corrupt and guilty but also devoid of the freedom of choice which was Adam's before the fall.

In the Middle Ages Aquinas, whose teaching became in essence the official doctrine of the Roman Church, while holding with Augustine that original sin meant the loss of original righteousness, insisted that the latter was a superadded grace and not a part of man's created nature. Bereft of it, man is left in a state of conflict but retains in slightly impaired form his freedom of choice.

Luther and Calvin returned to the essentials of Augustinian anthropology and this has continued in conservative Protestantism.

In liberal Protestantism the advance of modern knowledge, and pre-eminently the general acceptance of the hypothesis of evolution, has led thinkers such as Otto Pfleiderer (*q.v.,* Vol. IX) and F. R. Tennant (*q.v.*) to develop the thesis that we have no original corruption and guilt, but only morally neutral tendencies, belonging

to human nature as such in virtue of our animal ancestry. These urge their own unrestricted expression and therefore give rise to temptation when confronted by moral or spiritual law.

At the present time dialectical, or neo-orthodox theology, seeks to combine the acceptance of evolution with a rather thoroughgoing Augustinian conception of original sin. This results, in writers such as Emil Brunner (*q.v.*) and Reinhold Niebuhr (*q.v.*), in an admitted paradox: there was no historic Adam with whom our inborn sinfulness is connected and yet it is due to some voluntary act prior to our birth. The explanation of original sin is thus a complete mystery, but the fact has been preserved and the findings of science have been faced.

See also ORIGINAL RIGHTEOUSNESS; SOTERIOLOGY.

BIBLIOGRAPHY: F. R. Tennant, *The Sources of the Doctrines of the Fall and Original Sin*, 1903; N. P. Williams, *The Ideas of the Fall and of Original Sin*, 1927; Emil Brunner, *Man in Revolt*, 1939; Reinhold Niebuhr, *The Nature and Destiny of Man*, Vol. I, 1941.

JOHN NEWTON THOMAS.

ORPHANED MISSIONS: A term used by Protestants since 1940 to designate mission fields cut off from their supporting societies. Actually, the interchurch aid which this term denotes began with World War I. In 1914 German missionaries were expelled from their fields. J. H. Oldham (*q.v.*), of London, rallied support from mission societies in Britain, Sweden, France, and the United States. Between 1917 and 1926 American help totaled $1,700,000. Largely through Oldham's work, the Versailles Treaty included a clause exempting German mission properties from confiscation.

World War II created a new orphaned missions problem. This time fields of societies in Germany, Denmark, Finland, France, Holland, and Norway were cut off from home support. The International Missionary Council (*q.v.*) and the Lutheran World Federation (*q.v.*) cooperated in recruiting gifts from Christian churches in Britain, Australia, Sweden, Switzerland, South Africa, Canada, and the United States. From Nov. 1, 1939, through 1947, these gifts totalled $6,393,092.81. All help was administered with an active regard for the trusteeship owed to the Younger Churches and to the European societies. In the absence of an early peace treaty, property settlements were negotiated with individual governments. In general, governments showed respect for mission properties.

Postwar Europe's economy required a continuation of interchurch mission aid. In the years 1948–50 the I.M.C. invested $607,144.31, and the National Lutheran Council, American Committee of the L.W.F., $2,240,676.41.

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FREDRIK A. SCHIOTZ.

ORPHANS, CARE OF. See CHILDREN'S INSTITUTIONS.

ORT: Founded in 1880 in Russia as a society for the promotion of agriculture and trades among the Jews in Russia, the program of the ORT (Organization for Rehabilitation and Training) expanded after World War I and the organization functioned in almost every country as the World ORT Union. During the period between the two wars, the ORT supplied tools to Jewish communities in impoverished Eastern European countries, retrained emigrants for new trades in new countries, operated about 200 trade schools, 150 industrial co-operatives (*q.v.*), and 100 agricultural farms. After World War II it continued its program in displaced persons camps and in countries receiving refugees (*q.v.*).

BIBLIOGRAPHY: *ORT Activities.*

MORRIS FINE.

ORTHODOX CHURCHES. See EASTERN ORTHODOX CHURCHES.

ORWIG, WILLIAM W.: Evangelical United Brethren; b. in Orwigsburg, Pa., Sept. 25, 1810; d. May 29, 1889. Five years after his admission to the ministry Orwig became a presiding elder of the Eastern Conference in 1833. With the re-establishment of the Evangelical Press in New Berlin, Pa., Orwig was named publisher (1836–39), and soon became editor of *Der Christliche Botschafter* (1836–43). After five years as pastor in York, Pa., and Baltimore, Md., he once again edited the *Botschafter* (1849–54) and served another term (1863–67). He was president of Union Seminary (1856–59); a bishop of the church (1859–63); and served again as publisher (1867–69), until his retirement. One of the most versatile leaders of the denomination, he not only was a prolific writer but was largely instrumental in organizing the missionary and educational work of the denomination. His more important publications include: *Die Lehre von der voelligen Erloesung der Suende in diesem Leben* (1835); *Geschichte der Evangelischen Gemeinschaft* (1857; Eng. tr., 1858); *Die Heilsfuelle, Heiligung und Vollkommenheit nach Maasgabe der Heiligen Schrift* (1872); and *Pastoral-Theologie* (1877).

RAYMOND W. ALBRIGHT.

OSSERVATORE ROMANO: Information paper founded in Rome in 1861, subsequently used by Pope Leo XIII for the current publication of acts from the Holy See. It is today the official journal of the Vatican. It contains, in addition to communications from the papal government, reports on political and religious world problems. It is issued daily, except on Sundays.

GEORGES A. BARROIS.

OSTENSORIUM (also MONSTRANCE): In the Roman Catholic Church, a vessel designed for the Exposition of the Blessed Sacrament (*q.v.*). It has a base similar to that of a chalice, and consists in a receptacle of glass or crystal in the shape of a reliquary, or surrounded by rays of precious metal, in which the Host is displayed. GEORGES A. BARROIS.

OSTIARIUS. See ORDERS, MINOR.

OSWALD: Saint, King of Northumberland, martyr; b. in 604, as a son of king Ethelfrid; d. Aug. 5, 642. He fled in 616 to Jona (Hy), where he was baptized. After the battle of Heavensfield in 634, he reconquered his country from the Britons. He introduced Christianity into Northumberland. He was killed in the battle of Maserfield against the pagan king Penda of Mercia. After that he was venerated as a martyr; his cult was spread by monks, in the Netherlands by St. Willibrord. There is a church of St. Oswald in Zug, where he is a patron saint. Relics of his are in Echternach, Hildesheim, and Winnobergen, where Drogo (1058–78) composed *Vita S. Oswaldi* and *Officium S. Oswaldi.* His feast is on Aug. 5.

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WILLIBRORD LAMPEN.

OTTO, RUDOLPH: D. 1937. He taught theology at Goettingen (1898–1914); at Breslau (1914–17); and at Marburg (1917–37). He was a careful student of religions and of the mystical aspects of religion. His *Idea of the Holy* (*q.v.*) (1923; rev. ed., 1929) sets out his thesis that religion is basically the apprehension of the *numinous* which manifests itself to men who can know it only by religious insight. He also sought something of authority for the Christian faith because it is based on biblical truth. His later books include: *Naturalism and Religion* (1907); *Religious Essays, A Supplement to the Idea of the Holy* (1931); *Mysticism, East and West* (1932); *The Kingdom of God and the Son of Man: A Study in the History of Religion* (1937); and *Suende und Urschuld und andere Aufsaetze zur Theologie* (1932).

BIBLIOGRAPHY: Theodor Siegfried, *Grundfragen der Theologie bei Rudolph Otto,* 1931; J. M. Moore, *Theories of Religious Experience, with special reference to James, Otto and Bergson,* 1938.

[Sup.] RAYMOND W. ALBRIGHT.

OUTLER, ALBERT C.: Methodist; b. at Thomasville, Ga., Nov. 17, 1908. He studied at the universities of Wofford, Emory, and Yale (Ph.D., 1938); was pastor of Methodist Churches in Baxley, Gordon, and Macon, Georgia. He was professor at Duke University (1938–45); associate professor at Yale University (1945–47); Dwight Professor of Theology at Yale University (1947–51); professor of theology at Southern Methodist University (1951–). His primary training was in historical theology from which has developed a double interest in systematic theology and in the relation between psychotherapy and Christian thought. He is also interested in the contributions of the Anglican Wesleyan tradition to the rehabilitation of modern theology. His published writings include chapters in *The Vitality of the Christian Tradition; Second Symposium on Science; Philosophy and Religion;* and two of the Hazen pamphlets: *A Christian Context for Counseling;* and *Colleges, Faculties and Religion.*

OU-YANG, CHING-WU: B. 1871; d. 1943; foremost Chinese Buddhist scholar. He organized (1912) Chinese Buddhist Association to fight proposed state religion, criticizing the inability of Buddhist clergy to uphold their religion, and exemplifying the shift of leadership to laymen. The Chinese renaissance (1917) created an intellectual need which considered the Pure Land pietism of Yin Kuang too conservative. Ou-yang, originally Hwayen, revived Wei Shih idealism, but pluralistic, opposing Tai Hsu's monism. He founded (1922) the Institute of Inner Studies in Nanking, which became the center of the idealistic movement, raising the intellectual level of Chinese Buddhism. See also BUDDHISM.

EARL H. CRESSY.

OXFORD GROUP MOVEMENT: Known also as Buchmanism, A First Century Christian Fellowship, and Moral Re-Armament, this movement, described by its participants as a movement within the Christian churches to deepen the spiritual lives of nominal Christians, arose among the followers of the Rev. Frank N. D. Buchman (*q.v.*) at about the time of World War I. The date taken to mark its beginning is 1921, although many of the principles and conversion techniques characterizing the movement, especially in its earliest period, had been adopted and used by its leader for some years previously. Buchman's own conversion had occurred at Keswick, England, in 1908 (see KESWICK CONVENTION).

The movement has always been indeterminate in size because of its practice of not keeping membership rolls or pledge lists and also because of the participants' conception of it as a movement within the churches, not apart from them. Since 1921, it has passed through at least four phases: (1) Soul Surgery, when its adherents, including Buchman's lieutenants, were chiefly theological and undergraduate college students, religious workers; (2) A First Century Christian Fellowship, beginning about 1932, when the focus of attention centered on young adults, socially or otherwise prominent, who participated by attending house parties, maintaining small circles

for seeking and sharing guidance, organizing public meetings, joining traveling teams; (3) Moral Re-Armament, beginning about 1938, when the program of evangelizing was accelerated in an effort to stem the tide toward international war; and (4) semi-quiescence, marked by occasional attempts to recapture some of the former élan and by persistent efforts to keep the ideals of the movement alive in a few national and international centers—notably at Caux-sur-Montreux in Switzerland, and, in summers, at Mackinac Island in the United States. According to Russell (see bibliography) the movement was named in 1928, when some journalists referred to one of its traveling teams then visiting South Africa as "the group from Oxford."

Theologically, the movement has adhered to simple, conservative assumptions and principles, e.g., that man is by nature sinful, but that through conversion ("change"), followed by "listening" or "seeking guidance," alone or in company with others who have been changed, the individual can find not only the means for realizing the "four moral absolutes" of Christianity (absolute purity, honesty, unselfishness, and love) but also the resources for changing others. Only through changing others could the person remain a "true Christian." The conversion process was assumed to include, in addition to a conviction of sinfulness on the part of the prospective convert, willingness (1) to "surrender" completely to the will of God, (2) to confess his sins to one or more other persons in the movement (and publicly also when guided to do so), and (3) to make restitution for wrongs done in the past, wherever possible.

Sociologically, an interesting aspect of the movement has been its attempt to adapt the techniques of modern salesmanship to an evangelistic purpose through the use of testimonials, etc., and by the technique of "beginning at the top" of the organization or community with the "key men." Despite an ideology which in other movements has sometimes produced sectarian structure, this movement has acquired few sect characteristics (see SECT AND CULT). Instead, it has generally remained non-exclusive in spirit, accessible to all, predominantly "reconciled to the world" rather than withdrawn from it or hostile toward its major economic or political institutions.

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ALLAN W. EISTER.

OXFORD MOVEMENT. See ANGLO-CATHOLICISM.

OXNAM, G. BROMLEY: Methodist; b. in Sonora, Cal., Aug. 14, 1891. He was educated at University of Southern California (A.B., 1913) and Boston University (S.T.B., 1915). He has been bishop of the New York area since 1944 and is one of the presidents of the World Council of Churches (*q.v.*) (1948–). He was pastor, Poplar Church, Cal. (1916–17); founder, pastor and director, Church of All Nations, Los Angeles (1916–27); taught in University of Southern California (1919–23) and Boston University School of Theology (1927–28); was president, DePauw University (1928–36); was bishop, Omaha area (1936–39); Boston area (1939–44). He has written: *The Mexican in Los Angeles* (1920); *Social Principles of Jesus* (1923); *Russian Impressions* (1927); *Youth and the New America* (1928); *The Ethical Ideals of Jesus in a Changing World* (1941); *By This Sign Conquer* (1942); *Behold Thy Mother* (1944); *Facing the Future Unafraid* (1944); *Preaching in a Revolutionary Age* (1944); *Labor and Tomorrow's World* (1945); *Stimulus of Christ* (1948); *The Christian's Vocation* (1950); *The Church and Contemporary Change* (1950); *Personalities in Social Reform* (1950); *On This Rock* (1951); *I Protest* (1953).

OYEN, HENDRIK VAN: Reformed Church; b. at Vlissingen, Holland, Oct. 24, 1898. He studied at the universities of Utrecht and Leiden (Dr. Theol., 1929). He was minister of the Reformed Church of the Netherlands of Ritthelm, Breda, and Groningen. In 1942 he became professor of systematic theology at the University of Groningen, in 1948 professor of ethics and philosophy of religion at the University of Basle (Switzerland). In theology he is a positive evangelical, related to Karl Barth (*q.v.*), but rejecting the dialectical view (see DIALECTICAL THEOLOGY). His books are: *Ethiek en Religie bij Cohen* (1929); *Christus de Hogepriesten* (1939); *Christelijke Ethica* (1946); (co-author), *Philosophia* (2 vols.); *Evangelische Ethik*, Vol. I: *Grundlagen* (1952); and has in preparation *Evangelical Ethics*, Vol. II: *Labor*, Vol. III: *Marriage*, Vol. IV: *The State*.

P

PACIFISM. See CONSCIENTIOUS OBJECTORS; PEACE MOVEMENTS.

PADDOCK LECTURES: The Bishop Paddock Lectureship was established in 1880 at the General Theological Seminary of the Episcopal Church, New York, by George A. Jarvis, of Brooklyn, to honor Benjamin Henry Paddock, fifth bishop of Massachusetts (1873–91). The foundation provides for the delivery and publication of courses of lectures or lecture sermons by an ordained minister of the Episcopal Church, or of some church in communion with it, on subjects approved by the board of appointment. LAWRENCE ROSE.

PAGANISM, CHRISTIAN JUDGMENT OF, IN THE FIRST THREE CENTURIES: I. Character and Sources of the Early Patristic Apologetic: In the company of Christian apologists we must certainly include not only those several writers of the first three centuries who addressed themselves to emperors and magistrates in defense of the Christian community on the grounds of civil justice but also those who wrote under the constraint of the Gospel itself, setting themselves to the larger task of urging upon their world the Christian answer to the frustrations of Graeco-Roman civilization. If not of the world, the earliest fathers have given full witness that they were in the world. Indeed the history of the Christian judgment of paganism is older than Christianity itself; for the weapons of the warfare with classical culture came from two great arsenals of ancient building: the arsenal at Athens which put into Christian hands the philosophic critique of polytheism, and the arsenal at Alexandria wherein were stored weapons tested in the Jewish encounter with paganism. We should not however, as scholars of the last century were disposed to suggest, regard Christian apology as simply a copy of the Greek and Jewish polemic against paganism. Justin, Clement, Origen, and Lactantius are not just popularizers of Heraclitus, Xenophanes, Philo, and Josephus, saying once again in another age the same things with the same intent. In a very real sense the relation is not cyclical but linear.

II. The Beginnings of the Conflict between Christianity and Paganism: In these first centuries we have to deal with the development of the tension between the early church and its hostile environment manifested first on the level of concern for the survival of the Christian community and finally on that of the total encounter of Christianity with the antique empire as drawn for us on the huge canvas of Augustine's *City of God* and Eusebius' *Preparation for the Gospel.* This development can be traced as it was reflected in the several levels of concern found in the patristic literature of these centuries. The Christian defense against persecution from the very beginning took shape in the demand that confessors stand trial for the violation of specific civic decrees rather than under the prejudicial charge of bearing the name "Christian" (Justin, Athenagoras, the early acts of the martyrs, and the second century fathers in general).

A. CHRISTIANITY AND CLASSICAL CULTURE: Church historians generally have failed to see in the attacks of Crescens, Minucius, Caecilius, Celsus, and Julian little more than an ignorant and vicious polemic. That these men were also apologists, defending a way of life and certifying a commitment has seldom been appreciated. It is significant that the pagan opponents came almost exclusively from the ranks of the professional philosophers, men who were for the most part sincerely committed to the preservation of the classical ideal of man as individual and as citizen. Pagan graciousness, an ideal of mind and manners often exhibiting a noble pessimism, was built upon the most ancient virtues of *aidos* (the reverent acceptance of one's lot and sympathy for the plight of one's fellows) and *aretē* (courage, endurance). The ideal of man as citizen was built upon an unreserved commitment to the achievements of Graeco-Roman civilization and to the means of their preservation, i.e., the state and its prince. The only alternative, in the minds of these apologists, to the classical ideal of humanity and of society was ruin. This is the pagan counterpart of the "Two Ways"—the way of civilization and the way of chaos. In Christianity they saw men being led to hope for that which they believed to be beyond man's allotted measure and hence inviting an enthusiasm akin to *hybris.* Therefore they denounced its doctrines as absurd and its rites as execrable. Christian devotion vitiated, they believed, man's primal obligation to the state and its culture, thus engendering a seditious community (Minucius, Caecilius, Celsus, Crescens). Both this charge and the Christian answer were oriented to the earlier conflict between Judaism and Greek civilization and involved therefore the old issues of cultural origins and histories (Aristides, Justin, Tatian, Athenagoras, Theophilus, Clement and Tertullian drew upon the arguments for the antiquity of the Jews found in Eupolemos, Artapanus, Philo, and Josephus).

B. CHRISTIAN WORSHIP AND PRACTICE: Again in the defense of cult and conduct against the charges of barbarism and immorality the fathers followed Josephus' reply to Apion's similar polemic against the Jews (Justin, *Apology* i.12–29; Athenagoras, *Embassy* 11, 32–35; Theophilus, *Aut.* iii.10–15; the center of the *Epistle to Diognetus* is devoted to this argument).

III. The Structure of the Christian Apologetic Proper: By the time of Minucius Felix it was a fairly well established procedure to divide the apologetic task into two or three successive phases, the first being an attack upon the absurdities of paganism and the second a presentation of arguments for the credibility of general Christian beliefs derived from the tenets of natural theology. Minucius also envisages a third stage (*Oct.* 36) built upon the second in which the unique doctrines of the faith (Christological and eschatological) would be presented as credible and relevant in the context of classical culture. Clement is the first to outline this threefold structure (*Stromata* i. 1), and the whole of his work can indeed be fitted into that framework (the *Protrepticus* conforms to the initial requirement, the *Paedagogus* instructs those now ready for moral (natural) theology, and the *Stromata* may be variously appraised as the promised Master (Heussi), a final preparation for the Master (de Faye), or the partial fulfillment of the crown of Clement's schema (Munck, Tollinton, Molland). Lactantius adds the final word on the three divisions of the apologetic task: "Now the first step is to understand false religions . . . the second to perceive with the mind that there is but one Supreme God whose power and providence made the world . . . and continues to govern it . . . , the third step is to know His Servant and Messenger, whom He sent as His ambassador to the earth" (*Treatise on the Anger of God,* 2).

A. THE ERRORS OF POLYTHEISM: The chief strategy on this level was the appeal to the polemic within classical culture itself against the errors of polytheistic belief and practice. Aristides, the model for the Greek Fathers, drew his classification of pagan religions and their errors from sources ultimately dependent upon the *Vita Contemplativa* of Philo. Those who worship the elements (Chaldeans) are instructed to behold the Creator of all while the errors of anthropomorphic polytheism (Greek religion) are exposed with large borrowings from the refiners of the Homeric tradition (Theognis, Solon, Pindar) and the philosophic critique of the poets (Xenophanes, Heraclitus, the Sophists, the dramatists, and the Epicureans and Skeptics available in handbooks such as Diog. Laertius, *Lives,* and Sextus Empiricus, *Adversus Mathematicos*—a probable immediate source was Philodemus, *Concerning Religion*). A large section of this polemic dealt with the origins of pagan cults. Beginning with Justin most fathers favored the theory of demonic inspiration developed by Alexandrian Jews from the account in Genesis 6:1 ff. of the fornicating angels. The Greek myth of the Titans, Democritus' theory of impalpable visitors and Plutarch's doctrine of angelic instructors both good and evil (*De fortuna Romanorum* 11; *De defectu oraculorum* 13) are evidence for the Greek roots of the notion. Tatian elaborates the simple theory first found in Justin. Athenagoras contributes an etiological treatise on *daimonosis* (*Emb.* 27). Curious emendations are found in Minucius (*Oct.* 27), Tertullian (*Apol.* 22), Clement (*Protrepticus* 1, 4), the Clementine Homilies (viii.11–15) and Lactantius (*Div. Inst.* ii.9–14). Of equal weight among the fathers was Euhemerus' thesis of the origin of the gods in the deification of great men, first suggested by Hecataeus of Miletus, Herodotus, and Palaiphatus, transmitted to the Latin world by Ennius. Alexandrian appropriations are found in Eupolemos, Artapanus, the Third Sibylline, Wisdom of Solomon, Philo, and Josephus. Most probably Philodemus was the direct patristic source for the theory, utilized extensively by Athenagoras (*Emb.* 29), Tertullian (*Ad. Nat.* ii.12), and Lactantius (*Div. Inst.* i.11). A third important theory, based originally on Critias and elaborated by the Epicureans and Skeptics, discovered the origin of the polytheism in the pious deceit of ancient sages who sought by the invention of an omniscient witness to deter men from crime and violence (Tatian, *Address* 10; Lactantius, *Div. Inst.* i.22; Arnobius, *Against the Nations* i.24). A fourth recurrent explanation pointed to a primitive defection from an original divine revelation as the beginning of a process of degeneration from the worship of God to that of the elements, to the worship of man, to the moral corruption and spiritual blindness of animal cults and idolatry. In the fathers one form of this theory goes back through Paul (Rom. 1:18 ff.) to the ancient Greek etyma of *ploutos, koros, hybris, tisis,* and *nemesis* found in Solon and Theognis (Lactantius, *Div. Inst.* ii.1), and the other to the Alexandrian elaboration of the biblical indictment of idolatry as the fountain of all evils (*Wis. of Sol.* 14:12; *IV Esdras* 4:30; 48:42–46; 54:19). Not previously noted, I believe, by patristic scholars is the development beginning with Theophilus (based on Josephus' *Contra Apionem*) of a methodology for historical and comparative studies which approaches systematic schematization in Origen (*Contra Celsum*). Difficulties of understanding other cultures—language barriers (*Con. Cel.* vi.16), limited acquaintance with source materials (iii.6), the subjective nature of all historiography (vi.16; i.16; ii.13, 24; vi.24)—are recognized by Origen. However, he

insists, the approach to other religions must involve a sincere attempt to acquire adequate knowledge and a willingness to deal fairly with the sources available implemented by basic principles of heuristics (iii.6; vi.16) methodics (iii.24; i.42; i.37; iv.41; vii.63, 64; i.48; iv.30; i.46; iii.22; iii.35; ii.60; i.12; vi.24) and hermeneutics (i.33, 37, 43, 48, 49; iii.27, 28; vi.1). His principles of evaluation include universality (vi.1), the pragmatic measurement of benefits and moral achievement (ii.51, 52; iii.28, 31; iv.95; vii.7; viii.46), comprehensiveness and coherence (iv.81). Lactantius' criterion of judgment is the wholeness of religious perspective involving the response of the whole man (*Div. Inst.* iv.3, 4; v.1; vi.5).

B. NATURAL THEOLOGY: From the destruction of pagan error the patristic apology moved on to its second great task: the presentation of the truths of natural religion held in common by Christians and Greek philosophers. Two presuppositions both having roots in the Stoic and Cynic distinction between nature and convention are proposed by Justin and Tertullian as the foundation of natural theology: (1) an exclusive commitment to truth and (2) full freedom of religious conscience. The doctrines of this theology, derived from an original innate knowledge of God, emphasized the reasonable worship of gratitude and adoration of one righteous God by whose providence the world was sustained and the moral law established. Justin can speak of a Christian philosophy and Clement can write that "it is easier for a camel to go through the eye of a needle than for a rich man to be a philosopher." Here again Christian apology was guided by the Jewish strategy of Philo's harmonization of Mosaism and the wisdom of the Greeks based upon the Jewish doctrine of "Wisdom" and the Stoic notion of the *Logos Spermatikos*. Tatian, however, stood opposed to any common ground between Christianity and classical culture as did also with some qualification Tertullian, Arnobius, and Lactantius. These fathers pointed to the evil lives of the philosophers and to their conflicting opinions as the empty speculations of vain men, deceived and deceiving. Over against their futile efforts stood the towering achievements of the Hebrew prophets, men with purity of heart and integrity of mind. Clement in answer to this conservative position propounded a philosophy of history in terms of the progressive unfolding of the career of the creating and enlightening logos. All history was, he affirmed, the story of the education of the human race. Since God could not be regarded as a respector of persons or cultures, Christians ought to accept the universality of divine inspiration. This argument is not dissimilar to Irenaeus' principles of the progress of mankind and divine condescension for the interpretation of world history. Again, since all truth is one and God is one, the values of classical culture ought not to be dissociated from divine guidance and inspiration. The doctrine of the unity of truth led Clement to a notion of the harmony of the law and philosophy and the law and the gospel. Both philosophy and law were thus to be received as preparations for the Gospel.

C. THE CREDIBILITY AND RELEVANCE OF THE GOSPEL: Upon this broad base of natural religion the grand edifice of the specifically Christian apologetic was built. This was the preaching of the Gospel as the seal and crown of natural theology. Actually the patristic defense of Christian doctrine, like most of the great defenses of the faith in all ages, reflects the inward struggles of the apologists themselves. Then as now these labors were performed in two great arenas, the one being occupied with the credibility of the gospel and the other with its relevance. They found the credibility established in the fullness of Christ who appeared in the fullness of time. He was the fulfillment of the shadows and signs of Greek literature (Minucius, *Oct.* 19; Athenagoras, *Emb.* 5; Clement, *Protrep.* 10; *Stromata* iv.7, 22; *Paed.* i.1) and of the predictions of Hebrew prophecy (Justin, I *Apol.* 12; *Theophilus,* i.14; Tertullian, *Apol.* 20; Lactantius, *Div. Inst.* iv.16–21). His life and work certified His message. His mighty deeds, performed for the benefit of the whole human race, effected the reformation of human character. The continuing power of Christ in the world was witnessed by the unequaled spread of the Christian faith into all lands of the empire and by the devotion accorded the gospel by all classes of mankind (Origen, *Con. Cel.* ii.42; i.30; i.29; ii.44, 51, 48; i.62, 68; Clement, *Stromata* vi.15). The relevance of the gospel was founded on the fulfillment of the aspirations and vitalities of individuals and society which were frustrated within the context of pagan culture (Clement's *Stromata* and Augustine's *City of God*). The gospel could meet and answer the noble pessimism and Stoic fortitude of the ideal pagan with the virtues of a different citizenship of a new age and a new kingdom. Its ambassadors could offer to men caught in the frustrations of a fragmentary and segmentalized life and society immediate membership in a beloved community of true fellowship and glorious hope.

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NOAH EDWARD FEHL.

PAGE LECTURES: Established at Berkeley Divinity School, New Haven, Conn., in 1909, under the will of Mrs. Mary Fitch Page, as "divinity lectures or sermons upon one of the subjects prescribed . . . for the Bampton Lectures," usually delivered by the English Lecturer (*q.v.*).

PAINTING. See ART, ECCLESIASTICAL.

PAKISTAN: The history of Pakistan as a political entity dates from Aug. 15, 1947, when the British Government formally handed over power to this dominion of the British Commonwealth of Nations. The country is divided into two widely separated parts. The greater portion of East Pakistan was formerly a part of the Indian province of Bengal, to which was added, after a plebiscite, the Assamese district of Sylhet. East Pakistan has an area of approximately 54,000 square miles, and a population of 42,000,000 (Pakistan census, 1951), only 4.8% of which is urban. The principal products are jute and rice, raised in the riverine areas of the great Brahmaputra and Ganges river deltas. The chief cities are Dacca and Chittagong.

West Pakistan lies 1,000 miles to the northwest, and is made up of the former Indian provinces of Sindh, the North-West Frontier, Baluchistan, and parts of the Panjab, together with the native states of Khairpur, Bahawalpur, Kalat, Las Bela, and others. The status of Kashmir is yet to be decided (1952). The area of West Pakistan is about 306,920 square miles, and the population is 34,000,000, of which 14.5% was urban in 1941. The central and southern areas are chiefly flat and sandy. Parts of this area, which was formerly desert, have been reclaimed by irrigation. The chief occupation is agriculture, and the chief products are wheat and cotton. The western and northern areas are mountainous. The chief cities are Karachi, Lahore, Rawalpindi, and Peshawar. The chief seaport is Karachi, which is also the seat of the government.

The mineral resources of Pakistan, except for petroleum, salt, and chromite, are negligible. The natural resources include some forest areas. The resources of water power are tremendous, and it is to the rivers that Pakistan must look for the source of power for industry, coal being present only in low grade form in small quantities, and the resources in petroleum so far discovered being limited. The rivers of West Pakistan provide the water for the extensive irrigation projects of that section of the country.

Important excavations of early civilization dating back to the third millennium B.C. have been made at various places in the Indus valley in West Pakistan. Near the modern town of Taxila, sites dating from the seventh century B.C. to the fifth century A.D. have been excavated. Archaeological study in East Pakistan has revealed the existence of Buddhist monasteries and Hindu sanctuaries dating from the early years of the Christian era.

Pending adoption of a new constitution, Pakistan's government operates under the India Act of 1935, with modifications resulting from the new situation. In an "Objectives Resolution" passed in March, 1949, the Constituent Assembly went on record as declaring that Pakistan is a Moslem (Muslim) state, while at the same time promising that "adequate provision shall be made for the minorities to profess and practice their religions and develop their cultures."

The official language of Pakistan is Urdu. The chief colloquial languages are Bengali (East Pakistan), Panjabi, Sindhi, and Pushtu (all in West Pakistan).

Of the 76,000,000 inhabitants, 65,000,000 are Moslem. Most of the 9,770,000 Hindus are to be found in East Pakistan, where the caste Hindus number 4,187,000 and the Scheduled Castes, 5,052,000. In West Pakistan, there are 162,000 caste Hindus and 370,000 belonging to the Scheduled Castes. The Christian community numbers 541,000, of whom 434,000 are in West Pakistan. The Moslems are for the most part Sunnis of the Hanafite school.

Islam was first brought to what is now West Pakistan by Arab traders in the latter part of the seventh century A.D. Early in the eighth century, a Moslem army entered Sindh, where there was continuing Moslem influence from that time on. In the eleventh and twelfth centuries, the North-West Frontier and the Panjab came under Moslem rule, and Moslem religious influence increased at the same time, as members of various Sufi orders followed the victorious Moslem armies. Under the Moguls (Mughals) the Panjab was, both religiously and politically, an important center of Moslem influence.

Bengal came under Moslem rule early in the thirteenth century. Here the Moslem religion received a ready acceptance among the common people, and this area soon became one of the chief numerical centers of Islam in the subcontinent.

The spread of Islam in these areas owes much to the efforts of Sufi missionaries, and the shrines of leaders of various orders are to be

found in large numbers, though, for the commonalty especially this Sufism (*q.v.*) has now become little more than saint worship

Mission work in East Pakistan began early in the nineteenth century. The Baptist mission at Serampore, near Calcutta, had outstations at Dinajpur and Jessore in the year 1812, and at Barisal in 1829. In the year 1812, missionary effort was started in Chittagong by the Baptists. Nine years later, in 1821 the Church Missionary Society opened a station in Krishnanagar. The Australian Baptist Foreign Mission now has work in East Pakistan second in size only to that of the Bengal Baptist Union. The Church of India, Pakistan, Burma, and Ceylon, and the United Church of Northern India are the next two largest groups. Other missions in East Pakistan are the North East India General Mission, the Santal Mission of the North Church, the American Churches of God, the Assemblies of God, and the New Zealand Baptist Missionary Society.

In West Pakistan, mission work has been carried on since the middle of the nineteenth century. The Presbyterian Church in the United States of America began work in Lahore in 1849. The Church Missionary Society had representatives in Multan and Peshawar in 1855. The Established Church of Scotland was at work in Sialkot and Wazirabad in 1855, and the same year saw the opening of a mission in Sialkot by the United Presbyterian Church of North America, now the largest mission in West Pakistan. The British and Foreign Bible Society opened a branch in Lahore in 1863. The United Presbyterians later opened a number of outstations both in the Panjab and in the North-West Frontier Province. The Church Missionary Society is spread over a wide area, with centers in all four of the provinces. The Associate Reformed Presbyterian Church has a Presbytery in the vicinity of Montgomery, Panjab. The Seventh Day Adventists, the Salvation Army, and the Roman Catholics are represented in both East and West Pakistan. The Christian churches in West Pakistan have developed for the most part out of a mass movement from the people of one of the Hindu Scheduled Castes, which began in about 1875, and continued until about 1915.

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JAMES DAVIS BROWN.

PALATINATE: The United Protestant Evangelical Christian Church of the Palatinate embraces the territory of the former Bavarian Palatinate on the Left of the Rhine (*Pfalz*). Before the French Revolution this territory was divided among forty-four principalities in which the Reformation, both in its Lutheran and in its Reformed forms, found early adherents. During the centuries of struggle for possession of the Rhine, the Protestant churches were often jeopardized by the Counter Reformation. In 1818 the Lutherans and Reformed were united in a union church (*q.v.*) with a catechism of its own. Such changes and disturbances caused many inhabitants to emigrate for reasons of conscience. Especially after 1709 so many Lutherans, Reformed, and Mennonites emigrated that it became customary to call all German immigrants in the United States "Palatines." Since 1947 the territory of the Evangelical Church of the Palatinate has belonged to the German state of Rheinland-Pfalz, and partly to the Saar.

The polity of this church is presbyteral. Ultimate jurisdiction resides in a synod made up of fifty-five members. A church administration, consisting of eleven members presided over by a president elected by the synod, carries on the work of the church between synod meetings. The church has 614,112 members, 653 congregations, 316 clergymen. There are 518,612 Roman Catholics, attached to the bishopric of Spires, in the same territory, and also 8,309 members of free churches and 15,303 members of sects.

See also GERMANY, I.

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THEODOR SCHALLER.

PALESTINE: I. The Name: The name comes to us through the Greek from the Hebrew word *pĕlĕsheth*, designating in the Old Testament the land of the Philistines (the southern coastal plain). As early as Herodotus, however, it seems to have been extended to include the whole of southern Syria (*Hist.* I.105; II.104; III.5)—"Syria" roughly being the area included in the Persian satrapy "Beyond the River." Early Christian writers used the term similarly, to designate the territory once occupied by the Israelites, and they have been followed by most modern geographers, who have been inclined to speak of Western Palestine for the area west of the Jordan and of Eastern Palestine for Trans-Jordan. In other words, the common use of the term is a general one, irrespective of precise political boundaries in a particular period.

II. Geology: The chief geological characteristic of Palestine is the tremendous deposits of Cretaceous limestone, which reach a maximum thickness of nearly a mile. They were deposited during the Mesozoic Age upon an older red sandstone at a time when the country was a continental shelf of the great Tethys Sea. During the Tertiary Age the country rose above

the sea and in a series of tectonic movements the Syrian mountains and their foothills in the hill country of Western Palestine arose. The climactic event, however, was the occurrence of the tremendous fault which extended from Asia Minor into Africa, producing the Red Sea, the Arabah, and the Jordan Valley in Palestine, and the Beqa' between the Lebanon and the Anti-Lebanon mountains in Syria. A result of this fault has been an instability evidenced in the frequent earthquakes which have occurred along it in historical times. During the Pleistocene age when Europe was undergoing the four glacial periods, Palestine was not covered with ice but instead experienced torrential rains which caused great erosion and the deposit of large amounts of alluvial material in lower areas (e.g., the Lîsan or "Tongue" in the Dead Sea and the filling in of the Bay of Acre). During the wettest of these pluvial ages the Jordan Valley was a great inland lake, connected with the Mediterranean Sea via the Esdraelon, the present plain that separates the hills of Galilee from those of central Palestine. It evidently failed to connect with the Red Sea because of a 1,200 foot barrier in the Arabah to the south. A gradual, though, uneven, shrinkage of the lake occurred during the interpluvial ages, leaving clearly defined beaches and deposits of marl, gypsum, and salt. The upthrusting of one of these deposits formed the salt mountain, Jebel Usdum ("Mt. of Sodom"), at the southwestern end of the Dead Sea, with which the legend of Lot's wife becoming a pillar of salt (Gen. 19:26) is connected.

The Dead Sea, formed from the shrinkage of the inland lake of the pluvial ages, has an extremely high salt content, from 23 to 25%, because it has no outlet, its level being maintained by an evaporation of from 6½ to 17 feet a year. It is the lowest sea on the globe; while no two surveys precisely agree, the latest, a cadastral survey of the country virtually completed by the British mandate before World War II, indicated its level as 1,286 feet below the sea. This is *ca.* 3,800 feet below Jerusalem, which is in the hills to the west a little more than fifteen miles away by air. In historical times the greatest catastrophe in the area evidently occurred shortly after 2000 B.C., an event known in the Bible as the destruction of Sodom and Gomorrah (Gen. 19). A further movement of the earth evidently occurred, causing gases to escape and the water to fill in the area south of the *Lîsan.* Since that time the water level has been rising gradually, one illustration being the fact that in Roman times a ford existed at the Lîsan, though now the water at that point is much too deep to be forded (see J. P. Harland, "Sodom and Gomorrah," in *BA,* Vol. V, No. 2, and Vol. VI, No. 3). In classical times the sea was known as "Lake Asphaltitis" because of the quantity of asphalt or bitumen it casts up in black masses (cf. the presence of bitumen wells in the area according to Gen. 14:10).

Another vestige of the old inland lake is the Sea of Galilee, a fresh-water lake some 696 feet below sea level, according to the cadastral survey. Below it the Jordan River twists and turns in a valley three to fourteen miles wide and some sixty-five miles long between the two seas; it falls in this distance 590 feet, averaging about nine feet per mile. Further to the north is Lake Huleh, 230 feet above sea level and ten miles from the Sea of Galilee. In this short distance the Jordan River is forced to fall an average of about ninety-two feet per mile in a tumbling cascade through a black basalt gorge.

Outcropping of igneous rock is comparatively rare in Palestine, though it appears occasionally, e.g., in Mt. Carmel. Across the Jordan to the east, from Mt. Hermon to the Sea of Galilee and east into the Hauran, the country is overspread with a great amount of volcanic material, most of it dating from the end of the Tertiary Age—the chief source of the millstones and mortars used throughout the country's history for the grinding of grain into flour. Extinct volcanoes remain here and there (e.g., as far south as Frank Mt., near Bethlehem), but none are active today. One of the mineral resources of the country is to be found in the copper and iron ores which are present in the old sandstone. The latter appears, however, only along the eastern edge of the Arabah below the Dead Sea, where it was extensively mined in ancient times, especially during the period of the Hebrew kings beginning with Solomon. The latter's great smelter at Ezion-geber has been excavated and together with the remains of the mining camps bears testimony to the extent of the operations (see Nelson Glueck, *The Other Side of the Jordan* [1940], Chaps. III and IV). The salts of the Dead Sea have been exploited in modern times and are the most important mineral resource. Common salt, potassium chloride, magnesium bromide, magnesium chloride and calcium chloride are present in almost inexhaustible quantities. The presence of oil in the vicinity of the Dead Sea is known, though to obtain it on a commercially profitable basis is a problem. Other important resources are sulphur, phosphate rocks, bituminous limestone, basalt, gypsum, shale, lime and marble.

III. Water Supply and Climate: The porous limestone which covers Palestine with its labyrinth of underground channels forms an excellent preserver and conductor of water. Innumerable springs result in the valleys and provide the chief source of water for the inhabitants (cf. Deut. 8:7). Indeed, one may say that wherever there is a spring by a defendable hill, there one will find the remains of an ancient

town. The season is divided into two main parts, the rainy winter months and the dry summer. From the end of October until the end of April a generous supply of rain falls in the highlands, much of it stored up in the limestone. The lower Jordan Valley, the Sinai Peninsula and the intervening country northward to the Beersheba area (i.e., the Negeb) are exceptional, however, in that the rainfall is irregular and slight, amounting to five inches or less. In Jerusalem, on the other hand, an average of some sixty inches may be obtained, far more than in California where the climate is similar. The Bible divides the winter rain into three seasons: "the early rain" of November-December (Heb. *yôrêh*), the winter rain proper from December to March, and "the latter rain" (*malqôsh*) in March-April which brings the grain into ear and causes the whole countryside to spring forth in verdure. During the summer months, however, only those things grow, the roots of which penetrate below the surface soil or which can sustain themselves by the heavy morning dew. This alternation of the wet and dry seasons was the basis of the Canaanite form of the popular Near Eastern myth of the dying-rising god: the summer was dry because the storm-god Baal was put to death in the battle with the forces of death, only to be raised in the fall and unite again with the fertility goddess, his consort, in the spring.

The rocky hills are subject to heavy erosion from the winter rains, unless the soil is retained by forests and terraces. In biblical times cultivation was largely terrace-farming and the hills, especially in Gilead across the Jordan and in the central hill country of the west, were heavily forested. Since that time the forests have gradually been cut away and the terraces have not been kept up. As a result, neither soil nor water conservation has been seriously attended, until the impetus given new methods was introduced by modern Zionism. Most of the valleys, therefore, are dry in the summer, though frequently torrential in the winter after a heavy rain. The perennial streams are comparatively few in number. Chief among them is, of course, the Jordan with its headwaters in Mt. Hermon at the southern end of the Anti-Lebanon range in Syria. Next in importance are the streams of Trans-Jordan. The Yarmuk, dividing the biblical Bashan from Gilead, once carried its waters to the Mediterranean through the Esdraelon before the Jordan fault halted its westward flow. Further south is the Jabbok which, before its westward flow into the Jordan, curves in a north-south direction, beginning at 'Ammân, thus at one time forming the western border of the Kingdom of Ammon. Midway along the eastern edge of the Dead Sea is the Arnon River, once conceived as the border between Moab and the Israelite tribe of Dan; and at the southeastern end of the Dead Sea is the biblical Zered (*Wâdi el-Hesā*), once the border of Moab and Edom. In Western Palestine there are several small streams, chief of which are the Kishon, with headwaters at Megiddo and draining the Esdraelon into the Mediterranean, and the 'Aujā (biblical Me-jarkon), just north of Tel Aviv, its headwaters being at *Ras el-'Ain* where a great spring discharges some 291 cubic feet of water per second.

The climate of Palestine has the extreme contrasts which otherwise one would expect to find only on a continent. The lower Jordan Valley particularly has a tropical climate with appropriate tropical flora, while the hill country is temperate with a mean temperature at Jerusalem of *ca.* 63–66°, and the heights of Mt. Hermon (*ca.* 9,100 feet above sea level) are alpine with snow on them the year around. In the hill country during the day cooling breezes from the Mediterranean, particularly in the early evening, and a low humidity make the climate quite pleasant, even in summer; in the winter the temperature rarely goes below *ca.* 30°. In the spring and more rarely in the summer the dreaded *khamsin,* or hot east wind from the desert, may blow on occasion, bringing with it high temperatures and a fine dust that causes great discomfort.

IV. Flora and Fauna: While the soils of Palestine vary greatly from place to place, for the most part the harder limestone formations have produced a fertile red earth, though poor farming methods through the centuries have left it deficient in organic matter. The soil is rocky and frequently thin in the hill country except in valleys and at places where the ancient terraces have prevented erosion. Yet it is fine for trees and for animal husbandry. Forests of oak once stood in various places, especially in Gilead and the Plain of Sharon, while the Aleppo pine (*Pinus Halepensis*) was one of the outstanding species throughout the highlands. The evergreen terebinth, pistachio shrubs and dwarf oaks are common, while among the fruit trees the most important are the fig, olive, grapevine, pomegranate, and citrous trees. The last mentioned now provide the country's most important tree crop, though they were not introduced until the middle ages and have been most developed in modern times. Some 1,500 species of wild plants grow in the country, most of which dry up in the summer but become green again in winter and spring. Especially common are various kinds of thorn bushes which correspond to the thorny, semi-desert plants of California. Among the cultivated plants, wheat, barley, millet, lentils, and numerous vegetables are the most common. Palestine, though poor in mineral resources, was able to export large quantities of grain, wine,

and olive oil from as early as the third millennium B.C.

Wild animals are much more rare today than in ancient times when the lion, various species of the deer family, bear, and panther were evidently common. Among domestic animals sheep, goats, cattle and asses were the most numerous. The horse had been domesticated by *ca.* 1700 B.C., but in early times was largely reserved for warfare. The camel was not commonly used until after *ca.* 1100 B.C. The earliest representation of domestic fowl is on a seal of *ca.* 600 B.C.

V. History: The earliest extensive remains of human occupation have been found mostly in caves of the Pleistocene age, beginning probably in the third pluvial period. The first villages were established here and throughout the Near East in the Neolithic period *ca.* 5000 B.C. Jericho is the earliest known in Palestine. The Chalcolithic civilization of the fourth millennium seems largely to have been confined to the coastal plain, the Esdraelon and the Jordan valley, where considerable evidence of its widely spread nature has been recovered. The most rapid increase in culture and population came, however, in the early part of the Early Bronze Age, beginning just before 3000 B.C. Cities with tremendous fortifications appear, and the hill country began to be settled for the first time to any extent. Jericho, Megiddo, Beth-yerah (on the Sea of Galilee), and Ai (north of Jerusalem) are examples of the cities which indicate a growth in social organization and the establishment of city-states. In the last third of the third millennium, however, invaders from the desert seem to have brought the Early Bronze civilization to a sudden end, except for a brief resurgence in Middle Bronze I, *ca.* 2000 B.C. It is remarkable that no town thus far excavated had a continuous occupation throughout this age. There is manifold evidence of a great deal of commercial and cultural interchange with both Egypt and Syria, but we know little of the nature of the people. Such evidence as exists points to the assumption that the basic population was fairly continuous from Mesolithic times, though evidently interrupted and stirred by periodic and destructive invasions which brought in new cultural forces and the dawn of new eras—the sort of thing that has happened throughout the country's history.

The second millennium is marked by three major events. Its most prosperous period was that of the seventeenth and sixteenth centuries when the country was a part of the Hyksos empire, ruled from Egypt (*q.v.*). Its prosperity, cultural level, and population were the greatest it had ever known. The sixteenth to the thirteenth centuries are marked by the re-establishment of the native Egyptian government which seized Palestine and controlled it by a harsh, rapacious and corrupt bureaucracy. The result was steady decline, political instability, and continuous warfare between the city-states to the impoverishment of the people. At the same time international currents flowed through the country as never before, resulting among other things in a great mixture of peoples. During the thirteenth and twelfth centuries the whole Bronze Age civilization was brought to an end by successive invasions. Semitic invaders, relatives of Israel, took over and settled the whole of Trans-Jordan (Amorites [*q.v.*], Moabites [*q.v.*], Edomites [*q.v.*], and after them the Ammonites [*q.v.*]). Israel (*q.v.*) seized the hill country, the Philistines (*q.v.*) and other sea-peoples the coastal plain below Mt. Carmel, and the Arameans (*q.v.*) eastern Syria to the south of Damascus, confining the Canaanites as an independent population to the coast of Syria and northern Palestine. Archaeology and the biblical record both give eloquent testimony to the disturbed conditions of a time when "every man did that which was right in his own eyes."

Stability was rapidly achieved between *ca.* 1025 and 950 B.C. by the Israelite monarchy, which under David (*q.v.*) was strong enough to control the whole country from the Gulf of Aqabah on the south to the outskirts of Tyre and Hamath in Syria. The result was great prosperity for the country and tremendous increase in population. Meanwhile the development of slaked-lime cisterns made the intensive settlement of the hill country possible for the first time, while the introduction of iron into common use brought a revolution in the efficiency of agricultural methods. A uniformity of material culture settled over the country, and continued with only slow and very gradual change throughout the Iron Age. This is true even during the eighth and seventh centuries when Palestine was brought under Assyrian (*q.v.*) and Babylonian (*q.v.*) control. The Assyrian destruction of Israel in 733 and 721 B.C. and the Babylonian devastation of Judah in 598 and 587 B.C. were, however, terrible catastrophes from which the country was slow in recovering, even during the more enlightened rule of the Persians (see MEDO-PERSIA).

During the fifth century importations from Greece appear, and during the centuries which followed the influence of Hellenic culture was dominant here as elsewhere in the whole Mediterranean littoral. Jewish struggles with overlords continued, however, through the Seleucid and Roman periods. After a brief independence during the second and early first century, the Jews submitted to Roman control in 63 B.C. Under the vassal king, Herod the Great (37–4 B.C.), the Hellenization of the country reached its climax, such typically Graeco-Roman cities as Caesarea and Samaria being spectacular

examples. Following the Jewish revolts of A.D. 66–70 and 132–135 Palestine rapidly became dominantly Gentile, Jerusalem having been rebuilt by Hadrian as a city in which no Jews were permitted. Throughout the period of Roman "peace," however, the country increasingly enjoyed the greatest prosperity it had ever known. By Byzantine times, when the country was almost entirely Christianized, its largest population was achieved, only superceded during the last decade with the establishment of the State of Israel.

After the conquest by Islam in A.D. 637, the country went into a period of decline and stagnation, scarcely helped by the Crusader conquest of the twelfth and thirteenth centuries. In 1517 it became a part of the Turkish Empire in which it remained until after the first World War when the British Mandate was established.

See also ARCHAEOLOGY, BIBLICAL; HOLY LAND; ISRAEL, HISTORY OF, POSTBIBLICAL.

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[Sup.] G. ERNEST WRIGHT.

PALESTINE EXPLORATION FUND: Before all archaeological work in Palestine was brought to a halt by the outbreak of the First World War, the Fund had completed its excavation of Ain Shems and had conducted a survey of the region to the south of Palestine from Beersheba to Kadesh. With the acquisition of the mandate by Britain after the war, conditions were favorable for archaeological work and the Fund co-operated with the British Academy in setting up the British School of Archaeology in Jerusalem. In 1920–21 excavations were carried on at Ashkelon and in 1923–25 on the Ophel in Jerusalem. The most important excavation of the period was that of Samaria (1931–35), made jointly with Harvard and the Hebrew University. The ambitious project of making an archaeological survey of the whole of western Palestine was begun in 1936, in co-operation with the British School, but brought to a premature conclusion by the beginning of the Second World War. In view of the unsettled conditions which have prevailed ever since then it has been impossible for the Fund to undertake further work in the field, but the valuable *Quarterly* continues to appear and to make an important contribution to archaeological science.

[Sup.] ROBERT CLAUDE DENTAN.

PALL: 1. In the Roman usage, a black cloth, usually with a cross in the center, which is spread over the coffin or catafalque at funerals and services for the dead.

2. One of the altar linens used in the Roman Church and in the Anglican Church. It is a starched piece of white linen or hemp large enough to cover the chalice or the paten. Some palls consist of two pieces of material stretched on a rigid cardboard. The upper side may be of silk, and embroidered or painted. The nether part, of linen or hemp, must be detachable, in order that it may be washed easily.

GEORGES A. BARROIS.

PALMER, ALBERT WENTWORTH: Congregationalist; b. 1879; d. Dec. 16, 1954. He studied at the University of California (B.L., 1901); Yale Divinity School (B.D., 1904). He served pastorates at Plymouth Church, Oakland, Cal. (1907–17); Central Union Church, Honolulu, Hawaii (1917–24); Oak Park, Ill. (1924–30). He was president of the Chicago Theological Seminary (1930–46); and lecturer in religion, University of Southern California (1949–51). He was moderator of the Congregational Christian Churches of U. S. A. (1946–48). A liberal in theology, his books include: *The Drift toward Religion* (1914); *The Human Side of Hawaii* (1924); *The New Christian Epic* (1929); *Paths to the Presence of God* (1931); *Orientals in American Life* (1934); *The Minister's Job* (1937); *The Art of Conducting Public Worship* (1939); *Come, Let Us Worship* (1941); *Aids to Worship* (1944); *The Light of Faith* (1945); *How Religion Helps* (1949).

PANAMA. See CENTRAL AMERICA.

PANENTHEISM. See IMMANENCE AND TRANSCENDENCE.

PANPSYCHISM: A pluralistic idealism, according to which every (*pan*) monad or cell of matter is like a soul (*psyche*), wholly or partly. Panpsychists emphasize the wide range of psychic being, from dim, almost unconscious, states up to full and clear divine consciousness. Panpsychism is sometimes loosely designated animism (*q.v.*, Vol. I), hylozoism, or idealism (*q.v.*). The "classical" panpsychist is Leibniz. Others are Gustav Theodor Fechner, Théodore Flournoy, Friedrich Paulsen, Charles A. Strong, Durant Drake, Alfred N. Whitehead (*q.v.*), Charles Hartshorne, and DeWitt H. Parker.

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EDGAR SHEFFIELD BRIGHTMAN.

PANTHEISM. See IMMANENCE AND TRANSCENDENCE.

PAPACY. See POPE.

PAPAL BLESSING: The benediction given by the pope or his delegates. It usually confers upon those who receive it the privilege of a plenary indulgence. In specific circumstances, it is extended to the faithful the world over, *Urbi et Orbi,* viz., "to the City (Rome) and to the Universe." A papal blessing, to be administered by delegated power, may be obtained by private persons on special occasions. Canon law empowers any priest assisting a dying person to impart the papal blessing.

GEORGES A. BARROIS.

PAPAL RING. See ANNULUS PISCATORIS in Vol. I.

PAPYRI, BIBLICAL AND EARLY CHRISTIAN: The extensive discovery and publication of papyri within the last half century has had a continuing and growing significance for the study and interpretation of early Christianity and its literature. New evidence for the biblical text has emerged in unexpected quantity, and the philological and historical backgrounds of the Bible have been illuminated by the many documents reflecting the everyday life and language of that era. An estimated 25,000 or more papyri are now known, about half of which have been published.

In the Old Testament some fragments of pre-Masoretic text have appeared on Babylonian incantation bowls and elsewhere, but the Nash papyrus remains the only considerable fragment of Hebrew on papyrus. Recent study has tended to date it in an earlier period than hitherto generally proposed, even as early as the second century B.C.

In the matter of Greek papyri we are much more fortunate. When A. Rahlfs published his *Verzeichnis der griechischen Handschriften des Alten Testaments* in 1914 he was able to list some fifty different papyri ranging in date from the second or third to the seventh century A.D. But most of the documents were very fragmentary, only half a dozen containing any extensive amount of text. Among these were the fourth-century roll containing Psalms 30–55 in mutilated condition (MS 2013) edited by C. F. Heinrici in 1903 and a valuable codex of Genesis from the third or fourth century A.D. (MS 911). Since 1914 about fifteen new documents have come to light, some with texts surpassing any known papyri in significance. A codex of the Minor Prophets (MS "X"), purchased in 1916 by Charles Freer, was published by H. A. Sanders and Carl Schmidt in 1927 together with the above-mentioned Genesis, which had appeared at Akhmim in 1906. The famous Beatty papyri, a group of eight manuscripts of the Old Testament, three of the New, and one of portions of I Enoch and a Christian homily were purchased by A. Chester Beatty in Egypt in 1931. These documents provided a second Septuagint text of Daniel and the last ten chapters of the Book of Enoch, hitherto unknown in Greek. A large part of the Ezekiel text, earlier in form than any previously known, was separately acquired by the American collector, John H. Scheide, who deposited it in Princeton University. Of unusual interest because of their early date (*ca.* 150 B.C.) are the fragments of two Deuteronomic rolls, one of which is in Manchester and the other in Cairo. The former was published by C. H. Roberts in 1936.

The following is a list of the more significant documents. The numbers are those assigned by Rahlfs or by W. Kappler, who continued his listing. All are codices unless otherwise indicated.

X. Minor prophets (Amos 1:10—Mal.), iii cen., Washington, D. C.
905. Gen. 14–15, 19–20, 24–27, iii cen., Oxford.
911. Gen. 1:16—35:8, iii-iv cen., Berlin.
919. Minor prophets (Zech. 4:6—Mal. 4:5), vii cen., Heidelberg.
957. Deut. 23–26, 28, ii cen. B.C., Manchester.
961. Gen. 9:1—44:22, iv cen., London, Beatty Collection.
962. Gen. 8:13—9:1; 24:13—25:21; 30:24—46:33, iii cen., Beatty Collection.
963. Deut. and Num. (fragments), ii cen., Beatty Collection.
964. Eccl. 36:28—37:22; 46:6–11, 16—47:2, iv cen., Beatty Collection.
965. Isa. (fragments, especially of chaps. 8–19, 38–45, 54–60), iii cen., Beatty Collection.
966. Jer. 4:30—5:1, 9–24, ii cen., Beatty Collection.
967, 968. Ezek. 11:25—17:21; Dan. 3:72—8:27; Esth. 2:20—8:6, iii cen., Beatty Collection. Ezek. 19:12—39:29, iii cen., Princeton.
2013. Pss. 30–55, iv cen., roll, Leipzig.
2019. Pss. 11 (12):7—14 (15):4, iii cen., roll, London.
2055. Pss. 143 (144):14—148:3, iii-iv cen., location uncertain.
(?). Deut. 31:28—32:7, ii cen. B.C., roll, Cairo.

The following are some important papyri of the versions: Deuteronomy, Jonah, Acts, Sahidic, iv cen., London.

Song of Songs, Lamentations, Proverbs, Sahidic, iii-iv cen., Hamburg.

Psalms, Sahidic, vi-vii cen., London.

Psalms, Georgian, vii-viii cen., Mt. Sinai.

The most significant New Testament documents are the Beatty papyri ($P^{45, 46, 47}$). An excellent facsimile and text edition of these was published in 1933–41 by Sir Frederic Kenyon. There are about sixty other known papyri ranging in date from the third to the seventh century. While mostly fragments, they throw con-

siderable light on the textual situation in that period. Of the Gospels there are twenty-five manuscripts; of Acts, twelve; Paul, sixteen; Hebrews, four; the Catholic Epistles, four; Revelation, four. In 1935 some second-century fragments of an "unknown gospel" related to our Gospels were published by Bell and Skeat. In the following list of the more extensive and earlier documents we follow the Gregory-von Dobschuetz enumeration. (Many of the papyri are fragmentary within the chapters specified.) Recent listings by Maldfeld and Metzger give further details of description and other data.

P^4 Luke 1:58—6:16, iv cen., lectionary, Paris.
P^6 John 10:1—11:52, v-vi cen., Strassburg.
P^8 Acts 4:31—6:15, iv cen., Berlin.
P^{15} I Cor. 7:18—8:4, iv cen., Cairo.
P^{16} Phil. 3:9—4:8, iv cen., Cairo.
P^{19} Matt. 10:32—11:5, v cen., Oxford.
P^{20} James 2:19—3:9, iii cen., Princeton.
P^{22} John 15:25—16:31, iii cen., roll, Glasgow.
P^{37} Matt. 26:19–52, iii cen., Ann Arbor, Mich.
P^{38} Acts 18:27—19:16, iii-iv cen., Ann Arbor.
P^{44} Matt. 17:1—18:19; 25:8–10; John 9:3—10:11; 12:17–18, vi-vii cen., lectionary, New York.
P^{45} Matt. 20–21; 25–26; Mark 4–9; 11–12; Luke 6–7; 9–14; John 10–11; Acts 4–17, iii cen., Vienna and London.
P^{46} Rom. 5–6; 8–16; Heb.; I and II Cor.; Eph.; Gal.; Phil.; Col.; I Thess. 1–2; 5, iii cen., Ann Arbor and London.
P^{47} Rev. 9:10—17:2, iii cen., London.
P^{48} Acts 23:11–29, iii cen., Florence.
P^{52} John 18:31—34, 37–38, ii cen., Manchester.
P^{59} John 1–2; 11–12; 17–18; 21, vii cen., New York.
P^{60} John 16:29—19:26, same.
P^{61} Rom. 16; I Cor. 1, 5; Phil. 3; Col. 1, 4; I Thess. 1; Titus 3; Philem., same.

Among the previously listed papyri (Vol. VIII, p. 343) it should be noted that No. 24 (P^{11}) is now in the State Public Library, Leningrad, and No. 26 (P^{12}) is in the Pierpont Morgan Library, New York.

Of the versions, several papyri have been discovered. Most important are the fourth century Sahidic Acts already mentioned, a Sahidic manuscript of Acts and the Pauline Epistles (*ca.* A.D. 600), and a "sub-Akhmimic" text of John from the fourth century. The last two were published by Sir Herbert Thompson in 1932 and 1924 respectively.

In the area of early Christian literature some amazing discoveries have been made within the last few decades. Especially noteworthy are the third-century, Ann Arbor codex containing a fourth of the Greek text of the Shepherd of Hermas; eleven pages of the hitherto missing conclusion of the Acts found in a Hamburg papyrus (Oxy. 1919) of about A.D. 300; an almost complete text of the lost homily of Melito of Sardis "On the Passion" discovered in 1940 among the Beatty papyri in the University of Michigan; a Cairo manuscript containing a Coptic text of the Epistle of the Apostles; and twelve Coptic codices of over a thousand pages containing forty-two Gnostic treatises—thirty-seven complete—discovered in upper Egypt in 1946.

An extensive amount of very fragmentary material has also come to light. This includes, besides the first three of the above-named, portions of I Clement, Ignatius, Aristides, Irenaeus, Hippolytus, Acts of John, Protevangelium, Gospel of Mary, Apocalypse of Elias, the Abgar-Jesus letters, and a few hagiographa. To the "agrapha" may be added an Oxyrhynchus papyrus (no. 1384) of the fifth century containing a saying of Jesus on curing the sick. About twenty-five "libelli" or certificates of loyalty are now known, for the most part supposedly Christian and dating from the Decian persecution. Other documents and scraps represent letters, homilies, prayers, hymns, creeds, liturgical pieces, amulets, and the like, a large number of which are Coptic. Many contain biblical quotations and allusions, and all are of great interest in their reflection of early Christian life and faith.

See also CANON OF SCRIPTURE, II, C; HYMNS IN THE EARLY CHURCH, II; JESUS CHRIST, PICTURES AND IMAGES OF; STENOGRAPHY AND CHURCH HISTORY.

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[Sup.] ALLEN P. WIKGREN.

PARABLES OF JESUS CHRIST: I. Parables and Gospel: The most important recent advance made in the study of the parables is the growing realization that they must not be interpreted by themselves but rather as part of the gospel. However, according to their different views of the nature of the gospel, the scholars who adopt the above principle are far from agreement in their interpretations. Some (e.g., Lithgow, Pirot) arrange the parables according to the chronology of the gospels and notice in them a progress from the elements of faith to its deepest mysteries. The form-critics (e.g., Bultmann [*q.v.*], see FORM CRITICISM) and the scholars indebted to them (A. T. Cadoux, B. T. D. Smith, Charles W. F. Smith, W. H. Robinson) find in the parables both specimens of the method of Jesus' public teaching and of the problems confronting the primitive church.

To others the parables are primarily a crystallized expression of the message Jesus brought (Buttrick, Ragaz, Stirling, Brunner, Dodd, Sell). Weinel and Koch find them invaluable as a mirror of the inner life of Jesus. Few are those who, like Brémond, see clearly that in the parables we have a reflection of the messianic self-consciousness of Jesus (see MESSIANIC SECRET) and that in not a few of them he is speaking of his redemptive work.

II. Purpose of the Parables: Much light has been thrown upon the parables lately by a careful study of their Hebrew-Jewish antecedents. Hence it appears that some of them, just like the parables of the rabbis, are "example stories," i.e., they serve to illustrate certain difficult truths (e.g., Good Samaritan, Pharisee and Publican, Friend at Midnight, Hungry Children). But as Albertz, Robinson, Cadoux, and others have pointed out, the parabolic form is meant in many instances to hide something from the audience, just like the Hebrew *māshāl*. In some parables, that is done for polemical reasons. The story will carry the unsuspecting listeners away with it only to turn eventually against them (e.g., Wicked Husbandmen). In other instances (cf. the reference to Isa. 6:9–10 in Mark 4:11–12), the deceptiveness and ambiguity of the parabolic language, though not intended to exclude people from the saving truth, is meant, nevertheless, to bar them from any self-chosen way to the coming Kingdom. Those only who follow Jesus will have in him the clue to the true application.

III. Parable and Allegory: So understood, the parables of Jesus (not the example stories) contain an allegorical element. Like the Jewish and the Old Testament parables, those of Jesus are not specimens of a "natural theology" intended to teach people to find God in this world. Rather they are means of conveying by way of intimation a truth known to the narrator alone. Just like the rabbis, Jesus did not hesitate to introduce "unnatural" features whenever his message demanded such an emphasis (e.g., hundredfold yield). Recognizing the presence of allegorical features is not tantamount to justifying allegorical interpretation. The latter takes up each feature of the story regardless of the rest. A correct interpretation of the parables must find the point of comparison in the story as a whole. Details of the story must not be neglected; they must be interpreted, however, in the light of the contribution they make to the plot of the story.

IV. Parables and Eschatology: Seen in the context of the lifework and teaching of Jesus, the parables must necessarily imply eschatological references. This fact, however, is overlooked by many exegetes. C. H. Dodd and his followers, while taking these eschatological references seriously, interpret them, nevertheless, in terms of "realized eschatology." Yet their view is based upon a most questionable textual and literary criticism. It would seem more appropriate to let the texts speak for themselves. Many of the parables are ways by which Jesus hinted at the revolutionary changes his coming would bring about in the history of Israel and mankind.

V. Genuineness: Following the general trend of New Testament criticism, a great number of the parables are considered by many modern scholars as the work of the primitive church. Yet it is also true to say that recent scholarship has pointed out the typically Aramaic form of these narratives and their Palestinian background, which would make it impossible to ascribe them to any but the earliest period of the primitive church. There is, furthermore, the conspicuous absence of anything comparable in the whole post-Gospel literature. These considerations make it advisable, if not imperative, to regard Jesus as the author of all of them. Form criticism has stimulated a search for the "setting" of the parables for purposes of better understanding. But since many of them have been preserved without indication of their occasion, and the historical material in the Gospels is far from giving us a detailed and chronologically reliable picture of the frame of the life of Jesus, such settings, as have been suggested, are in most instances purely gratuitous. This kind of research has shown, however, the importance of interpreting the parables against the background of the claims and hopes, prejudices and false beliefs of Jesus' contemporaries.

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[Sup.] OTTO A. PIPER.

PARADOX: When Vaughan wrote, "There is in God, some say, A deep but dazzling darkness," he expressed the paradox which must

haunt all speech concerning God. In philosophy, paradox may take the form of antinomy, as in Zeno and Kant. In Christianity, it appears in the affirmation of the Eternal in time, the Spirit incarnate, the God-man. Paradox is constantly found in the sayings of Jesus—e.g., Matt. 16:25; 20:16; Mk. 8:18; John 12:24; and in Paul—e.g., I Cor. 1:25; II Cor. 6:9–10; 12:10; Phil. 2:12–13; Gal. 2:20.

In theology, the term is now specially connected with the name of Kierkegaard, who insisted on the infinite qualitative difference between the eternal and the temporal and thus found paradox essential to indicate (1) depth in faith and (2) the limits of reason. There is the paradox of despair (*Sickness unto Death*) and above all there is the paradox of Christ (*Training in Christianity,* pp. 28, 33, 67) "which history can never digest or convert into a common syllogism."

Kierkegaard carried paradox too far, and left it questionable whether even the divine self-revelation in Christ can bring light. God is, in consequence, described mostly in negative terms. His special contribution has been to indicate the endless wonder of the Gospel; but God is not only the hidden abyss: he is the hidden home of his people.

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EDGAR PRIMROSE DICKIE.

PARAGUAY: The area of the country increased after the Chaco War with Bolivia (1932) and is estimated at 157,039 square miles. The population was estimated in 1949 at 1,304,000.

Education is free and compulsory. In 1947 there were 176,465 pupils in the primary schools and 2,054 in the secondary. Besides, there are commercial and vocational schools. The national university had 890 students in 1940 (latest available figures).

The religion of the state is Roman Catholic, but the free exercise of others is permitted. The head of the Catholic Church must be a Paraguayan. Until 1929 the church in Paraguay was under a suffragan bishop. Asunción, the capital, was elevated to the rank of metropolitan, with the new dioceses of Concepción and Encarnación as its suffragans. There is an excellent seminary at Asunción. The small number of priests and the lack of communications have impeded the development of the church. In 1934 (latest figures available) illegitimacy was 67.3%, the highest in Latin America.

Twelve Protestant missions have work in Paraguay, and in 1948 there were 15,740 Protestants. The most successful approach to the leper (*q.v.*) problem is being made under Protestant auspices.

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[Sup.] W. STANLEY RYCROFT.

PARALLELISM, PSYCHOPHYSICAL: This is a theory of the relation between the stream of psychical states and the stream of physical states of the brain, in human beings. When the intimate association of consciousness with the brain is realized, it is natural first to assume a causal interaction between them; and this may yet prove to be the scientifically approved view. But observational and theoretical differences between mind and brain raise difficulties for this view, and have occasioned various theories in an effort to obviate them. For, while some mental phenonema, like the tendency of an emotional mood to spread, or the tendency of repetition to form habits, bear a striking resemblance to physical phenomena, others, like the logical movement in a syllogism, seem often to contradict physical laws. How could a physical process like electricity following the line of least resistance be causally related to a mental process like the ascent of the mind from a simple observation to a generalization of universal validity? How could the concept of validity, which is essentially timeless, have meaning in terms of a physical movement? Such problems become even more acute when a "spiritual substance," mind, is conceived as underlying the psychical phenomena, while the physical states are attributed to a physical matter, ruled by a law of conservation. For, in that case, causal interaction would presumably violate the law of conservation, physical effects being caused by non-physical forces and physical forces disappearing into a non-physical realm. This difficulty would affect theories of one-sided causal action as well as the theory of interaction.

Contemporary scientists apparently do not feel the pressure of the law of conservation in this manner as they once did. Part of the reason may be that, though conservation is still for them an "inevitable idea," they have found it difficult to determine what it is that is conserved (cf. Balfour, *Theism and Humanism* [1915], pp. 29 ff.). And so even an aggressive mechanist like Joseph Needham is willing to define life as "the phenomenal disturbance created in the world of matter and energy when mind comes into it" (cf. *Science, Religion and Reality* [1925], p. 251). But formerly, when the law of the conservation of matter and energy appeared to be inviolable, the suggestion of a causal relation between mind and brain seemed quite unacceptable. Accordingly, such thinkers as John Fiske (*Outlines of Cosmic Philosophy,* Vol. II, pp. 334 ff.) and Harald Hoeffding (*Outlines of Psychology,* chap. II) enunciated and fiercely supported a theory of psychophysical parallelism to obviate the difficulty. They maintained that the stream of psychical states flowed along subject to its own causal laws, that the stream of brain states flowed along subject to its own causal laws, that the two streams corre-

sponded point for point, but that there was no causal relation between the two streams.

As a provisional working hypothesis this theory had undoubted advantages, since it permitted the psychologists to do their work without paying undue attention to the work of the physical scientists, and vice versa. That it cannot be accepted as anything more than a working hypothesis, to be employed only when and in so far as it is useful, would seem to be equally obvious.

See also SCIENCE, NATURAL; VITALISM AND MECHANISM.

ANDREW K. RULE.

PARAPSYCHOLOGY: Is the youngest branch of psychological research. It operates on the hypothesis that there is a spiritual order in nature which can be demonstrated through research. Joseph Banks Rhine, director of the Parapsychology Laboratory, Duke University, Durham, North Carolina, is the principal scientist in this field, though he has some important precursors and associates. He writes: "The discoveries resulting from literally dozens of investigations made in—and out of—the universities of many countries in Europe and America add up to quite a great deal as far as the spiritual life of man is concerned. Telepathy, clairvoyance, prophecy—all of them seem to have been established, at least with sufficient finality so that no one has been able to explain away the results. Perhaps the most important thing for religion is the widespread character of these abilities—which the parapsychologists sum up under the expression Extra-Sensory Perception, or E.S.P." (A. J. Smith, *Religion and the New Psychology* [1951], Introduction by J. B. Rhine).

The fundamental hypothesis is that the process of communication between human beings and the spiritual order is deeper and higher than the verbal. Extra-sensory means of perception are capable of transcending time and space, and therefore are exceptionally relevant to religious processes of insight, revelation, prayer, and prophecy. A corollary is the principle of *psychokinesis,* or the dominance of mind over matter. The spiritual realm is thought to be powerful in exerting influence over matter. It is *beyond physics.*

Rhine describes the objective as "the search for a scientific basis for a doctrine of man's place in the universe, for such a doctrine as would fill the true religious needs and impulses of the human spirit" (*op. cit.,* p. 22). "What parapsychology has found out about man most directly affects religion. By supporting on the basis of experiment the psychocentric concept of personality which the religions have taken for granted, parapsychology has demonstrated its importance for the field of religion" (J. B. Rhine, *The Reach of the Mind* [1947], p. 209).

Ministers generally should pay particular attention to this field, not in order that dogmas may be substantiated but rather in the deep expectation that the spiritual means of communication between them and needy people may be improved in the midst of the modern confusion of languages, sciences, compartmentalized professions, and international distrust.

See also OCCULTISM; PSYCHICAL RESEARCH AND THE FUTURE LIFE; PSYCHOLOGY; SECT AND CULT.

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WAYNE E. OATES.

PARISH AND PASTOR: Except among Roman Catholics and certain Lutherans, the old parish system has largely broken down. It never commended itself to many of the Reformed faith, some of whom still dislike the word parish and all it stands for. Whatever its shortcoming, the parish system seems to many church leaders vastly superior to the present custom of letting every member or family choose a church home, regardless of geography. When a family moves to a distant city, they often insist on retaining membership in the old home church, where they soon lose interest, and may become church tramps, or non-attendants. In some branches of the church the leaders estimate that Protestants lose 50% of all such removals.

Within the parish, as a rule, the pastor has only as much prestige and authority as his personality and ability warrant. Some churches suffer from frequent changes of pastoral leadership, and others because the incumbents remain too long. After a local church becomes devoted to a leader for two-score years, the successor usually has a difficult pastorate. Instead of letting the leader serve as the "minister," the church may seem to belong to him, and actually bear his name, throughout the community. In view of such conditions, often widespread, many bodies not episcopal have felt the need of supervision by someone familiar with local conditions and vested with authority, both in placing ministers and in regulating the parish. To others, typically independent, such conceptions seem anathema. Meanwhile the problems of Christendom center mainly in the local church (see CHURCH, LOCAL); so do the opportunities for advancing the Kingdom. The remedy for parish ills consists in putting the right

man in each field, and in securing for him proper support. Under such leadership problems are transformed into opportunities. With widely varied systems the local work has prospered under such leaders as Thomas Chalmers in Glasgow, C. H. Spurgeon in London, Phillips Brooks in Boston, and George W. Truett in Dallas, Texas.

[Sup.] ANDREW W. BLACKWOOD.

PARKER, MATTHEW: The title of "first Protestant archbishop of Canterbury" belongs not to Parker, but to Cranmer (*q.v.*). At Cambridge, Parker had possibly been attracted to the reformed movement by Bilney. In 1533, he became a licensed preacher, and his sermons earned him a considerable reputation. As vice-chancellor of Cambridge University, he was in dispute with the chancellor, Stephen Gardiner (*q.v.*), who strongly objected to a students' performance of a play satirizing the Roman Church. Parker married in June, 1547, when Parliament made it legal for clergy to do so. He was an intimate friend of Bucer (*q.v.*), the Cambridge Regius Professor of Divinity. In his hasty flight, after Mary's accession, Parker fell from his horse, receiving permanent injuries. He was allowed to remain in hiding, and devoted the time to a translation of the Psalms into metrical verse, and his *Defense of the Marriage of Priests,* published in 1554. Great care was taken to preserve full details of Parker's consecration, and former attempts to dispute it have now generally been abandoned. No less than 37% of the London clergy refused to obey his "Advertisements." Bishop Grindal would not enforce them, and the archbishop's difficulties were increased by Elizabeth's (*q.v.*) disassociating herself from his unpopular measures. On one occasion, his enemies made an attempt on his life, while the Puritans of the following century took vengeance by disinterring his remains.

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[Sup.] GORDON HUELIN.

PAROCHIAL SCHOOLS: A popular term for elementary and secondary day schools maintained by Roman Catholic parish churches. While Romanists and others, such as the Anglicans, have long had such schools, the present Roman movement really began in 1884 with a decree from the Third Plenary Council at Baltimore, on the ground that all education must be moral and religious; that public education in the States is no longer religious; and that the church alone can educate, as the sole custodian and interpreter of the truth. The state may provide the means but it cannot dispense truth. Each parish must maintain a school, to which Catholic parents must send their children, though only about 50% of such children are so enrolled. Each diocese has a school superintendent, working directly under the bishop. Most of the teachers (an equal number from each sex) belong to teaching orders, to lower the cost and guarantee loyalty. The curriculum includes education in Catholic faith and practice, especially worship, as well as subjects taught in public schools. Teachers must have state certificates. In 1947–48 there were 8,289 schools, with 62,179 teachers, and 2,304,965 pupils. Such expenditures represent the largest item in the parish budget. Protestant "Day Schools" are maintained by associations of parents, although some Missouri Lutheran day schools are called parochial. In 1947 they had 1206 schools with 1,356 teachers and 87,798 pupils. Many Christian Reformed parishes maintain such schools (120 with 21,175 pupils), as do Mennonites (35 with 2,106), certain Baptists, Seventh-day Adventists, and other groups. Many leaders in various other denominations feel the need of such schools, whereas other leaders still believe in the public schools.

ELMER G. HOMRIGHAUSEN.

PARSONAGE: Also known as the rectory, vicarage, or manse (Scotland). Such a residence for the pastor and his family is owned and maintained by the congregation, free from rent, and in most states free from taxes. In all but a few conferences Methodists in the United States provide the furniture for the parsonage; other denominations as a rule do not. Often such buildings prove too large for present-day families, and too costly to heat in winter. The size may encourage the pastor to have his study at home, rather than in the church, where it may belong. Proximity to the church may expose the children to undue attention, and the wife's pantry to occasional borrowing of dishes for church suppers. On the contrary, a house ready for occupancy proves a godsend to an incoming pastor and his family. Standing side by side, the church and the home afford a daily object lesson of the two most important places on earth. From parsonages have gone out many of our noblest ministers and missionaries; also countless influential laymen. For such an account see Thomas W. Lamont, *My Boyhood in a Parsonage* (1946).

ANDREW W. BLACKWOOD.

PASCAL, BLAISE: During the past forty years a large number of books and articles have been written on Pascal's life and works, indicating his importance in the history of mysticism and philosophy. In 1937 two books were published in France and Great Britain entitled *The Genius of Pascal,* and in 1951 J. Laporte issued an illuminating volume on the doctrine

of Port-Royal (*q.v.*), where Pascal exerted much influence. His relations with Arnauld (*q.v.*) have been discussed at length by Dr. N. Kurland in his doctoral dissertation at the University of Michigan (1953). Very interesting is the little book by H. F. Stewart, *The Secret of Pascal* (1941), in which he discusses a subject seldom appreciated by Pascal's biographers. Stewart refers with admiration to his condemnation of the books of casuistry caused by the controversy of Arnauld versus his opponents. On March 24, 1656, Pascal's little niece, Margot Périer, was suddenly cured of a loathsome lacrymal ulcer through the application of an ancient relic, supposedly being a thorn from Christ's crown. Pascal accepted the cure, which was attested by the best medical evidence, as a sign from God that he was on the right track in denouncing the intolerance of the men who fought each other with the poison of human wrath and jealousy. He now devoted himself with his whole heart to the search of truth, pure and simple. The quarrels between Jansenists and Jesuits, described by Kurland in his supplementary articles (*qq.v.*), were brilliantly criticised by Pascal. His sister testified correctly: "All his powers were consecrated to the knowledge and practice of perfect Christian morality, to which he bent all his talents with which God had endowed him." He struggled hard in his attempt to square predestination with human responsibility, rejecting the Calvinistic belief that man was totally corrupt but also the insistence on free will taught by the Jesuits. Unfortunately for him his asceticism prevented him from keeping his body in good health. He thought that "Christianity consists in hating and renouncing life." Such was the conclusion by Denzil G. M. Patrick on page 221 of his admirable work on Pascal and Kierkegaard, Volume I, where he offers other useful interpretations.

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[Sup.] ALBERT HYMA.

PASCENDI DOMINICI GREGIS: Encyclical of Pope Pius X, condemning modernism, issued on Sept. 8, 1907, shortly after the decree *Lamentabili sane exitu* (*q.v.*). The encyclical uses officially the term "modernism" for the first time. Although modernists never intended to build a complete system of doctrine, the pope denounces agnosticism and immanentism as the two basic errors of their philosophy, leading to subjectivism and dogmatic relativism in theology, and to an evolutionistic interpretation of history and Scripture, all supernatural elements being excluded. The pope endeavors to refute the agnosticism of the modernists by reference to the teaching of the Council of the Vatican on the knowledge of God and the objective value of the motives of credibility. He denounces the doctrine of vital immanence as implying a wrong notion of the supernatural, and leading to pantheism. The immediate cause of modernism is, according to the pope, a perversion of the mind, which has its roots in curiosity and pride, rejecting scholastic philosophy, patristic tradition, and the official doctrine of the church. Bishops and other ordinaries are ordered to control the teaching of instructors in Catholic universities and seminaries, as well as the publication of books and periodicals, and the public addresses made by Catholic priests.

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GEORGES A. BARROIS.

PASSIONISTS: Abbreviation C.P. Two American provinces with headquarters at Union City, N. J. (West Hoboken), and Chicago. Fathers: 598. Professed clerics: 130. [Sup.]

PASSION SUNDAY: The fifth Sunday in Lent. In the Roman Catholic churches, crosses are covered with a violet veil until after the solemn unveiling of the altar cross on Good Friday, in memory of the days during which Christ no longer walked openly among the people, but hid himself, according to John 11:54.

GEORGES A. BARROIS.

PASTORAL PSYCHOLOGY: Psychology, the cure of souls, and pastoral theology (*q.v.*) have a relationship that must be defined. The cure of souls refers to shepherding the flock so that souls may be cured and consecrated. Pastoral psychology serves the same purpose, with the added techniques of modern psychology. Pastoral theology is a wider term, covering the detailed work of the pastor in applying theology to all sorts of spiritual needs. "Pastoral psychology" is the favored term, because our time is marked by a strong psychological emphasis. Psychology, impressed by its own techniques, often ridicules traditional pastoral theology. The crisis today touches all of life; therefore we must develop a Christian pastoral psychology. Interpreters of psychology insist that pas-

toral theology has left much uncultivated soil that the new psychology must develop. A study of books about pastoral theology reveals some soil not properly cultivated, but the writers uncovered practically all that modern authors proclaim for the cure of souls. Though in some cases the terminology differs, most present-day concepts advanced by psychology can be found in pastoral theology. Such concepts as the personality of the counsellor, systematic interviews, individual case study, and pastoral counselling were taught by outstanding men. They showed a saner application of psychology to spiritual needs than many writers today. R. Baxter, G. Herbert, W. Meade, G. Bridges, W. W. How, D. P. Kidder, W. A. Plummer, Washington Gladden, J. M. Hopper, C. R. Erdman, J. S. Cannon, and many others (including A. W. Blackwood today), have shown a spiritual understanding of how best to use psychology in the cure of souls.

The work needs clear-cut definitions of Christian faith, with biblical conceptions of God, providence, sin, regeneration, conversion, justification, and sanctification. These conceptions have been avoided, even denied, by modern psychology, so that pastoral psychology has sometimes become social visiting with applied psychology that no longer recognizes the soul. The meaning of becoming a Christian, the place of prayer in everyday life, the role of sex, the nervous tension crisis, and all that has to do with Christian living, must be brought under the control of the Holy Spirit. This new technique should begin with the pastor. He needs biblical undergirding, improved seminary training, a ministerial workshop, and a new loyalty to the Great Commission. He should understand life situations and group conduct, making diligent use of the Scriptures, for his own spiritual development, family visitation, and personal counselling. In bringing spiritual cure to the regenerated and the unregenerated, he should use modern psychological techniques. There must be close co-operation between minister and doctor. The pastor must not pose as a psychiatrist, nor deal with problems beyond his province. He should overcome the preaching complex, learning to listen when people pour out their sorrows. He should cultivate a spiritual and physical bearing that will challenge congregation and community. In conduct and conversation his attitude should be spiritual, energetic, idealistic, and victorious, so that the total impact of his personality will bring others into living relationship with Christ. The minister must know himself as a sinner saved by grace, coming to God through daily fellowship with Christ and the Bible, remembering his high commission as an "ambassador for Christ's sake" (II Cor. 5:20). Then the cure of souls will bring people strength, satisfaction, and salvation. Psychology will be pastoral and pastoral work will be psychological, in the biblical and Christian sense. Only then can the cure of souls accomplish the will of God, making men new creatures in Christ (II Cor. 5:17).

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WILLIAM GOULOOZE.

PASTORAL THEOLOGY: Before Anton Boisen and others led to clinical training (*q.v.*), "pastoral theology" referred to seminary courses in methodology, sharply differentiated from "content" courses, biblical, historical, etc. However, practical methods intertwined with doctrinal views of the ordinances, or sacraments, such as baptism and the Lord's Supper. Boisen has held that pastoral training is an empirical approach to life and death problems of sin and salvation, appearing in "living human documents"; and that pastoral training is as appropriately related to the theology and philosophy of religion as to its psychology. This brings a new source of information, the life history experience of those who believe, or do not believe; a new criterion of value, in human personality and human need; and a tested scientific method, that of modern counseling and psychotherapy. Boisen's book, *The Exploration of the Inner World* (1936), stands as a monument, being one of the first applications of the clinical method in theology. Another such application is by Carroll A. Wise, *Religion in Illness and Health* (1942). See also my articles, "The Role of Religion in the Psychoses," and "The Diagnostic Use of the Bible."

These newer factors have created a new task for Christian apologetics. The theologian who takes his task seriously must test his theories in the laboratory of human suffering and need. There he meets the secular sciences of psychology, psychotherapy, psychiatry, and neurosurgery. Many theologians feel disquieted and even threatened by increasing secularization in the cure of souls by scientists under these disciplines. Other theologians feel the need of devising adequate ways and means of relating these concepts and methods to the Christian view of personality and to the pastor's cure of souls. Theologians out of touch with the deepest movements of philosophical and theological thought still ignore or minimize the contributions of modern psychotherapeutic and social sciences.

Pastoral theology is taking on new depth and seriousness, such as Washington Gladden and

other pioneers would not have dreamed possible. In his *Systematic Theology* (Vol. I, 1951), Paul Tillich says: "Psychology and sociology must be taken seriously by theologians." Similar opinions are expressed by David E. Roberts, in *Psychotherapy and a Christian View of Man* (1950). Here for the first time a philosopher of religion comes to grips with basic questions about the doctrine of man, as they are raised by counseling and psychotherapy. In *Christian Paths to Self-Acceptance,* Robert E. Bonthius seeks a revised perspective in Christian views of the self, in the light of modern psychotherapy. In *The Meaning of Anxiety,* Rollo May contrasts prescientific approaches with current scientific theories, thus highlighting the constructive elements in guilt and anxiety, as well as their more pathological effects.

At the mid-century pastoral theology is becoming intellectually and academically mature, in that these and other authors are seriously confronting the theological and anthropological concepts underlying the non-Christian sciences upon which more recently trained pastors are drawing for guidance in their pastoral methodology.

WAYNE E. OATES.

PASTORS' EMERGENCY FEDERATION. See GERMANY, I.

PATERSON, JOHN: Presbyterian; b. at Eskdalemuir, Dumfriesshire, Scotland, Sept. 20, 1887. He studied at the universities of Glasgow (M.A., 1910) and Marburg; and at Trinity College, Glasgow (B.D., 1914; Ph.D., 1929). He was minister of Virginhall United Free Church, Thornhill, Dumfriesshire (1915–24); Bridgend Church, Dumbarton (1924–31); and has been professor of Hebrew and Old Testament exegesis at Drew Theological Seminary (1931–). In theology he is liberal evangelical. He is author of: *The Goodly Fellowship of the Prophets* (1948); and *The Praises of Israel* (1950).

PATRIARCHS, OLD TESTAMENT: The term "patriarch" (Greek, *patriarchēs*) means a progenitor, founder or paternal ruler of a tribe or clan. It is used several times, though rather loosely in LXX (I Chron. 24:31; 27:32; II Chron. 23:20). In the New Testament it is applied to Abraham in Hebrews 7:4; the sons of Jacob, Acts 7:8, 9; David, Acts 2:29. In general, it is used of a forefather of the human race and particularly of the Hebrew people. In Genesis the forefathers are listed in three groups: (1) the antediluvian patriarchs (Chap. 5); (2) the line from Shem to Terah (11:10–32); and (3) Abraham, Isaac, and Jacob (12–50). It is to this third group and period to which reference is usually made.

I. New Archaeological Evidence: In recent decades much light has been thrown upon the Patriarchal Age through archaeological discovery and research relating to peoples antedating and contemporary with the early Hebrews. The sources for our knowledge of the period are threefold: (1) the biblical accounts in Genesis 12–50; (2) extra-biblical texts; and (3) materials from the excavation of ancient sites. Discoveries such as the Ras Shamra Inscriptions, the Nuzi Tablets, and the Mari Letters (*qq.v.*), the work of scholars (Hrozny, Gueterbock, Speiser, etc.) on the Hittites, Hurrians, Canaanites (*qq.v.*), and other ancient peoples, and the excavation of cities of Palestine (*q.v.*) give to the Hebrew patriarchs a fresh historical significance. With evidence hitherto lacking, we can now reconstruct the chronology of towns mentioned in the biblical accounts (Bethel, Dotham, Gerar, Jerusalem, Shechem, etc.), trace the history of sedentary occupation in Palestine, examine the vast materials of civilization in the first half of the second millennium B.C., the period of the patriarchs, and understand much about their social customs, religious practices, and manner of life. (See CULTURAL AND SOCIAL CONDITIONS, HEBREW.) Although scholars differ widely in their interpretations, the portrait of the patriarchs has become increasingly clear.

II. Interpretation of the Evidence: In the light of recent research, critics recognize the inadequacy of any theory of the patriarchs that ignores the historical element. It is no longer convincing to seek to equate the patriarchs with lunar deities or other mythological figures. The evidence marks them as genuinely historical persons, even though certain groups are known to have been personified. In the biblical materials we have evidence of early written sources based on oral traditions. Even the account of the antediluvian patriarchs appears to have been transmitted early in writing. The nucleus of the Genesis accounts antedates Moses by centuries. It remained for later generations to transmit not new and imaginative tales, but the cumulative oral and written heritages of many centuries shaped in part by etiological aims. While many details in the accounts are vague, partly by reason of our inability to differentiate clearly between tradition and record, the essential features are historical. The later writers who transmitted the records did so with real fidelity and objectivity. Centuries removed from the scenes, yet true to the tradition, they describe customs and social conditions which they did not fully understand.

An examination of extra-biblical texts confirms the view that the biblical accounts reflect historical situations. Customs, laws, taboos, religious practices, and other evidences from contemporary sources provide insights into culture and religion in patriarchal times. But it is particularly the evidence derived from the excavation of ancient sites that corroborates the biblical references to the patriarchs as historical

figures. Actual utensils of the age have been unearthed. The total impression, while not decisive in every detail, supports the theory of the historicity of the patriarchs and the credibility of the biblical traditions transmitted from their times.

III. Religion of the Patriarchs: Ancestors of the patriarchs were polytheists (Josh. 24:2). Pre-Mosaic Hebrew religion was Palestinian and closely related to the Canaanite. Ugaritic (*q.v.*) parallels to the biblical records reflect a common terminology and a rather advanced stage of religion in the Near East in the second millennium B.C. Rejecting the evolutionary hypothesis (Wellhausen and followers) of the development of Hebrew religion from primitive animism through polytheism and henotheism to prophetic monotheism, Engnell suggests a primitive monotheism which found expression in Canaanite faith in a high god El. Albright defends Mosaic monotheism. Rowley views the religion of Moses as implicit or incipient monotheism. In the light of Nabataean parallels Alt sees in the gods of the fathers, the Shield of Abraham (Gen. 15:1), the Fear of Isaac (Gen. 31:42), and the Mighty One of Jacob (Gen. 49:24), tribal deities which coalesced in the God of Moses.

How much the Hebrews borrowed from the Canaanites is difficult to determine. Concepts which they seem to have had in common in an early age became sharply differentiated in later times. The Old Testament reveals a persistent opposition to Canaanite practices. Far removed from animism, the Canaanites worshiped El as head of their pantheon. The patriarchs likewise worshiped El under several aspects, such as El Elyon (Gen. 14:18–22; Num. 24:16; Deut. 32:8); El Roi (Gen. 16:13); El Shaddai (Gen. 17:1; 28:3; 35:11; 48:3; 49:25); and El Olam (Gen. 21:33). God came to be called El Berith, the God of the Covenant (Judg. 9:46). The sanctuaries at Bethel, Jerusalem, Shechem, etc. (Gen. 28:10–22; 31:13; 32:9–11) were the centers of religious tradition. In the worship at these centers the God of the forefathers (Ex. 3:13 ff.) revealed himself in promises of progeny and possessions as a personal, universal God.

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ELMER E. FLACK.

PATRIOTISM: In the eighteenth century Dr. Samuel Johnson could say with impunity that patriotism was "the last resort of a scoundrel." A hundred years later Sir Walter Scott, another Briton, would declaim in romantic verse: "Breathes there a man with soul so dead,/ Who never to himself has said,/ This is my own, my native land? . . ./ If such there be, go mark him well. . . ./ The wretch, concentered all in self,/ Living, shall forfeit fair renown,/ And, doubly dying, shall go down/ To the vile depths from whence he sprung,/ Unwept, unhonoured, and unsung."

Scott's emotional patriotism was typical of the nineteenth century, and of no other previous epoch. His age had come fully to experience the pangs of nationalism (*q.v.*).

That one's native place is particularly to be cherished, is a sentiment as old as history. *Patria* (fatherland) is the Latin word from which "patriotism" derives. The Romans succeeded in focusing this sentiment upon a rapidly expanding urban community; and at the time of Christ all Italians were Romans in somewhat the same degree as Romans are now Italians. This Roman patriotism was the product of several centuries, during which the patriotism of the village, in Greece as well as Italy, had coalesced in that of the city.

The urban patriotism of the Greeks foundered on a class division which, in Plato's bitter diagnosis, divided each community into "a city of the rich and a city of the poor." Rome's urban patriotism, though able to encompass all of Italy, was over-extended and watered down when she became mistress of the entire Mediterranean world. The collapse of Roman government in Western Europe gave certain Germanic tribes the opportunity to begin the forging of a unit intermediate in size and scope between city and empire. Thus Western Europe spawned the nation. In Eastern Europe what might have been a similar development was delayed by the slow decline of the Eastern Roman, or Byzantine, Empire.

The growth of nationalism is reviewed elsewhere (*q.v.*). The upsurge of emotional patriotism, however, is the significant characteristic of nineteenth century nationalism. It was, in fact, the marriage of patriotism with nationalism that made the latter, which had had a long and amorphous development, at last complete.

The new national patriotism seems to derive from three principal sources: (1) the French Revolution; (2) the romantic movement; and (3) the industrial revolution.

(1) The invasion of France in 1792 by Austrian, Prussian, and other German armies was designed to restore France's absolute monarchy and completely to undo her Revolution. But astute revolutionary leaders proclaimed to all Frenchmen that the fatherland was in mortal

danger; above all, they somehow contrived to make the Revolution the business of every citizen. Rouget de Lisle put all of this compressed emotion into a stirring song, *La Marseillaise,* which became and has remained the national anthem of France. Forced levies, recruited by terror, became the first national draft armies. They demolished the German "professionals." They became, in the end, the troops of the autocrat and conqueror Napoleon. Nor was the "Emperor of the French" defeated until most of the lands of Europe had caught from his armies the lethal virus of patriotic nationalism.

(2) The romantic movement spurred many a nation to recall its glorious past, real or fancied. Even more, it prompted a folk to remember its wrongs at the hands of others, and these had often been quite real; one might plausibly interpret the whole psychology of the German people in the light of nearly a millennium of disappointment, frustration, and tragedy. Political romanticism inspired even national non-entities in the struggle against Napoleon. Romantic patriotism also looked to the future, and the nations indulged in pleasant visions of ultimate greatness, of their "place in the sun."

(3) The élan of French revolutionary fervor, and the romantic resurrection of nations long entombed or moribund, would scarcely have availed to maintain patriotic nationalism for so long at such an extreme and continuous pitch, without the grim and somber artifices of the industrial revolution. The factory system regimented people—standardized them as never before. Revolutionary inventions in transport and communication gave to governments unprecedented opportunities to watch and to herd their subjects. The increasing annihilation of distance, moreover, brought these subjects ever more completely under the spell of emotional patriotism.

It is not possible, even yet, to assay patriotism. The troops of every nation, in World War I, entered the fray with joyous shouts and martial songs. The soldiers of World War II displayed only a grim determination. The Cold War, and especially the "police action" in Korea, have produced, it appears, a soldiery even more stolid.

One cannot say, at this juncture, whether the emotional patriotism of the nineteenth century is dying, or dead, in the Europe that gave it birth, or in the New Europe overseas—the United States of America, the British dominions, and the Latin American nations—which was gripped by the same romantic fervor. Perhaps, in these lands, a more grim and sober patriotism has arisen to take its place. Surely there is no sign of a transfer of patriotism to the United Nations organization.

In the Asian and African worlds the picture is not merely different; it is even terrifying. These great continents seem to be aflame with a nationalism quite equal in virulence to that which gripped Europe in the last century. There is plenty of reason to fear that this new African and Asian nationalism will be accompanied by a patriotism of peculiar fanaticism and savagery.

BIBLIOGRAPHY: See under NATIONALISM.

SHERWOOD WARWICK.

PATRISTICS, PATROLOGY: I. Purpose: The ideal set forth by Krueger, whose own contributions to patristics and patrology were invaluable, involved the combination of New Testament studies with the study of later Christian writers, including those regarded either later or in their own times as unorthodox. It was the ideal of Lightfoot, Harnack and Zahn, and more recently of Lietzmann at Berlin and Goodspeed at Chicago, not to mention Dibelius at Heidelberg. It remains a valid ideal: early Christian literature cannot be understood without the New Testament, which is its beginning, and at least the later portions of the New Testament cannot be understood apart from the literature which was contemporaneous with it. Similarly, it is pointless to study Irenaeus without some idea of the Valentinian Gnosticism which forced him to write his major work. Yet Krueger's ideal, adequate in his own day, is not enough for our times. The literature of the early church was not written in a vacuum. New Testament writers and others after them employ rhetorical devices, topics of popular philosophy, and, above all, the Greek language. It is impossible to understand early Christian literature without constant reference to the world in which the church lived. Whether of the world or not, it was in the world and addressed its gospel to the world, generally in the world's language.

Because of the tremendous widening of the field of patristic studies, there has been a noticeable tendency to produce little monographs on points of detail. These monographs are sometimes indispensable for the student, but more often their importance is commensurate with their range, and the volume of publications in the last forty years is not an indication of the basic health of patristics or patrology. Too often textual critics have assumed that others will give exegesis of their texts, while exegetes have relied on faulty documents.

II. Method: The basic method of New Testament and patristic studies remains philological. There is no substitute for sober analysis of the texts. While in recent years a new kind of mystical exegesis has begun to invade the New Testament, its influence has not yet reached the apostolic fathers (except in such treatises as the Barthian dissertation of T. F. Torrance on *The Doctrine of Grace in the Apostolic Fathers*)

and it can be assumed that the apologists will remain as an impregnable wall against such efforts. The only way to understand the writings of the apologists is to examine and translate their texts and then to explain their statements in the light of: (1) their sources, (2) the use they make of their sources, (3) their philosophical and rhetorical environment, and (4) their original contributions or emphases. The same observation must be applied to the writings of other church fathers, all of whom were influenced, whether positively or negatively, by the rhetorical methods they all knew, whether they used them or not. For example, to explain Tertullian's *De anima* without finding out where he got his materials would be to take a leap in the dark. To study only his sources would not be to understand Tertullian. To see what he does with them is to understand his thought in its historical context.

III. Materials: In recent years new materials for patristic studies have been offered by a large number of papyri, among which we may mention the *Homily on the Passion* by Melito of Sardis and the works of Origen found at Toura in 1941, including the *Entretien d'Origène* edited by Scherer. A few new manuscripts have been found in old libraries, but it is unlikely that many more will be discovered. Another field of patristic study lies in Hellenistic and early Byzantine Greek (to which the papyri have contributed greatly) and in vulgar Latin. The generalizations still repeated in text books demand revision. Not only the language, but also the style and literary methods of Christian writers need to be investigated. In this field work has hardly begun. The student of early Christian literature must know much more than he does about Greek and Roman rhetoric.

When we come to examine the thought of the various writers we must consider their philosophical backgrounds. Students do not always appreciate the extent to which Christian writers make correct or incorrect use of themes, illustrations, and technical terms of late Hellenistic philosophy. Here again it is a question not simply of identifying language but of understanding how and why the language is used or misused. It is worthwhile to realize the severe limitations of Justin's philosophical training; it is more important to explain what he did because of and in spite of these limitations. Was Augustine converted to Christianity or to Neo-Platonism? If, as Courcelle has recently argued, he was converted to Neo-Platonic Christianity, we must seek to understand what such a conversion meant and how such a theology was developed. The present trend in patristic studies can be illustrated from the two editions of Marrou, *Saint Augustin et la fin de la culture antique*. In 1938 he stressed the elements of "decadence" in Augustine's environment and education. In 1949 he was more aware of the meaning of the new age which was coming into being.

We cannot, of course, separate philosophy from rhetoric in the imperial period, and we should separate neither from the "encyclical education" which most literary figures enjoyed (cf. H. I. Marrou, *Histoire de l'éducation dans l'antiquité;* M. L. W. Laistner, *Christianity and Pagan Culture*). In order to understand patristic writers, our awareness of Hellenistic-Roman culture must include its art and especially its scientific or semi-scientific ideas about the world. Why did ancient science wither as Christianity flourished? What was the atmosphere which killed the one and nourished the other? What, moreover, caused the Roman empire to disintegrate while the church gained strength? A partial answer to this question is given by C. N. Cochrane in his *Christianity and Classical Culture,* but he is concerned almost entirely with theology and power politics to the exclusion of other factors.

When we come to the theological controversies which rent the early church, we must ask the same kinds of questions. "Nature" and "substance" are not terms which the church invented; it took them over from contemporary scientific and philosophical debates. Indeed many aspects of the Christological controversies are based on philosophical conflicts transferred to the Christian arena, as E. Ivánka has shown (*Hellenisches und Christliches in fruehbyzantinischen Geistesleben*). Debates over the nature of Christ's body are often grounded in Stoic or Aristotelian embryology.

If these problems are clearly faced and partially solved, an attempt can be made to create a new and more adequate history of doctrine, or a more adequate understanding of various patristic writers or schools. If they are not faced, the inadequate studies now available will hold the field.

IV. Chronology: The problems of patrology, as distinct from patristics, are somewhat different. They involve less the thought of ancient writers than the facts about their lives, though here too there is the need of integrating presumed facts with the history of the Roman empire. It should be realized more clearly than is usually the case that the dates of Christian documents not only in the first century but also in the second are largely matters of conjecture, and that it is the duty of historians to go deeper than Harnack did in his invaluable *Chronologie der altchristlichen Literatur.* Grégoire has recently shown how unstable the important date of 156 (or 177) for Polycarp's martyrdom really is, and the crucial date of the *Didache* (*q.v.*) and of its parts remains difficult. When was the *Octavius* of Minucius Felix written? Perhaps this question is unan-

swerable. Who was the "Syrian" whom Basil of Caesarea quotes in his exegesis of Genesis? Altaner tells us in the preface to his latest *Patrologie* that in twelve years thirteen previously unknown writers have been discovered. Nautin's "Josephus" as the author of much ascribed to Hippolytus (*q.v.*) is a will o' the wisp, but the fact that it was possible to invent him shows the instability of some areas of patrology.

When a more stable chronology has been erected we shall have only the skeleton of patrology. Flesh is needed to cover these dead bones, and this flesh can be found only by a deeper understanding of the twin histories of church and state. For instance, it is no coincidence that so many apologetic works were produced in the years immediately after 177; the emperor had personally approved the persecution at Lyons and the first thoroughgoing literary attack had been directed against Christians by Celsus (*q.v.*). The relation of church and state is also directly relevant to theological problems (cf. G. H. Williams in *Church History,* Vol. XX (1951), pp. 3–33).

V. Recent Studies: At the first international conference on patristic studies, held at Oxford in September, 1951, the close relation of these studies to other fields was emphasized once more. The principal themes concerned biblical studies, theology, and liturgy. In each of these areas there is much to be done. Most of the communications made to the conference, however, were properly oriented toward philological and historical problems which must be solved before more elaborate syntheses can be achieved. And the title of Marrou's inaugural lecture, "Patristics and Humanism," suggests the possibility of still more productive collaboration between classical philologists and other workers in the patristic field.

Since Krueger wrote his article, the Berlin and Vienna editions of Greek and Latin Christian writers have been continued, although both were naturally slowed down by the last war. The later volumes of Pauly-Wissowa-Kroll, *Real-Encyclopaedie der klassischen Altertumswissenschaft,* contain many articles on patrological subjects, as is of course the case with the *Dictionnaire de théologie catholique.* The first volume of Klauser, *Reallexikon fuer Antike und Christentum* has appeared. The English *Lexicon of Patristic Greek* is promised within the next few years. In all countries there is a growing interest in ancient Christian literature, reflected in a never ending succession of translations, sometimes accompanied by texts. Syriac, Armenian, Georgian, and Coptic writings and translations have received a considerable amount of attention; a Coptic gnostic library has recently been found in Egypt. The center of attention, however, naturally lies in the Greek and Latin literature which has played such an important part in the creation of western culture. A further problem now receiving considerable attention is that of the ways in which Greek literature, both patristic and non-patristic, became part of the cultural tradition of the middle ages. This question has been examined by P. Courcelle in his *Les lettres grecques en occident,* by A. Siegmund, *Die Ueberlieferung der griechischen christlichen Literatur in der lateinischen Kirche bis zum zwoelften Jahrhundert,* and is being further investigated by an American committee preparing annotated lists and guides to *Mediaeval and Renaissance Latin Translations and Commentaries.* P. O. Kristeller is the secretary of this committee. Another project which will contribute to patristic study is the International Project to Establish a New Critical Apparatus to the Greek New Testament. The study of patristic quotations will give a clearer idea of the text, and probably of the exegesis, employed by the fathers.

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[Sup.] Robert M. Grant.

PATRISTICS, TWENTIETH CENTURY TRENDS IN THE STUDY OF: Three distinct periods stand out in the history of the study of early Christian literature: first, the seventeenth century labours of the Benedictine Fathers of St. Maury and their large and erudite critical editions; second, the nineteenth century endeavours of Abbé Migne, J. C. T. Otto, Adolf Harnack, Lighfoot, Zahn, Funk, Batiffol, and others, and the formidable Migne *Patrologias cursus completus,* Latin and Greek series, Otto's *Corpus Apologetorum Christianorum Saeculi Secundi,* followed by the Vienna corpus of the Latin fathers (since 1866) and the Berlin corpus of the Greek Christian writers (since 1897). Chabot's corpus of the Oriental fathers, with some 100 volumes, has been appearing since 1903; third, the twentieth century developments, with Marchesi's corpus of Latin writers (since 1934), the *Sources chrétiennes,* edited by H. de Lubac and J. Daniélou (since 1941), and, last but not least, the enormous *Corpus Christianorum* projected since 1948 by the Benedictine monks of St. Peter's Abbeye, Steenbrugge, Belgium. In this work the Latin fathers are to have 175 volumes, each with a Latin preface, essential data about author and text with its variants, bibliography and indices. Latin, Greek, and Oriental texts are to be included. Not only strictly patristic texts, but also liturgical, con-

ciliar, legal documents and inscriptions as well as non-Christian writers are to be part of this master collection. The first work, Series Latina I on Tertullian appeared at Turnhout, Belgium in 1953. In 1950 Edgar J. Goodspeed brought out *The Apostolic Fathers,* an American translation. Since that time Westminster Press of Philadelphia has issued parts of *The Library of Christian Classics,* Vol. I edited by C. C. Richardson on *Early Christian Fathers* being of particular interest to the student of patristics. Johannes Quasten and Joseph C. Plumpe, eminent Catholic scholars, are hard at work in the production of *Ancient Christian Writers* (since 1948).

Recent decades have also added valuable tools to the armory of the student of patristics. At the Institute for Classical Studies at Harvard University a small corps of collaborators is collating ancient manuscripts and texts. Classical scholars and theologians of various church traditions co-operate in producing significant works in the field. Kittel's *Theologisches Woerterbuch zum Neuen Testament* (since 1933) is a fruitful source of study both for the New Testament and the patristic period. The *Dictionary of Patristic Greek,* editor Darwell Stone, is still in progress. Walter Bauer's *Griechisch-Deutsches Woerterbuch zu den Schriften des Neuen Testaments und der uebrigen urchristlichen Literatur* (4th ed., 1952, with an Eng. tr. forthcoming) is indispensable. *Vigiliae christianae,* a Dutch publication under the editorship of Christine Mohrmann, W. C. v. Unnik, G. Quispel, and J. H. Waszink, is an international journal of repute.

The following authors have written in detail about recent developments in patristics: B. Altaner, *"Der Stand der patrol. Wissenschaft u. das Problem einer neuen altchristl. Literaturgeschichte,"* Micellanea Giovanni Mercati I, *Studi e Testi,* CXXI (1946), 483–520; J. de Gellinck, *"Les recherches patristiques, progrès et problèmes,"* Mélanges offerts au R. P. Ferd, Cavallera (1948), 65–85; Walter Burghardt, S.J., "Current Patristic Projects," in *Theol. Studies* (June, 1950), 259–274; Robert M. Grant, "The Future of the Ante-Nicene Fathers," in *The Journal of Religion* (April, 1950), 109–116; *idem,* "Survey of Ancient Church History," in *Church History* (Dec., 1952), 365–367; *idem,* "Survey of Ancient Church History," in *Church History* (Dec., 1953), 327–329; W. Schneemelcher, *"Alte Kirche"* in *Corpus Christianorum, Zeitschrift f. Kirchengeschichte,* LXIV (1952–53), Heft III, 338–342.

The following scholars have contributed significant articles of a supplementary character to this section: Claude Almond (Ambrosian Chant); John W. Brush (Basil, St., the Great; Carpocrates, Carpocratians); James M. Bulman (Gelasius I; Leo I; Lucian of Samosat; Nestorius, Nestorians; Valentinian, Valentinus and his School); Noah E. Fehl (Apostolic Constitutions and Canons; Apostolic Fathers; Basilides and Basilidians; Elkasites; Paganism: Christian Judgment of, in First Three Centuries); Jack Finegan (Archaeology, Christian); Frederick C. Grant (Hermes Trismegistus; Organization of the Early Church); Robert M. Grant (Acta Martyrum, Acta Sanctorum; Apostles' Creed; Celsus; Clement of Alexandria; Clement of Rome; Chrysostom; Cyprian; Cyril of Alexandria; Didache; Dionysius of Alexandria; Hippolytus; Ignatius of Antioch; Irenaeus; Justin the Gnostic; Justin the Martyr; Lactantius; Ophites; Origen; Patristics, Patrology; Rule of Faith; Saturnius; Simon Magus; Tatian; Tertullian; Theophilus of Antioch; Theophilus of Alexandria); E. R. Hardy (Ambrose, St.; Ethiopia, Church of); G. Johnston (Church, Constitution of, in Early Christianity); N. F. Lang (Ambrosiaster); Norman H. Maring (Persecution of Christians in the Roman Empire Down to Decius; Trajan, Marcus Ulpius); George E. McCracken (Arnobius); Bruce M. Metzger (Boethius, Anicius Manlius Severinus; Jesus Christ, Pictures and Images of; Odes of Solomon); Carl H. Morgan (Bar Kokba; Prayer for the Dead; Slavonic Josephus); Rudolf G. Schade (Catechumenate; Poor, Care Of, in Early Church; Womens' Work in the Church); Daniel Johannes Theron (Abgar; Agape; Constantine the Great and Sons; Donatism; Easter; Eusebius of Caesarea; Gregory of Tours; Hegesippus; Martyrs, Confessors; Montanus, Montanism; Presbyter, Presbyterate: I. In Ancient Church; Theodore of Mopsuestia); Robert M. Torbet (Expansion of Christianity; Heretics in Early Christianity; Ulfilas); Arthur Vööbus (Messalians; Polycarp; Socrates; Syriac Literature).

Many questions in patristic studies still remain open. The investigation of the church fathers by scholars both Catholic and Protestant has yielded many valuable insights. Of course, it makes a difference whether a nonconformist freechurchman or an Anglo-Catholic evaluates the writings of this period. Nevertheless, despite wide divergences among the interpreters, there is also much agreement on the development of the earliest creeds, the rise of the monoepiscopate, the complex nature of Gnosticism, the involvement of doctrinal controversies in the political conflicts of the early Christian era and the frailty of human judgment operative in church history. We must always remember that the patristic mind was pre-eminently occupied with the question of salvation. Emphasis on the miraculous, sometimes in the most bizarre fashion, is strong in this period. "The eyes of the Fathers were closed to the natural world," thus Taylor in *The Medieval Mind.* Did this preoccupation with an otherworldly

salvation kill interest in science and philosophy? Yet these same church fathers lustily "stole" whatever seemed useful to their purposes from the science and philosophy of their day. Robert M. Grant and others have shown their dependence on the rhetoric and encyclopaedic education of their contemporaries.

The problem of methodology is also a mooted issue among patristic investigators. How may we reconstruct the latent processes of reasoning of the ancients? Is it to be done by the hypothetico-deductive method which Wolfson employed in his study of Philo or Daniélov in his interpretation of Origen? Is it to be done by means of a combination of philological and intuitive approaches as in Bultmann or Hans Jonas in their interpretation of the Fourth Gospel and Gnosticism? In all these methods the source-critical-historical examination of the data must, however, be basic. The language, thought patterns, and the socio-politico-economic as well as cultural milieu of the church fathers still offer a wide area for closer investigation. The loss of many of their writings—Goodspeed has listed about 150 lost works—constitutes another challenge to discovery as well as to caution in stating definitive conclusions on debatable issues.

There are still innumerable open questions that baffle the patristic investigator. The dating of Polycarp's martyrdom or of the beginning of the Arian controversy is still uncertain. Was Origen more of a Neo-Platonist than a Christian? Was Theophilus of Antioch really orthodox? Robert M. Grant doubts it on serious grounds. Did Peter visit Rome? Heussi denies it, Lietzmann and Cullmann affirm it, Jack Finnegan raises a quizzical eyebrow. Was Theodore of Mopsuestia justly or wrongly condemned in 553? Monsignor Robert Dévreesse, on the basis of newly discovered documents, has tried to show that this presumed heretic did not maintain the errors attributed to him (see: *Essai sur Théodore de Mopsueste,* Vatican City, 1948). A lively controversy among Catholic theologians is in progress on this delicate subject. Professor Julius Gross of Goettingen, in turn, has argued against the orthodoxy of Theodore of Mopsuestia in a recent issue of the *Zeitschrift f. Kirchengeschichte,* LXV (4. Folge III, 1953–54, 1–15).

Did the Gnostics, who tried to dephysicalize nature and man as Bultmann seeks to demythologize the New Testament, contribute to the rise of the *regula fidei* and the formation of the Christian Creed? Here, too, scholars do not agree. Yet, they do agree that the Gnostics produced the first, though "heretical," theological literature, much more extensive than that produced by orthodox Christian writers (Altaner, *Patrology,* 105).

The problems of faith and reason raised by second-century apologists are still with us. Karl Heim and Karl Barth at once come to mind as contemporary contrasts on the validity of Christian apologetics. If, as Walther Koehler has said, allegorical exegesis is indirect criticism, what light does this insight throw on our evaluation of Clement of Alexandria or Origen? If, as the same author avows, dogma was a *Glaubensgesetz* in the Latin West but *Glaubensphilosophie* in the Greek East, what consequences follow from that fact for our modern ecumenical conversation? There are problems on every hand, and therefore ample occasion for differing judgments and more intensive research in the field of patristics.

WILLIAM A. MUELLER.

PATRONAGE: The modern legislation of the Roman Catholic Church tends to limit drastically the right of patronage in order to eliminate secular influence in the nomination of ecclesiastical officers or dignitaries. The Code of canon law prescribes that no patronage of any sort can arise in the future, and patrons are to be exhorted by the bishops to have their present right of patronage changed into mere spiritual privileges in return for their support (can. 1450–1451). On the other hand the prerogatives of extant privileges are the object of strict and often restrictive regulations.

[Sup.] GEORGES A. BARROIS.

PATRON SAINTS: In Roman Catholic usage, saints chosen or designated by ecclesiastical authority as the heavenly protectors of a person, a church, a country, or of trades and fraternities. Individuals have as their patron saints those whose names they have received at baptism or at confirmation. The feast of the patron saint of a church or parish is solemnized in accordance with set liturgical rules. Local traditions and some events, historical or legendary, in the life of the saints, are the determining factors in the choice of the patrons of countries and of guilds. Thus St. Andrew is the patron of Scotland; St. Patrick, of Ireland; St. Rose of Lima, of the Americas; St. Christopher, of travellers; St. Luke, of physicians, etc. Popular superstitions have often credited the saints with the power of healing certain ills; thus St. Hubert is invoked against rabies; St. Apollonia, against toothache; and St. Vitus, against epilepsy.

GEORGES A. BARROIS.

PAUCK, WILHELM: Congregationalist; b. at Lassphe, Germany, Jan. 31, 1901. He studied at the universities of Goettingen and Berlin (L.S.T., 1925). He came to The Chicago Theological Seminary as an exchange student in 1925, and stayed there as a teacher in church history. He was professor of historical theology in the Federated Theological Faculty of the University of Chicago, and professor of history (1939–53); professor of church history in Union Theological Seminary, New York (1953–).

He wrote: *Das Reich Gottes auf Erden* (1928); *Karl Barth, Prophet of a New Christianity?* (1932); (with Richard Niebuhr and Francis Miller), *The Church Against the World* (1934); *The Heritage of the Reformation* (1950). He contributed also to the following volumes: John T. McNeill (ed.), *Environmental Factors in Church History* (1939); John Knox (ed.), *Religion and the Present Crisis* (1941); *Surveys of Recent Scholarship in the Period of the Renaissance* (compiled for the Committee on Renaissance Studies of the American Council of Learned Societies) (1945); *Beitraege zur geistigen Ueberlieferung* (1948); and *Man's Disorder and God's Design,* Vol. II (1949), and was co-editor of *Church History* (1950–53).

PAUL THE APOSTLE: I. Chronology: Most scholars have continued the method of using the synchronisms of Acts and the epistles with Jewish and Roman history. The most relevant archaeological discovery, the inscription containing Claudius' letter to Delphi, helps to fix Gallio's proconsulship in 52–53 (Jackson and Lake, *The Beginnings of Christianity,* Vol. V [1933], pp. 460 ff.); but, although an astronomer, Gerhardt (in *NKZ,* Vol. XXXIII [1922], pp. 89 ff.), pinned Acts 20:6 ff. to Nisan 14th, 58, and Lake (*op. cit.*) claimed relatively fixed dates for Herod Agrippa and Porcius Festus also, no date is certain. Hence reconstructions have varied little from Zahn's (see Feine-Behm, *Einleitung in das N.T.,* 1950). The views that Gal. 2:1–10 = Acts 15 and that it = Acts 11:30 have waned; and that of Schwartz (see Lake, *op. cit.*), that both Acts 11:30 and Acts 15 = Gal. 2:1–10, being derived from different sources, is now very generally accepted in Germany and Britain. Not so in America. To equate Acts 11:30 or 15 with Gal. 2:1–10 demands an unlikely silence in Paul's life, hence John Knox (*Chapters in a Life of Paul,* 1950), emphasizing the historical primacy of the epistles and the unhistoric tendentiousness of Acts, places the missionary activity in the "silent years." When "after fourteen years" (Gal. 2:1–10 = Acts 15) Paul visited Jerusalem he was at the zenith of his career, taking up the reconciling collection to the city. Not much examined, Knox's theory, in its suspicion of Acts, recalls Loisy, Bousset, Montefiore. It is difficult to exchange tradition with imagination (as we find it in Acts) for imagination (however reasonable) without tradition.

II. Introduction: Especially important is Roller's contribution, *Das Formular der Paulinischen Briefe* (1933), who finds all the epistles named below authentic by employing new criteria for authenticity, more objective than those of either style or vocabulary, derived from the contemporary epistolary usage and formulae. On canonicity see Harnack, *Die Briefsammlung des Apostels Paulus* (1926), and John Knox, *Marcion and the N.T.* (1942).

III. I, II Thessalonians: The Antichrist in II Thessalonians is not *Nero-redivivus;* interest has centered on the other chief ground for doubting its authenticity, namely, its relation to I Thessalonians. That it was a forgery or deutero-Pauline is now rejected. Harnack (*S.B.A.* [1910], pp. 560 ff.) regarded I Thessalonians as written to Greek and II Thessalonians to Jewish Christians at Thessalonica. But there is no evidence for such a division nor would Paul countenance such. Dibelius finds II Thessalonians different from I Thessalonians because it was intended to be read publicly (*Handbuch zum N.T.,* 1933); but in view of I Thess. 5:27 this is untenable. J. Weiss (*Urchristentum,* Eng. tr. [1937], p. 289) and T. W. Manson (*A Companion to the Bible,* 1939) place II Thessalonians before I Thessalonians. Neil (in *Moffatt Commentary,* 1950), following J. E. Frame (in *International Critical Commentary,* 1912), accepts the traditional order.

IV. I, II Corinthians: These enable us to reconstruct the full Corinthian correspondence: (1) According to I Cor. 5:9 Paul wrote to Corinth concerning intercourse with pagans. (2) In reply Paul received a letter referred to in I Cor. 7:1. I Corinthians replies to its questions and deals also with disunity and moral laxity in the Church. (3) I Corinthians was not effective; nor was a visit Paul made. From Ephesus he then wrote a severe letter. (4) A reconciliation is wrought by Titus; and Paul wrote II Corinthians. Thus two Pauline letters are lost; attempts to find bits of these in I Corinthians are not convincing, and many scholars identify II Cor. 6:14—7:1, improbably, with (1) above and II Cor. 10–13 with (3). This last is rejected by Behm and T. W. Manson, who find the severe tone of chaps. 10–13 directed not against the church but against Judaizers and the Christ and Cephas parties respectively. Dibelius finds the format of ancient letters against the theory (*A Fresh Approach to the N.T. and Early Christian Literature* [1936], p. 154).

V. Galatians: In America and Britain (except Moffatt, *Introduction to the N.T.,* 3rd ed.) the south Galatian theory is popular; in France and Germany the north, i.e., that Galatia refers to the ethnic region, not to the Roman province; a mediating (pan-Galatian) view including the north Galatian churches with the southern is untenable. The date turns on the relation of Gal. 2 to Acts 15; if identified, Galatians must be after the Jerusalem Council; on the North Galatian theory it must be after the second missionary journey; if not so identified, Galatians is possibly earlier than the council and may be the earliest epistle, dating from the close of the first missionary journey (with the

increasing identification of Gal. 2:1–10 and Acts 15 this view has waned). The only confident assertion is that Galatians is earlier than Romans which develops its ideas. Ropes (*The Singular Problem of the Epistle to the Galatians,* 1929) finds two groups, Judaizers and *pneumatikoi,* in the Galatian Church. For vain attempts to question the integrity of Galatians on grounds of stylistic rhythm, see Roller, *op. cit., ad loc.*

VI. Romans: Writing before the discovery of the Chester Beatty Papyri (1931) which reveal a third recension (1–15:33; 16:25–27), Lake (*The Earlier Epistles of St. Paul,* 1911) held that 1–14:33 was written first for general circulation, "Rome" being absent in 1:7, 15. To adapt this to Rome, chaps. 15 and 16 were added. But this makes 1:8–13 artificial; 14:33 is a bad closure; and 14 and 15 belong together. Dodd (in *Moffatt Commentary,* 1932) favored the originality of 1–16; it was cut at 14:33 by Marcion or by mutilation or accident; so too Lietzmann ascribes the cut possibly to Marcionites (*Handbuch zum N.T.,* 1933). But Goodspeed (*An Introduction to the N.T.,* 1937) makes the Chester Beatty recension original; the addition of 16, introducing Phoebe to Ephesus, was made possible because the Pauline corpus emerged there. However, it may be that 1–16 was shortened to 1–15, 16:25–27. Like Michaelis (*Einleitung in das N.T.,* 1946) Behm takes 1–16:1 f. as original; 16:3–23, 25–27 were added from a lost letter to Ephesus. But Kenyon (*Chester Beatty Biblical Papyri,* 1936) and Dibelius (*op. cit.*), like Dodd and Lietzmann, prefer Rome as a destination for the whole of the epistle in all its parts. Roller applying the customary formulae includes 16:1–20 in the original; all its suspicious features can be paralleled in other Pauline epistles.

VII. The Prison Epistles: Goodspeed (*The Meaning of Ephesians,* 1933) urged the encyclical character of Ephesians. At first Pauline letters were not read regularly in churches; by A.D. 100 Christians had to be reminded of their value. Hence, probably Onesimus (of Philemon), now Bishop of Ephesus, collected them. But the corpus had a total meaning beyond that of any of its parts, so Onesimus wrote Ephesians as an introductory commentary to it (cf. Rev. 1). Behm also thinks of an encyclical to churches in the Ephesian hinterland (Col. 4:16 = Eph.). The connection between Ephesus and the formation of the corpus explains the Ephesian address. Percy (*Die Probleme der Kolosser- und Epheserbriefe,* 1946) criticizes Goodspeed: (1) 1:13, 15; 2:21 f.; 3:18; 6:18, 21 distinguish the readers from other Christians, so that the epistle cannot be encyclical; (2) if intended to introduce the corpus we should expect Ephesians to indicate this; (3) the theory does not illumine the contents of Ephesians, e.g., the paraenesis and 2:11–22. Ephesians is sent to strengthen unvisited churches in the Pauline field; cf. Romans.

The belief in the Roman origin of these Epistles has been severely questioned. It arose because the Roman imprisonment overshadowed others, was fostered by the Roman Church, and is supported (though not necessarily, as Duncan rightly observes) by Phil. 1:13, 4:22 (Duncan, *St. Paul's Ephesian Ministry,* 1929). Internal difficulties against Rome are: (1) Philem. 22; Phil. 2:24; 1:26 contradict Rom. 15:24–28; (2) Phil. 3 little befits Rome; (3) the journeys implied demand an origin nearer than Rome, as do Onesimus' movements. Hence Lohmeyer ascribed Philippians and Colossians to Caesarea but by dubious exegesis (in *Meyer's Kommentar,* 1930). More seriously (see Behm, *op. cit.*), Duncan argued for Ephesus. Percy (*op. cit.*) rejects this. Acts is unlikely to have ignored an important Ephesian imprisonment; I Cor. 15:32, II Cor. 1:8 are metaphorical; if Paul wrote in Ephesus he must have mentioned the collection; a long Roman imprisonment would allow for the journeys and missions (Col. 4:3); a desire to visit Asia (Philem. 22) could coexist with plans for Spain (Rom. 15); and the mature spirituality and cosmopolitanism of the epistles suggest Rome.

John Knox (*Philemon among the Letters of Paul,* 1935) regards Philemon as an appeal to the Colossian church to release Onesimus, later bishop of Ephesus, for religious work; Philemon was leader of the church where Archippus, Onesimus' owner, was a member; hence Philemon is not personal, but a letter to a church concerning an individual. Behm (*op. cit.*) objects that there is no request to release Onesimus, and the name Onesimus was too common to justify identifying the Onesimus of Philemon with the later bishop of Ephesus.

VIII. The Pastorals: Harrison (*The Problem of the Pastoral Epistles,* 1920) on grounds of their second-century vocabulary and style rejected the traditional view, and the tradition of the release and second Roman imprisonment, and placed II Timothy, Titus, I Timothy in that order, in the early second century. He finds five genuine Pauline fragments of which II Timothy and Titus are amplifications, while I Timothy is by the same editor. But he fails to explain how fragments would occasion epistles. Dibelius (*Handbuch zum N.T.,* 1931) rooted the pastorals in second-century ecclesiastical struggles, comparing with them the *Didache,* Isocrates, and Ps.-Isocrates. Harrison's fragments are legendary, being added to the paraenesis because Paul's figure was itself paraenetically useful: so II Timothy follows I Timothy, Titus. Easton (*The Pastoral Epistles,* 1947), accepting Harrison's order, exploits Hippolytus and the *Didascalia Apostolorum* for

paraenetic parallels. Spicq (*Les Épitres Pastorales,* 1947) restates the traditional view. There is paraenesis in all Pauline epistles and their style varies widely: I Timothy and Titus are conjecturally placed in 65 at Philippi, II Timothy at Rome in 66. Roller (*op. cit.*) urges that the pastorals were written up by Paul's secretaries. II Timothy was dictated to a secretary whose mother tongue was Latin, hence its Latinity; so also Behm. (Unless in I Tim. 6:20, all now reject the possibility of Marcionite polemic.)

IX. Paulinism: The most satisfying biography is Nock's (*Saint Paul,* 1938). Growing knowledge of the Graeco-Roman "religious underworld" led, especially in Germany, to emphasis on the influence on him of the mystery religions, e.g., Bousset (*Kyrios Christos,* 1913, 1921), Reitzenstein (*Die hellenistischen Mysterienreligionen,* 3rd ed., 1927), Loisy (*La Naissance du Christianisme,* 1933). Outside Germany and France, scholars remained sceptical (e.g., Kennedy, *St. Paul and the Mystery Religions,* 1913), and like Schweitzer criticized advocates of the influence of the mysteries (*Paul and his Interpreters,* Eng. tr., 1912), although this did not prevent W. L. Knox's gaining rich illumination from Hellenistic-Judaism (*St. Paul and the Church of the Gentiles,* 1939), as did Dodd (*The Bible and the Greeks,* 1939). Again, increasing knowledge of first century Judaism, especially apocalyptic, enabled Schweitzer to find in apocalyptic the clue to Paulinism, in the concept of the solidarity of the elect in the Messiah (*The Mysticism of Paul the Apostle,* Eng. tr., 1931). Permanently significant is his insistence on the social aspect of being *en Christō.* This also emerged from the rabbinic background against which W. D. Davies set Paul (*Paul and Rabbinic Judaism,* 1948); Paul baptized his Rabbinic heritage into Christ. At the same time Bonsirven (*Exégèse Rabbinique et Exégèse Paulinienne,* 1939) revealed Paul dealing more freely with Scripture than the rabbis. Paul has also been more rooted in his specifically Christian environment. Dodd (*The Apostolic Preaching and its Developments,* 1936) showed how Paul shared the common *kerygma* of the early Church, and Hunter (*Paul and his Predecessors,* 1940) emphasized this. Nor was Paul's ethical teaching isolated. Resch (*Der Paulinismus und die Logia Jesu,* 1904) has come to his own, for now Carrington (*The Primitive Christian Catechism,* 1940) and Selwyn (*The First Epistle of St. Peter,* 1946) reveal Paul's debt to a common paraenetic tradition. Moreover Holl's attempt to separate sharply the Pauline Churches from Jerusalem (*Der Kirchenbegriff des Paulus in seinem Verhaeltnis zu dem der Urgemeinde,* 1921) failed (see Flew, *Jesus and His Church,* 1938). Outstanding treatments of Paulinism in its totality appear in J. Weiss (*op. cit.*); Deissmann (*Paul; a Study in Social and Religious History,* Eng. tr., 1926), emphasizing the centrality of the formula *en Christō* which signifies "the most intimate possible fellowship of the Christian with the living Christ" (contrast Schweitzer and Davies above); C. A. A. Scott (*Christianity According to St. Paul,* 1927), fixing on the concept of salvation as the clue to Paul. Bultmann (*Theologie des N.T.,* 1948) concentrates on an examination of Pauline terms; for this, as for the whole field, Kittel, *Theologisches Woerterbuch zum N.T.,* 1933—, is indispensable. Dodd and W. L. Knox traced development in Paul; Dodd finding in II Corinthians the turning point towards "a reconciliation to experience" (*Rylands Bulletin,* January, 1934), Knox (*op. cit.*) finding there a change from Palestinian to Hellenistic forms in the presentation of the Gospel. Finally, commentaries by Barth (*The Epistle to the Romans,* Eng. tr., 1933) and Dodd (in *Moffatt Commentary,* 1932) stimulated a revived theological awareness of Paulinism not confined to justification by faith.

See also Mystery Religions, Relation of, to Early Christianity; New Testament Studies, Twentieth Century Trends in; Stenography and Church History.

Bibliography: Moffatt, *op. cit.;* Michaelis, *op. cit.;* Feine-Behm, *op. cit.;* and references in the books mentioned above.

[Sup.] William David Davies.

PAUL, ACTS OF. See Apocrypha.

PAUL AS A PREACHER: In his own eyes the Apostle stood out first as a preacher. In thousands of books about his life and work, not one has dealt adequately with his preaching. A contemporary symposium, ably edited, shows Paul in many aspects, but not as a preacher. This lack is likely to be remedied erelong. The facts about Paul's preaching appear in the Book of the Acts, which reports three sermons: at Antioch (chap. 17), Lystra (chap. 14), and Athens (chap. 17). The statement about the response to this sermon (17:34) seems not to justify the widespread opinion that Paul's preaching failed in Athens, compared with Corinth. Why compare a single sermon with a ministry of eighteen months? The sermon at Athens contains a "psychological approach" as skillful as that of Nathan before King David. Doctrinally, the sermon on Mars Hill voices truths the whole world needs today. If other truths do not appear, how could they do so in this brief report? In addressing hearers not familiar with the Old Testament, Paul began with something else. In speaking to Hebrews, or proselytes, he started with their Bible, his main source of preaching truths. The Acts also records three defences: before the Jews (chap. 22), the Romans (chap. 24), and a cross section

of his world (chap. 26). While not sermons, these addresses show his powers of intellect, riches of feeling, gifts of imagination, ability to adapt himself, lofty idealism, and strong practicality, with all the other graces that mark the preacher par excellence.

The epistles also reveal much about his preaching, especially to believers. II Cor. 1–5 contains his Christian philosophy of preaching (see A. T. Robertson, *The Glory of the Ministry,* 1911). The epistles show that Paul believed in the primacy of preaching, as the main duty of the minister; that he uniformly preached doctrine, never apart from ethics; that he believed strongly in the deity of Christ, also in his humanity; that he stressed most the Death and the Resurrection, also the living presence and the final return. As for influence, his preaching has largely dominated Protestant Christianity. According to Friedrich Heiler, John the mystic dominated the Eastern Church; Peter the practical, the Roman Church; and Paul the dynamic, the Protestant Church. In a sense the Reformation meant going back to Christ through Paul. Today neo-orthodoxy follows much the same route. So do many who wish to wear no label other than "New Testament Christianity." They look on Paul as the chief interpreter of the gospel according to Christ. If anyone would understand the glory and power of preaching at its best, let him live for years with Paul as the greatest preacher, excepting our Lord. ANDREW W. BLACKWOOD.

PAULIST FATHERS: The Missionary Society of St. Paul the Apostle was founded by Father Isaac T. Hecker, in 1858, at New York City. Pope Pius IX, in approving the new society, suggested that its purpose should be the conversion of non-Catholics in America by means of the best American methods. Accordingly the Paulists have concentrated virtually all their numbers in the United States with the aim of eventually converting non-Catholics in the United States to the Roman Catholic faith.

Besides being active in mission, youth, and parish work, the Paulists seek to reach people through information centers, radio speaking, writing and editorial efforts, trailer missions, hospital attendance, and convert instruction. Seventeen religious houses throughout the nation serve the nearly two hundred Paulists as bases of operations for their missionary endeavors. The mother house remains in New York while a residence and house of studies is established in Rome.

Paulists are especially encouraged to develop their own initiative while striving for personal sanctity. Seminary training is aimed at developing the most progressive methods of convert training in the new priest.

THOMAS J. MCCARTHY.

PAX ROMANA: Roman Catholic youth programs are carried on extensively throughout the world, but because of the diversity of problems confronting youth workers in various national organizations, no significant movement of unification was undertaken until 1921. Then Pax Romana, a confederation of Catholic university federations with headquarters at Fribourg, Switzerland, was founded as an effort to consolidate operations at the collegiate and postgraduate level. Through the offices of a permanent secretariat and annual congresses, Pax Romana attempts to express Catholic student opinion on topics of the day while constantly seeking to check intrusions of subversive societies on the youth of the world. Throughout Europe Pax Romana is known by the title of the International Movement of Catholic Students.

THOMAS J. MCCARTHY.

PEACE. See ATOM BOMB, RELIGIOUS OPINION AND THE; CHAUVINISM; CONSCIENTIOUS OBJECTORS, THE CHURCH AND; DUELING IN THE UNITED STATES; PEACE MOVEMENTS.

PEACE MISSION MOVEMENT. See FATHER DIVINE'S PEACE MISSION MOVEMENT.

PEACE MOVEMENTS: The first years of the twentieth century found the peace societies full of optimism. The abolition of war seemed feasible and near. They were, however, in for a tragic disillusionment. Within the space of three decades they were confronted by two world wars, the collapse of the League of Nations (*q.v.*), the use of atomic weapons, and a tide of international Communism (*q.v.*) that spread through much of the globe by infiltration and expansionism. They could place only moderate hopes in the United Nations (*q.v.*), though while carrying on their own programs, they supported its peaceable settlements of some disputes and its constructive work in education, health, colonial welfare, and technical assistance to underdeveloped areas.

In such a difficult period it might have been expected that the peace movements would decline in numbers and activity. While they suffered setbacks, nevertheless peace groups sprang up afresh after each world conflict, most of them growing in realism and emphasizing not so much the old legalistic approaches as more basic efforts for social and economic change. Broad and comprehensive programs were stressed by the non-governmental organizations working to aid the U.N. and by the national units of the World Federation of United Nations Associations.

Compared to previous times, the Christian churches were much more openly and actively devoted to peace. Several influential denominations set up peace agencies, among them the

Methodist World Peace Commission and the Commission on International Relations of the Congregational and Christian Churches. The Y.M.C.A. and Y.W.C.A. took part in peace work through their national boards. The Quakers were particularly active through the American Friends Service Committee (*q.v.*) and the Friends Committee on National Legislation. All the historic peace churches carried on work for the building of peace among the nations. And with the establishment of the World Council of Churches (*q.v.*) new opportunities for international understanding were created.

The Church Peace Union, the World Alliance for International Friendship Through Religion (*q.v.*), the National Federation of Temple Sisterhoods, the National Council of Jewish Women (*q.v.*), various bodies of rabbis, and the Catholic Association for International Peace were only a few of the groups that carried on peace work among Jews and Christians of different faiths, and with the general public.

Although pacifism never won majority support in any country, it made notable gains for its challenging ideals and was well organized in many lands through such movements as the Fellowship of Reconciliation (*q.v.*) and the War Resisters International. Conscientious objection to war (see CONSCIENTIOUS OBJECTORS), looked upon with intolerance during World War I, was better understood and respected, though not widely approved of, in World War II. Many countries provided legal alternative service, and an increasing number of Christian denominations extended moral support for the rights of objectors in their memberships.

National federations of peace societies grew notably, with considerable co-operation on the international level. The National Peace Conference with forty affiliated groups in the United States and the National Peace Council with forty-one affiliated groups in Britain, had counterparts in Denmark, Sweden, Holland, Switzerland; and the International Liaison Committee of Peace Organizations kept them, and smaller national movements, in contact with each other.

After World War II, the idea of world government as an essential to peace grew rapidly. Such organizations as the Campaign for World Government, the United World Federalists, the People's World Convention, and the World Movement for World Federal Government became vigorous in many countries.

The belief that peace could be spread by service and fellowship in useful unpaid labor, focused on practical projects for relief (*q.v.*) and reconstruction, found expression in a movement for work camps, through which young men and women performed hard tasks in many countries, recruiting their volunteers internationally. These groups worked under the guidance of churches, labor organizations, or peace societies, usually under the central co-ordination of the International Voluntary Service for Peace.

Women have taken a consistently more active role in peace work as they have achieved wider social and political opportunities around the globe. The Women's International League for Peace and Freedom, founded in 1915, has carried on effective peace activity in different nations, and has maintained close relations across frontiers by repeated international conferences.

A noteworthy contribution to peace scholarship has been made by the Swarthmore Peace Collection near Philadelphia, established in memory of Jane Addams, and making available for writing and research a vast amount of historical and current peace literature from many parts of the world.

The peace movements have always had their great personalities, but few have had the impact of Mohandas Karamchand Gandhi, whose advocacy and practice of non-violence as a means of revolutionary social and political change have left their marks on the last quarter of a century. His writings, his personal example, his crusade against color prejudice in South Africa (see RACE RELATIONS), and finally his great campaign for the liberation of India, captured the imagination of millions and gave a tremendous impetus to peaceful methods. To pacifist and non-pacifist movements alike, he has brought inspiration, and in several conflict areas, especially in Africa, his non-violent tactics have been employed.

In membership, material published, and growing international co-operation, the peace movements of today have made marked gains. They have increased not only quantitatively, but in the comprehension of complex world issues. In a world which has become more internationally interrelated than the man in the street realizes, they have held before men's eyes the goal of a peaceful, co-operative human society and accomplished tangible steps in that direction. The change from isolationism has come about in part through necessity, and in part at least through the work of the peace societies.

A study made in 1947 revealed that the United States, during the previous ten years, had taken part in no fewer than 314 international agencies, and that at least an additional 90 existed. If the peace organizations are still a long way from achieving their aim of world fraternity, if they have made only short steps toward the eradication of war, they have at least stimulated, and informed, the agencies which have departed from the old nationalism and entered into a world order of developing co-operation.

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[Sup.] DEVERE ALLEN.

PEAKE, A(RTHUR) S(AMUEL): Primitive Methodist; b. Nov. 24, 1865; d. Aug. 19, 1929. He studied at St. Johns College, Oxford (1883–87) and in 1890 was elected to a theological fellowship which he held seven years at Merton College. Although he had planned to seek orders in the Church of England he answered a challenge from his own church and became the head of the Theological Institute at Manchester which under his leadership became the Hartley Primitive Methodist College. He also helped to inaugurate the theological faculty in the University of Manchester in which he became professor of biblical criticism and exegesis. The level of the ministry of his church was largely lifted in his twenty-nine years of service in its behalf. He also edited the *Holborn Review* (1919–29). His publications include: *The Bible, Its Origin, Its Significance, and Its Abiding Worth* (1913); *The Problem of Suffering in the Old Testament* (1904); and his widely studied *Commentary on the Bible,* which he planned and edited.

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RAYMOND W. ALBRIGHT.

PEALE, NORMAN VINCENT: Reformed Church in America; b. at Bowersville, Ohio, May 31, 1898. He studied at Ohio Wesleyan University (A.B., 1920); Boston University (S.T.B. and M.A., 1924). He served the M.E. Church, Berkely, R. I. (1922–24); King's Highway M.E. Church, Brooklyn, N. Y. (1924–27); University Methodist Church, Syracuse, N. Y. (1927–32); Marble Collegiate Church, New York City (1932–). He is the author of: *The Art of Living; You Can Win; A Guide to Confident Living; Not Death at All;* (with Smiley Blanton), *Faith Is the Answer;* (with Smiley Blanton), *The Art of Real Happiness; The Power of Positive Thinking.*

PEASANTS' WAR: From the original article in Vol. VIII, pp. 432–433 delete entirely section **I: Virtual Serfdom of the Peasants,** and substitute in its place the following:

I. Demands of the Peasants: The Peasants' War of 1525, which took place in much of southern, western, and central Germany, cannot be completely understood if examined apart from previous revolts of the common man, which had taken place in Europe for about two hundred years and in Germany for about a century. Like its predecessors, it was obviously not a consequence of a deterioration of the economic status of the common man, either peasant or townsman, for his condition had actually improved with the growth and prosperity of the towns. All available sources indicate that the common man was relatively well off at the beginning of the sixteenth century, that many of the peasants were no longer bound to the soil as serfs, and that all the lower classes ate and dressed better than at any previous time.

More important than the specific economic, social, or political grievances of the peasants and townsmen was their psychological attitude toward the world in which they lived. The important and relatively rapid changes in economy, society, and government which took place in Germany during the late middle ages were accompanied by a strong desire on the part of the underprivileged classes to participate actively in German affairs. It was the chaotic conditions prevalent in both church and state in Germany at the beginning of the sixteenth century that gave the common man an opportunity to assert himself. Proof of this is to be found in the large number of leaders who came from the lower classes at this time.

Conscious of their economic importance, the peasants demanded equality with the other estates. For this reason they objected to the imposition of social and economic conditions which they considered marks of their inferior status. In general they had no grievances against their emperor or king, but only against the secular and ecclesiastical lords who had come between them and their ruler.

As in the earlier revolts of the peasants, the economic, social, and political demands were justified by an appeal to ancient rights and privileges, such as personal freedom, the right to manage their own local affairs, the free use of common lands, and unrestricted hunting and fishing. On the basis of these real and alleged rights, they opposed the increase of old services, dues, and tithes, the imposition of new taxes, both direct and indirect, the appropriation of the common lands by their lords, and the introduction of the Roman law by means of which the jurists helped to strengthen the rising territorial states.

Whereas little unity of purpose could be attained by the appeal to ancient rights because conditions varied from place to place, a common basis for the demands of the peasants was achieved by the increasing appeal to divine law. Supported by a widespread antipathy toward the clergy, particularly the ecclesiastical lords and wealthy monastic orders with their economic and other privileges, leaders of the peasants aroused their interest in a new ideal state based upon the Bible. One Christian, they maintained, should not own the person or services of another, but all should be free and equal. Accordingly they demanded complete abolition of serfdom where it still existed, the establishment of a society in which only the emperor stood above them, and the furtherance of the general welfare of the people.

Luther cannot be held responsible for the outbreak of the Peasants' War, for he at no time affirmed the right of the peasants to im-

prove their material circumstances by force. Instead, he maintained that it is the Christian's duty to bear his cross in humility and prayer. However, his doctrines of justification by faith alone and the universal priesthood of believers, as well as his emphasis upon the Bible as the sole authority in religious matters, encouraged the peasants to interpret the gospel as a law in which they might seek justification for their demands. Divine justice now became the slogan for the masses and proved to be the one dynamic which could bind the great majority of them together in a common effort to improve their lot.

From the original article delete entirely section **V: Results of the Insurrection,** and substitute the following:

V. Consequences of the Insurrection: Approximately 100,000 peasants lost their lives during the brutal suppression of the insurrection. Those who were not killed were compelled to pay large sums of money for the reconstruction of the castles and monasteries which they had destroyed. Yet they did not fare much worse economically than before. The death of so many peasants provided a better opportunity to make a living for those who remained alive. Moreover, their lords soon realized that their own economic status depended upon that of their peasants. Consequently many of them lowered or even revoked the fines which they had imposed upon them.

Probably the most detrimental effect of the Peasants' War was the destruction of the self-reliance of the common man. Deprived of his right to bear arms and, in many cases, of the right of free assembly, he gave up his struggle for equality with the other classes and resigned himself to those economic conditions which were now consolidated and which persisted in the main to the eighteenth century. Henceforth the peasants of Germany failed to provide outstanding leaders in politics, religion, or culture. The Lutheran Reformation also suffered from the loss of the dynamic congregational spirit which had been fostered among the masses during its first years.

Those who gained the most from the insurrection and its suppression were the territorial princes, for they had re-established order without the aid of the emperor or the estates of the empire. The nobles, few of whose destroyed castles were restored, tended to gravitate to the courts of the princes or to settle in the cities. Many of the impoverished monasteries lost their lands to the princes. Ironically, the goal of the peasants and townsmen, which was to weaken their local secular and ecclesiastical lords, was achieved by the territorial princes. But the eventual result was the absolute territorial state which reduced both peasants and townsmen to the status of subjects.

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[Sup.] HAROLD J. GRIMM.

PEDERSEN, JOHANNES PEDER EJLER: Lutheran; b. at Illebolle, Denmark, Nov. 7, 1883. He studied theology and Semitic philology at the University of Copenhagen (Dr. Phil., 1912); and Semitics and Islamics in Marburg, Leipzig, Berlin, Leiden, Paris, and Budapest. He assisted A. Fischer at Leipzig in preparing an Arabic dictionary; and taught Semitic philology in Copenhagen (1916–50). His books include: *Der Eid bei den Semiten und im Islam* (1914); *Al-Azhar* (Danish, 1922); *Muhammadan Mysticism* (Danish, 1923); *Hebrew Grammar* (Danish, 1926); *Israel,* Vols. I-II (Danish, 1920; English, 1926), Vols. III-IV (Danish, 1934; English, 1940); *Islums Kultur* (Danish, 1928); *Inscriptiones Semiticae* (German, 1928); *Scepticisme Israelite* (1931); *Al-Sulami, Tabaqat Al-Sufiyah I* (Arabic text, sayings of mystics, 1938); *The Arabic Book* (Danish, 1946); (ed.), *Illustrated History of Religions* (Danish, 1948).

PELOUBET, FRANCIS NATHAN: Until his death in Auburndale, Mass., on March 27, 1920, he had brought the number of volumes of his notable *Select Notes* to forty-six. [Sup.]

PENAL REFORM: The general trend toward professionalization was one of the highlights in penal reform, especially since the 1930's. High standards were progressively sought in prisons, probation, parole, and preventive and prisoner-aid programs. Professionally trained career persons were recruited from university courses in correctional administration and schools of social work. Specialists in the behavioral sciences entered the correctional field in greater numbers.

I. Criminal Justice: Both juvenile and adult courts required trained probation officers. Psychiatric and psychological counsel were sought before pronouncement of sentence. In the more progressive courts presentence investigation re-

ports were required in every case, and chamber hearings were used in cases involving juveniles. The 100-year-old M'Naghten Rule (test of criminal responsibility) was challenged by legal psychiatry in both the United States and abroad, but it remained the sole test of criminal responsibility in twenty-nine states of the United States.

Most states adopted the indeterminate sentence. The federal government and several states enacted laws for handling youth offenders (sixteen to twenty-three), based on the model Youth Correction Authority Act drafted by the American Law Institute in 1940. The pioneering efforts of the California Youth Authority, established in 1941, also gave impetus to this innovation in penology. Under the plan the court may commit a youth offender to a commission, board, or authority for study, treatment, training, and re-establishment in the community. More recently there was a trend toward the "family court" idea which has jurisdiction over matters ordinarily handled by the juvenile and domestic relations courts.

II. Penal and Correctional Institutions: Prison administrators recognized the need for smaller institutions for individualized treatment, and more institutions of the minimum-custody type, including honor farms and camps. Most prisoners do not require the walled, bastille-type, maximum-custody prison. The Federal Bureau of Prisons and several progressive state systems made notable contributions to modern prison design, construction, and treatment facilities.

The emphasis in prison programs shifted to personality adjustment and social orientation, accomplished by classification programs (either at the institution or at a diagnostic center), medical care, individual counseling, group therapy, religious education and worship, social education courses, vocational and academic training, libraries, recreation, and prison employment —all under trained personnel. Prison industries with modern machinery and production methods produced large amounts of goods for federal and state use. Labor unions co-operated in the planning and operation of these plants, recognizing that occupation of time and productive work are an important factor in rehabilitation. Prerelease preparation courses for return to the community, an innovation of the early 1940's, became part of most prison programs.

During 1952 a chain reaction of nineteen prison riots was experienced in the United States. According to the American Prison Association these were caused by inadequate financial support, substandard personnel, enforced idleness, excessive size, overcrowding, political domination of prison management, and unwise sentencing and parole.

III. Probation and Parole: Probation and parole officers utilized more and more the facilities and resources of a community to aid in the rehabilitation of the offender—prisoner-aid societies, lay sponsors and advisers, churches, schools, mental hygiene clinics, marriage guidance centers, and family welfare agencies. Statewide probation and parole services were found in some jurisdictions, integrating all investigative and supervisory services in the state. The Interstate Probation and Parole Compact, instituted in 1934 and ratified by each of the forty-eight states of the United States, provided for the supervision of probationers and parolees who moved to other jurisdictions. The National Probation and Parole Association did much to raise the standards of probation and parole in both state and federal jurisdictions.

IV. Research: Universities and research foundations co-operated with state and federal penal and correctional programs in various areas of research, such as crime causation, treatment methods, postrelease adjustments, recidivism, and parole prediction. Since the 1930's considerable study was directed toward the psychopathic personality, the sex offender, the alcoholic, and the narcotic addict. Studies of prisoners, probationers, and parolees inducted into military service during World War II showed that they made good adjustments.

V. Federal System: The United States Federal Probation System (established in 1925) and the Federal Bureau of Prisons (established in 1930) maintained relatively high standards in personnel and program. During World War II the army and the navy developed prison systems comparable to those of the federal prison system. The Federal Juvenile Delinquency Act (1938) and the Federal Youth Corrections Act (1950) provided special methods for handling the juvenile offender (under eighteen) and the youth offender (under twenty-three).

VI. Penal Reform in Other Countries: In Europe the Scandinavian countries, Great Britain, Germany, and Holland developed progressive penal systems. Germany lost considerable ground during World War II but afterwards made a comeback in the over-all correctional field. The Borstal System in England paved the way for newer concepts in the treatment of the offender. England stressed the importance of trained personnel and provided preservice training courses from government funds up to two years' duration.

Through the Department of State and United Nations exchange programs, recognized leaders in all phases of correctional work visited the United States and other countries. The exchange of information and the opportunity to observe correctional practices in other countries were mutually helpful. All countries, it was found, have one or more innovations which may

help to improve the penal and correctional systems of other countries.

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[Sup.] VICTOR H. EVJEN.

PENDLE HILL: Founded in 1930 by members of the Society of Friends (*q.v.*) for the benefit of men and women of all faiths, races, and nationalities. It is an educational community for religious and social study, open to persons who are sufficiently mature to use their time profitably without the incentive of grades, examinations, and degrees. Students come to Pendle Hill for widely varying lengths of time, often with some particular research or personal problem in mind or sometimes to stop off in the midst of a busy life in order to gain spiritual resources for further work. There are three terms of eleven weeks each and a summer term of four weeks. In addition to individual reading and meditation, the resident group cooperates in a daily period of worship, courses and discussion groups, and the physical work of household and garden. Visitors from many parts of the world give occasional lectures. Pendle Hill also issues publications, provides accommodations for conferences and retreats, prepares workers for the American Friends Service Committee (*q.v.*), and organizes occasional short-term institutes. It is located at Wallingford, Pa., near Philadelphia.

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HOWARD H. BRINTON.

PENIEL MISSIONS. See HOLINESS CHURCHES.

PENSION FUND: From the Latin, *pensio*, meaning "payment." Often confused with annuity, from the Latin, *annus*, or "year." A pension is a regular payment of an allowance, as to a retired minister, usually in recognition of services previously rendered, also perhaps because of accident or other total disability. The optional age of retirement is usually sixty-five, and in many cases it becomes compulsory at seventy. Such funds are based on sound actuarial principles. Normally they require from the minister during his period of active service a definite percentage of his salary, as from 3% to 5%, with a similar provision of from 5% to 8% from the church or churches served. On the basis of these joint contributions it is anticipated that if a minister has maintained his membership in the plan for thirty-five years he will receive on retirement approximately half his average salary, with proportionate increases for longer participation. If death comes before retirement the total credits accrue to the widow, if living; if not, to the minor children, or the estate. The expense of administering pension funds is usually borne by the denomination. See also SOCIAL SECURITY. ROBERT CASHMAN.

PENTATEUCH: I. Title and Compass: The term "Pentateuch," derived from the Greek *pentateuchos*, meaning "five-roll," refers to "the five books of Moses." It was first employed by early Christian writers to designate the first division of the Hebrew Bible. It has been used as a title for the Torah since the second century A.D. However, in the course of the development of the documentary theory, which has regarded the Book of Joshua as involving the same sources (JEDP) as the five preceding books, the term "Hexateuch" ("six-roll") was coined. But the present trend seems to be to relate Joshua to the historical books which follow it in the second division of the Hebrew Bible and to revert to the use of the traditional title (M. Noth and others). Recently the term "Tetrateuch" ("four-roll") was introduced by I. Engnell to mark the separation of the first four books from the Deuteronomic work of history beginning in the fifth. When the fivefold division was originally made is not certain, but since the Psalms exhibit a similar arrangement it seems to have been crystallized comparatively early. It is known to antedate LXX.

The Hebrew titles of the five books are the opening words. The Latin names follow the Greek (LXX) and refer to the contents. Genesis presents the primitive history and the account of the patriarchs; Exodus, the record of Israel's sojourn in and departure from Egypt, including the giving of the Law; Leviticus, sundry laws and ordinances, particularly sacerdotal; Numbers, the account of the journey from Sinai to Canaan, including numerous details and directions; and Deuteronomy, addresses of Moses, showing developments in laws and regulations. In view of the dominance of Law in the Pentateuch, this whole division of the Hebrew Bible was handed down as the Torah and became regulative for Hebrew religion and life.

II. The Traditional View: Although the authorship is not designated, the theory generally held prior to the rise of modern criticism was that Moses wrote the Pentateuch. The numerous references to Moses as writer and lawgiver (Ex. 17:14; 24:4; Num. 33:2; Deut. 31:9) and to "the law of Moses" (Neh. 8:18; 13:1; Dan. 9:11) readily led to such a conclusion. No biblical writer expresses any doubt as to the Mosaic origin of the Torah. Philo, Josephus, later Rabbinic writers, and the early church fathers

ascribed the work to Moses without question. Early traces of doubt, however, appear in references to Celsus (Origen, *Contra Celsum* iv.42) and the Gnostics (Epiphanius, *Adv. haer.* xxxiii.4), who criticized the tradition. Certain Jewish scholars of the Middle Ages, including Rabbi Ibn Ezra and a Rabbi Isaac, likewise doubted the Mosaic authorship. In the period of the Reformation Carlstadt (1520) and subsequently the Catholic scholars A. Masius (1574), B. Periera (1594–1600), and J. Bonfrére (1625) challenged the traditional view, as did also such later critics as Thomas Hobbes (1651), Spinoza (1670), and Richard Simon (1678). The development of modern criticism from Astruc (1753), who differentiated uses of the divine names Jahweh and Elohim in Genesis, to Wellhausen (1876–84), who applied the evolutionary theory to the whole of Old Testament literature, history, and religion, led to a widespread rejection of the traditional view in favor of the theory of original documents. Nevertheless, many conservative scholars (e.g., James Orr, H. M. Wiener, E. Naville, W. Moeller, and O. T. Allis) have championed the unity and authenticity of "the five books of Moses."

III. The Documentary Hypothesis: Criticism of the Pentateuch has followed various lines of experimentation. Among views held have been "The First Documentary Theory" (Astruc, Eichhorn, Ilgen), involving two major sources J and E, differing primarily in the usages of the divine names Jahweh and Elohim; "The Fragment Hypothesis" (Geddes, Vater, De Wette), numerous documents written in the time of Solomon or later; "The Supplementary Hypothesis" (Ewald, Knobel, E. Schrader), an amalgamation of five or six separate works; and "The New Documentary Theory" (Hupfeld, Reuss, Graf, Kuenen, Wellhausen), four major sources, which came to follow the general order of J, E, D, and P. Briefly, this theory maintains, according to R. Pfeiffer, that J (*ca.* 850 B.C.) and E (*ca.* 750) were combined by a redactor (R^{JE}) *ca.* 650; D (621) was added by R^{D} *ca.* 550; P (*ca.* 500–450), by R^{P} *ca.* 400, bringing the Pentateuch in general to its present form. The hypothesis gained prominence and was popularized about the turn of the century through critical works on Old Testament introduction. But all the while further literary researches and archaeological investigations were bringing to light evidences of intricacies and inconsistencies which have called forth various alterations in the suggested sources and their datings.

IV. Recent Literary-Critical Research: In the past four decades the changes introduced into Pentateuchal criticism have tended toward a distrust and even disintegration of the documentary hypothesis. Critics have posited not only divisions and alterations in the four principal sources, J, E, D, and P, but also numerous additional documents. Smend, for example, found two parallel strands in J (J^1 and J^2). Hempel named three phases in J (J^1 J^2 and J^3) corresponding to the three divisions of Genesis (1–11; 12–36; 37–50). Mowinckel assigned E, the northern document, to Judah, not to Northern Israel, and denied its independence of J. Volz and Rudolph contested the existence of E, considering it only parts or supplements of J. Eissfeldt has proposed a lay source L in contrast with the sacerdotal P; Morgenstern, a Kenite source K, a sort of a biography of Moses; Pfeiffer, a source S, from the South or Seir, with subsequent additions (S^2); M. Noth, a common basis for J and E, namely G (*Grundlage*), written or in oral form.

Although the dating of D (Deuteronomy) seemed fixed in criticism at the time of Josiah (621 B.C.), it has been challenged by Hoelscher, who placed it after the Exile or about 500 B.C.; R. H. Kennett, likewise in a post-Josianic date (sixth century); Th. Oestreicher and A. C. Welch, much earlier than Josiah; and Edward Robinson, in the time of Samuel. The tendency seems to be to regard a nucleus of the book at least as early.

P likewise has suffered considerable alteration. In general, it has been held that the evidences for P in the Pentateuch have been clearer than for any of the other documents, so clear, in fact, that they could be recognized readily by an ordinary observer. It manifests a very formal style, a systematic arrangement, a distinct vocabulary, and a special interest in genealogies, numbers, cultural laws, and the rights of priests. But in spite of its apparent distinctiveness, Max Loehr and P. Volz practically denied its existence and G. von Rad has attacked its unity, asserting that there were two parallel writings of about the same length, P^{A} and P^{B}, the latter appearing the more complex and sacerdotal.

In addition to these more recent attacks on the sources, complex conclusions have been advanced regarding such separate units as the Decalogue, Covenant Code, and other legal sections, with the result that the documents in question have become less distinct than formerly, particularly as regards their origin as the work of single authors or schools. Following Gunkel and Gressmann in their work on Form Criticism (*q.v.*), Alt and others on legal units, and Albright and his school on comparative Near Eastern texts, scholars have come to observe the intricate character of the cycles of oral tradition transmitted over long periods of time prior to their incorporation into written documents. The tendency toward a dissolution of the supposed sources (Mowinckel, Nyberg, Volz, Engnell, etc.) has greatly weakened the case for the documentary hypothesis. It is now

clear that the present Pentateuch cannot be fully accounted for by a mechanical process of piecing together diverse documents. Nevertheless, the theory of the four major literary sources, J, E, D, and P, still holds the field in recent criticism in general (Oesterley and Robinson, Eissfeldt, Pfeiffer, Noth, C. A. Simpson, etc.). Apparently we are entering a new era of Old Testament criticism. See also BIBLICAL CRITICISM, I.

V. History and Theology: Although literary criticism of the Pentateuch has resulted in considerable confusion and uncertainty as to the sources, recent historical and archaeological research has led to a greater clarity and confidence in the tradition. Periods such as the patriarchal and the Mosaic, once regarded by critics as enshrouded in myth and legend, are now seen to yield definite historical data, corroborated by numerous archaeological discoveries made in Palestine, Mesopotamia, and throughout the Near East. References to the patriarchs are interpreted primarily as historical and personal regardless of the tribal aspects of the traditions. The historical accuracy of the patriarchal narratives in general has been demonstrated by the monuments.

History in the Pentateuch, however, is not regarded by everyone as history in the modern sense, but rather as *Heilsgeschichte,* salvation-history. Back of the actual literary remains lie oral traditions. Early, as well as later, records bear the marks of history. Central in the Pentateuchal account is Jahweh's deliverance of Israel out of Egypt under Moses. What precedes in the early promises made to the patriarchs and what follows in the process of fulfillment belong together. The oral tradition goes back to the earliest times of Israel prior to the establishment of the state. The literary stage gradually found its fixation in the life of the nation. While the process cannot be clearly defined, the historical element in the Pentateuch becomes increasingly clear as the archaeology of Palestine and the Near East brings to a focus fresh materials from contemporary sources.

What is true of history in the Pentateuch is true also of theology: it had its rise earlier than was hitherto acknowledged. The *Urgeschichte* bears evidence of a theological interest. Monotheism, as Albright suggests, points back beyond the prophetic to the Mosaic milieu. It is clear from wide testimony that the evolutionary view that Israel arose slowly out of animism and primitive polytheism to prophetic monotheism (Wellhausen and his followers) is no longer tenable. Theology in the Pentateuchal record is already far advanced beyond the animistic stage. The attributes which the prophets ascribe to Jahweh, sovereignty, aloofness, jealousy, intolerance, holiness, find early expression in the religion of Moses.

Since we now have fresh insights into the religious beliefs and practices of the Canaanites through the discovery of materials from the Near East, it is possible to compare Hebrew and Canaanite religion at an early period. That syncretism set in early is in evidence in the narratives. But the tenor of the records of the period points not so much toward the development of a distinctive theology out of the struggle with syncretistic practices in Canaan as to the defense of an existing Jahwism projected and promoted from Pentateuchal times and more clearly delineated by the prophets. The faith of Moses became the common denominator for the fractions of early Hebrew religion. Hence it was only natural that the traditional literary deposit became transmitted as "the five books of Moses."

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ELMER E. FLACK.

PENTECOSTAL ASSEMBLIES; PENTECOSTALS. See PENTECOSTAL CHURCHES.

PENTECOSTAL CHURCHES: The left-wing of the movement constituted by the Holiness Churches (*q.v.*). In general the theology of Pentecostal Churches is fundamentalist (*q.v.*), and most of them look for the imminent second coming of Christ. Their distinctive emphasis is on sanctification as a separate work of grace subsequent to justification, the climactic experience of which is the outpouring of divine gifts, especially glossolalia or "speaking with other tongues as the Spirit gives utterance" (see TONGUES, SPEAKING WITH). The pentecostal experience of Acts 2:1–4 is held to be the crowning attestation of salvation.

The charism of tongues is as old as Christianity itself, but a revival of the phenomenon developed in America near the end of the last century, gaining many adherents and giving rise to several sects. Not all the believers, how-

ever, are found in the bodies that bear the Pentecostal name. Many are found in the numerous Churches of God (*q.v.*), International Church of the Foursquare Gospel (*q.v.*), Catholic Apostolic Church (*q.v.*), House of Prayer (*q.v.*), and other small denominations.

(1) The Assemblies of God, General Assembly, is the largest single Pentecostal body in the United States. It has 5,000 churches and 240,000 members. It was formed at Hot Springs, Ark., in 1914 by the merger of several Church of God congregations, and in 1916 its headquarters were transferred to Springfield, Mo., where it has a training school and a publishing house which issues several periodicals. This is the only Pentecostal body which does not insist that sanctification is accomplished by a distinct work of grace subsequent to justification.

(2) The Pentecostal Holiness Church was organized at Clinton, N. C., in 1899, and in 1911 a merger was effected with the Fire-Baptized Holiness Church, which had been formed in 1898. The body acknowledges Methodist traditions. Its doctrines include three distinct works of grace culminating in spirit baptism and speaking with tongues, divine healing, and the imminent second advent. The headquarters are at Franklin Springs, Ga. It has about 780 churches and 26,000 members.

(3) The United Pentecostal Church was formed in 1945 by the union of two other bodies. Its headquarters are at St. Louis, Mo., where *The Pentecostal Herald* is published. There are approximately 1,000 churches and 20,000 members.

(4) The International Pentecostal Assemblies represents a merger of the National and International Pentecostal Union, formed in 1914, and the Association of Pentecostal Assemblies, organized in 1921. Its headquarters are at Newcastle, Wyo., where *Faith and Truth* is published. It has about 100 churches with 6,500 members.

(5) The Pentecostal Church of God in America was formed in 1919 at Chicago, and its headquarters are now at St. Louis, Mo. Its periodical is *The Pentecostal Messenger.* The body has around 600 churches and 37,000 members.

(6) The Pentecostal Fire-Baptized Holiness Church originated in Georgia late in the nineteenth century, and after several mergers and splits it assumed its present form and name in 1920. In addition to the usual Pentecostal pattern of doctrine, this church anoints with oil for healing and exercises a strict discipline in such matters as dress, amusements, use of tobacco, careless speech, association between the sexes, and similar matters. Its headquarters are at Toccoa, Ga., and its periodical, *Faith and Truth,* is published at Lulu, Ga. The church has about 75 churches and 1,400 members. A Negro sect which separated from the main group in 1922 is known as the Fire-Baptized Holiness Church of God of the Americas. Its headquarters are at Atlanta, Ga., and it reports 300 congregations and 6,000 members.

(7) Calvary Pentecostal Church was formed at Olympia, Wash., in 1931. It has 35 churches and 20,000 members.

(8) The Pentecostal Assemblies of the World was organized in 1914 as an interracial body, but in 1924 the white members withdrew and formed the Pentecostal Church, Inc., which merged into the United Pentecostal Church (see 3) in 1945. The Negro group espouses the usual pentecostal tenets, practices divine healing and foot washing (*q.v.*), and opposes secret societies, church festivals, jewelry, cosmetics, and attractive clothing. The church headquarters are at Indianapolis, Ind., where *The Christian Outlook* is published, and there are about 6,000 members in 90 churches.

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ELMER T. CLARK.

PERFECTIONISM. See SOTERIOLOGY.

PERRY, RALPH BARTON: University professor; b. Poultney, Vt., on July 3, 1876. He studied at Princeton (A.B., 1896) and Harvard (A.M., 1897; Ph.D., 1899). He has taught philosophy at Williams (1899–1900); Smith (1900–2) and Harvard (1902–46; emeritus, 1946–). Among his books those of greatest religious importance are: *The Approach to Philosophy* (1905); *Present Philosophical Tendencies* (1912); *The New Realism* (1912); *The Present Conflict of Ideals* (1918); *Philosophy of the Recent Past* (1926); *General Theory of Value* (1926); *A Defense of Philosophy* (1931); *The Thought and Character of William James* (1935); *The Meaning of the Humanities* (1938); *Puritanism and Democracy* (1944); and *Hope for Immortality* (1945).

RAYMOND W. ALBRIGHT.

PERSECUTION OF CHRISTIANS IN THE ROMAN EMPIRE DOWN TO DECIUS: There is little reason for major revision of the original article. Subsequent investigations have not definitively settled long-disputed issues, and older theories still have their champions; but for the most part the interpretations offered therein are still tenable. However, certain more recent conclusions have sufficient merit to make desirable some qualification of the explanation of motives and the legal bases underlying Roman persecutions.

The problems of motivation and methods of procedure have long been controversial, and nu-

merous proposed solutions have not made it clear why the Roman government should, at an early date, have dealt severely with the Christian sect. Light is shed upon the question of motives, however, if one holds that, "Before Decius strong popular opposition preceded governmental opposition and was in most cases the reason for it" (see *infra:* Colwell, p. 53; Merrill, pp. 91–92). While upper class Romans might be scarcely aware of the existence of Christians, the lower classes were conscious of their presence and often found them obnoxious. Conceiving themselves as a distinct people, Christians assumed attitudes which affected social, economic, political, and religious relationships and practices. Exclusiveness gave grounds for slanderous rumors and occasionally led to mob violence. Officials in sympathy with the feelings of the provincial populace might find a pretext for dealing with troublesome Christians. That such a process did occur repeatedly is clear from pagan sources, as well as from the New Testament and other Christian literature.

If motives underlying official Roman hostility be thus largely accounted for, it is still necessary to ascertain the procedures and charges used in legal actions. Slanderous accusations of a hostile populace did not furnish grounds for prosecution. Despite some contrary views, it is fairly certain that prior to the third century there was no legal enactment outlawing Christianity *per se*. Doubtless, Mommsen's theory of the use of a special police power (*coercitio*) applies to some cases, but it is unlikely that such an arbitrary power would be frequently employed. It seems most satisfactory to assume (see *infra:* Merrill, pp. 49–81) that in all of the persecutions, Christians were presumed to share a corporate guilt for violating some criminal law. "Roman custom permitted a virtual . . . decision to be rendered against a whole group of persons who were believed to be banded together to commit crimes. No overt act needed thereafter to be proved against any individual member of the group in order to ensure his condemnation" (Merrill, p. 65). The exact charges varied with local circumstances, but by the middle of the second century, the common charge came to be "treason-atheism," based upon refusal to participate in the imperial cult. Beginning with Decius' attempt to restore the traditional Roman worship, a new phase of more general persecutions began.

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[Sup.] NORMAN H. MARING.

PERSECUTIONS, MODERN: With the rise of militant totalitarianism, Christian churches were subjected, from 1917 onwards, to persecutions which in intensity and extent are comparable to any in the past (see PERSECUTION OF CHRISTIANS IN THE ROMAN EMPIRE).

These attacks upon the church began when the Bolsheviks seized the reins of government in Russia (1917). There occurred three violent outbursts of persecution, in 1923, 1931, and 1937, before the religious policy was changed (1939) and a *modus vivendi* established. The original policy was formulated in January, 1918. Although the decree promulgated "freedom of conscience," religious instruction (even in churches) of all youth under eighteen years of age was forbidden. All church property of whatever kind was confiscated without compensation. Thus all income formerly derived from these properties, and the state subsidy, were now lost; the clergy henceforth had to be supported exclusively by voluntary donations. All regular fees were forbidden by law. "Religious societies" duly registered were permitted to use the church buildings with all equipment, but "ministers of religion" were restricted to the area where the church was located. Ecclesiastical authorities ceased to hold any legal status, nor did the "religious societies" enjoy the rights of juridical persons. Despite the provision in the Constitution of 1924 that "freedom of religious and antireligious propaganda is recognized for all citizens," ruthless persecution of religion had been in progress since the previous year. The clergy were classed with the "nonproductive" elements and deprived of franchise. Because of the famine of 1922–23, the government ordered the seizure and sale of all valuables in churches "not necessary to the cult." Patriarch Tikhon forbade the clergy and the faithful to comply with the order. Thereupon the government adopted punitive measures which resulted in the arrest of thousands of laymen, clergymen, and hierarchs. Many hundreds were sentenced to death or to long-term imprisonments. Metropolitan Benjamin, of Petrograd, along with three others of the condemned, was executed. The Roman Catholic Vicar-General Budkiewicz was likewise put to death, and Archbishop Cieplak was sentenced to ten years in prison. Soon after, Patriarch Tikhon himself was imprisoned, but was released about a year later when he signed a declaration in which he recognized the Soviet government and promised obedience to it. Besides, many churches and monasteries were closed: by 1928, their number, as reported in the Soviet press, was 1,407; during 1929, when the first Five Year Plan was put into operation, the number for that year alone was 1,440. Many priests were exiled or imprisoned. In 1930 it was reported that 20 carloads of religious articles, 6,000 icons, and 1,000 religious books were destroyed.

Moreover, the constitutional provision regarding "freedom of conscience" was changed to read: ". . . freedom of religious worship and of antireligious propaganda is recognized for all citizens." Henceforth, all appeal to the nonchurched was branded as "propaganda" and constituted a criminal offense. All publication of religious literature ceased. Antireligious literature was published in enormous quantities: one piece had a circulation of two million. Some 1,200 books and pamphlets had been published by 1935. Not only the Union of Militant Godless and the Komsomols were engaged in the distribution of this propaganda, but the GPU had a department devoted to it. The school was now utilized as an instrument of antireligious propaganda. Systematic training in Communism, including atheism (*q.v.*, Vol. I), was incorporated into the curriculum. Religious services were reduced to the bare liturgy. Religious societies were forbidden to engage in any form of social, philanthropic, or cultural activity. To make worship on Sunday difficult, the week was reduced at first to six, and later to five, days. Christmas and Easter celebrations were forbidden. Public demonstrations against religion, especially by the Komsomol, were encouraged. Many churches were closed because the financial charges were so exorbitant as to render the burden unbearable. Lay members were discriminated against economically. Training for priesthood had been abandoned (except for secret centers) ever since 1926. Thirteen antireligious "universities" for the training of professional atheist propagandists were established before 1930.

In 1935 the leader of the antireligious program, E. Yaroslavsky, triumphantly announced that the church had already been defeated and was no longer a social force. Consequently the drive against religion abated. This was partly reflected in the "Stalin Constitution" (1936) which granted franchise to the clergy (and therewith eligibility to employment).

But a year later a new and very severe wave of persecution arose. More than 10,000 churches were closed. Priests were again subjected to imprisonment, exile, and execution. And although in 1939 the religious policy was changed and mass persecutions ceased, the results of the previous attempts to "liquidate" the church were seen in the frightful decrease in numbers of the churches and the clergy, as reported by the Soviet press in 1940: of the 55,173 churches and 29,593 chapels in 1914, only 4,225 churches remained open; of the 1,026 monasteries in 1917, only 37 survived; of the 112,629 priests and deacons in 1914, only 8,765 remained.

Even though the situation improved after 1939, the church by no means gained freedom; in fact, it became a tool of the state policies. In 1943, when acting Patriarch Sergius became patriarch (with Stalin's consent), the government created a Department for Orthodox Church Affairs, and later another for the non-Orthodox communions. These departments dominated the policies and activities of all the churches.

Similar situations existed in other Communist-dominated countries; see ALBANIA; CZECHOSLOVAKIA; HUNGARY; POLAND; RUMANIA; YUGOSLAVIA; ESTONIA; LATVIA; LITHUANIA. Persecution of Christians also occurred under the Nazi regime in Germany (see GERMANY, I). See also ANTI-SEMITISM; CHURCH AND STATE; RACE RELATIONS; RUSSIAN CHURCH SINCE THE REVOLUTION; RUSSIAN ORTHODOX CHURCH.

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MATTHEW SPINKA.

PERSIA. See IRAN; MEDO-PERSIA.

PERSONALISM: I. Definition: (1) Metaphysical: the theory that all reality is personal —whether one all-inclusive person or a society of persons. (2) Ethical: the theory that all value is personal experience. (3) Religious: the belief that God is a conscious person or spirit (theism).

II. Historical Development: There were traces of personalism in Anaxagoras, Plato, Plotinus, and Augustine; modern personalism begins with Bishop George Berkeley's doctrine that all reality consists of active spirits, their passive and inert sensory "ideas," and their "notions" of spirits and universals. Leibniz's monadology was a personalistic *panpsychism* (*q.v.*). Kant developed an ethical personalism of moral autonomy. Hegel's evolutionary idealism defined the Absolute as spirit or subject. Personalism became more empirical in Hermann Ulrici; Rudolph Hermann Lotze stressed philosophy of science and of values. The term personalism seems to have been used first in Germany by Schleiermacher (1799), later by H. Dreyer (1905) and William Stern (1906); in England by John Grote (1865); and in the United States by Walt Whitman (1868). In France, nineteenth century spiritualism was a form of personalism. Charles Renouvier popularized the term (1903), whence it came to America through Mary W. Calkins (1907) and Borden Parker Bowne (*q.v.*) (1908). Men as different as Max Scheler, Nicolas Berdyaev (*q.v.*), Jacques Maritain, and Emmanuel Mounier used it to designate especially their ethical and social views. Existentialism (*q.v.*) may be regarded as a variety of personalism.

In Great Britain, A. C. Fraser edited Berkeley's works (1901) and advocated Berkeleian personalism. Renewed interest is indicated by

the revised edition of Berkeley's works (1948 ff.) by A. A. Luce and T. E. Jessop. Meanwhile "personal idealists" (e.g., F. C. S. Schiller and Hastings Rashdall) developed various aspects of personalism. J. M. E. McTaggart was pluralistic, but atheistic; James Ward (*q.v.*), theistic. In the United States, personalists have been largely influenced by Bowne. Among the most productive are: Ralph Tyler Flewelling (founded *The Personalist,* 1918), Albert C. Knudson (*q.v.*), Edgar S. Brightman (*q.v.*), Peter A. Bertocci, L. Harold DeWolf (*q.v.*), Walter G. Muelder (*q.v.*), Arthur W. Munk, and others. Independent of Bowne are George H. Howison (*q.v.*) (d. 1916), Jared Sparks Moore (d. 1951), and Charles Hartshorne (see PANPSYCHISM). In Argentina Alejandro Korn and Francisco Romero developed personalistic ideas.

III. Agreements among Personalists: Most personalists agree that persons are active (both in knowing and in being) and interactive complex-unities; interpersonal communicators (social); individual-developing wholes; and intrinsic values.

IV. Differences among Personalists: (1) There are differences as to the number of real persons. Personalistic singularists hold that the seemingly many persons are really one Person, the Absolute: so Josiah Royce (*q.v.*), Mary W. Calkins, and William Stern. Among pluralists, human persons and an undetermined number of subhuman and superhuman selves are recognized, with God usually viewed as Creator of the society of persons. McTaggart and Sartre deny God. Panpsychists add an immense population of monads to account for organisms and other physical things. (2) Personalists differ about the degree of consciousness necessary to constitute a self or person. Panpsychists assert what amounts to unconscious consciousness (lowest cells or monads). Most personalists restrict persons to actually conscious beings. Some idealists (notably F. H. Bradley [*q.v.*] and W. D. Lighthall, and Hindu thinkers) speak of the superpersonal. This concept has various shades. It may mean: the supersensory, the superindividual or social mind, the superhuman, the superrelational (Bradley), or the superconscious (Hindu mystics). Most personalists would reject the social mind, and the superconscious.

(3) There are also differences regarding the metaphysical quality of being. While all philosophers recognize vast qualitative variety, most personalists hold that all experienced variety can be subsumed as variety in consciousness. Some personalists, while holding that personality is the highest and the only free and creative type of being, are dualists in granting that there is also unconscious being or matter. Among the dualists are Douglas C. Macintosh (*q.v.*), James B. Pratt (*q.v.*), and Thomistic personalists.

(4) Personalists differ about the weight of rationalistic and empirical factors, Berkeley stressing the latter, Kant the former. Kantian influence is stronger in Howison, Royce, Bowne, and Knudson; the empirical, in Flewelling, Whitehead, Brightman (led by it to the doctrine of a finite God), Bertocci, and Munk.

V. Personalism and Philosophy of Science: Personalism has developed out of investigations in various sciences. Berkeley, Calkins, Bowne, William Stern, and Gordon W. Allport found personalistic implications in psychology. Physics was investigated by Kant, Bowne, and W. H. Werkmeister. Biological and physiological research led to personalism in Lotze, W. Wundt, Ward, Ladd, Korn, Bergson (*q.v.*) and others. Hegel and others make history basic. Concepts of psychic unity (Gestalt) and causal activity (defined as volitions) of material things as fields of (volitional) force, of equivalence of mass and energy, and quantum theory, and of telic and creative evolution in life and history have influenced personalism.

VI. Personalism and Religion: The inclusiveness of personalism and its view of persons as values have led personalists to interest in religion. Conversely, religious faith has offered philosophy a personalistic clue. Personalists have developed philosophies of religion (Hegel, Lotze, Rashdall, C. C. J. Webb, Bowne, Royce, William E. Hocking, Brightman, Peter A. Bertocci), philosophical theologies (Knudson, Francis J. McConnell [*q.v.*], L. Harold DeWolf [*q.v.*]), and psychologies of religion (George A. Coe, Francis L. Strickland, Paul E. Johnson, and Gordon W. Allport).

Among religious concepts stressed in personalistic thought are: the interrelations of God's transcendence and immanence (*q.v.*) (specifically immanence in nature); religion as conscious co-operation between God and man, and hence between man and man; and the union of the rational, the social-ethical, and the mystical in religion (especially Hocking [*q.v.*], Brightman, and Johnson). Personalists have adhered to liberalism (*q.v.*), the appeal to reason and experience, as opposed to irrationalism (*q.v.*). Personalists have contributed to educational theory, religious and general (in addition to the psychologists named in the previous paragraph, also Herman H. Horne and Peter A. Bertocci).

See also IDEALISM.

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EDGAR SHEFFIELD BRIGHTMAN.

PERU: Area, 514,059 square miles (1949 estimate); population, 8,204,000 (1949 estimate). The official language is Spanish, but Quechua and Aymará are also spoken by many Indians in the Andean highlands.

Primary education is free and compulsory between the ages of seven and sixteen, and since 1946 secondary education is also free. In 1948 there were 9,338 primary schools with 908,695 pupils, 103 state secondary schools with 37,256 pupils. There are also over one hundred private schools, many of which are maintained by both Catholics and Protestants. There are twenty-seven normal schools, four government universities, including the Universidad Mayor de San Marcos, located in Lima and founded by Charles V of Spain in 1551 (the oldest university in the Western Hemisphere), one Catholic university, an engineering school and an agricultural school, both maintained by the government.

A decree issued in 1929, but not rigidly enforced, allowed only Roman Catholic teaching in public and private schools. Non-Catholics can obtain exemption from attending the classes on religion.

Religious freedom was granted in 1915. The Roman Catholic religion is protected by the state, but other forms of worship are permitted. Peru has 1 cardinal-archbishop, 3 archbishops, 11 bishops, 4 vicars-general, 2 apostolic prefects, 1,189 priests, 777 members of religious orders, 601 monks, and 1,906 nuns. Civil marriage was decreed in 1930, and there are liberal divorce laws. The Indians of the Andes, while nominally Catholic, still retain many of their pagan rites and customs. Their celebrations of religious feast days, marriages, and deaths, are often drunken orgies. There were sixty-nine American Catholic missionaries (men and women) in Peru in 1946.

The 1940 government census gave the number of Protestants in the country as 56,000. There are seventeen Protestant missionary societies in Peru; most of them are members of the National Evangelical Council, which represents Protestant groups before the government. The work of the Seventh-day Adventists toward civilizing the Indians in the South of Peru is notable.

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[Sup.] W. STANLEY RYCROFT.

PETER THE APOSTLE: Little is known of Peter's career after he disappears from the record of Acts. Of his traditional association with Rome only his martyrdom is reasonably certain.

It is not clear from I Cor. 1:12; 3:22 whether he visited Corinth. He possibly visited Rome *ca.* 55, leaving Mark there on his departure (T. W. Manson, in *BJRL*, Vol. XXVIII [1944], pp. 130 ff.), returned to Rome *ca.* 63, and was there when the persecution started in 64.

Excavations beneath St. Peter's from 1940 to 1950 revealed a monument which is probably Peter's "trophy" on the Vatican hill mentioned by Gaius (*ap.* Euseb., *HE* ii. 25). Bones found beside it, said Pope Pius XII in his Christmas broadcast (1950), were not identified as Peter's (but see the complete report of the excavations, *Esplorazioni sotto la Confessione di San Pietro in Vaticano eseguite negli anni 1940–1949*. Relazione a cura di A. Ghetti, A. Ferrua, E. Josi, E. Kirschbaum . . . , 2 vols., 1951).

I Peter: E. J. Goodspeed holds I Peter was sent by the Roman church to Asia Minor in response to Heb. 5:12, to counteract the anti-imperial tendency of Revelation (*New Chapters in N.T. Study* [1937], pp. 179 ff.). R. Perdelwitz's view that I Pet. 1:3—4:11 is a baptismal discourse inserted in a letter (*Die Mysterienreligionen und das Problem des I Petrusbriefes*, 1911) is adopted by H. Windisch (commentary, 1930), F. W. Beare (commentary, 1947), who dates the epistle in 112, and B. H. Streeter (*The Primitive Church* [1929], pp. 115 ff.), who suggests Aristion of Smyrna as the author. Wilhelm Bornemann (in *ZNTW*, Vol. XIX [1918], pp. 143 ff.) finds in I Pet. 1:3–5:11 a baptismal sermon of Silvanus in Asia Minor *ca.* 90. But its genuineness is maintained in commentaries by J. Moffatt (1928), J. W. C. Wand (1934), and (notably) E. G. Selwyn (1946). Selwyn suggests it was received about Easter, 64, explains parallels with Pauline epistles by common dependence on primitive catecheses, and attributes the style to Silvanus. C. H. Dodd (*Apostolic Preaching and its Developments* [1936], pp. 97 f.) indicates how closely this epistle's thought follows the original apostolic preaching.

II Peter: Opinion has generally hardened against II Peter's authenticity (cf. Selwyn, *op. cit.*, p. vii). But see *WDB* (1944), p. 474: "while perplexing doubts arise still there is sufficient evidence for believing that II Peter is genuine."

See also STENOGRAPHY AND CHURCH HISTORY.

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christlichen Haustafeln, 1928; T. Spoerri, *Der Gemeindegedanke im ersten Petrusbrief,* 1925; V. Taylor, *Atonement in NT Teaching* (1940), pp. 35 ff.; Bo Reicke, *Disobedient Spirits and Christian Baptism,* 1946; E. G. Selwyn, "The Persecutions in I Peter," in *SNTS Bulletin,* I (1950), 39 ff. On relation between I Peter and Pauline epistles: C. Leslie Mitton, *Epistle to the Ephesians* (1951), pp. 176 ff., 279 ff. On apocryphal Petrine literature: Oscar Cullmann, *Le problème littéraire et historique du roman pseudoclémentin,* 1930; H. J. Schoeps, *Theologie und Geschichte des Judenchristentums,* 1949. On patristic opinions regarding Peter, see Joseph Crehan, "Peter the Dispenser," in *Festschrift fuer Max Meinertz* (1951), pp. 60–67.

[Sup.] FREDERICK FYVIE BRUCE.

PETER AS A PREACHER: In the Gospels Peter appears as a young man of promise, unfulfilled; in the Acts, as a preacher with power, especially for evangelism; in the First Epistle, as a saint, with the heart of a pastor. Here we deal only with his sermons reported in the Acts. Like worthy evangelists ever since, this one preached from his Bible, which he quoted from memory. He seems ordinarily to have followed much the same pattern: first, after a brief introduction, the facts in Holy Scripture; second, the meaning of these facts as they point to Christ; third, the appeal growing out of this interpretation. In the early part, after he gains a hearing, much of the intellectual; later, more of the emotional; towards the end, much of the volitional. Such an account makes his preaching seem mechanical. Really this man preached a gospel that lived and moved, "with hands and feet." Unlike many evangelists, he preached positively more than negatively. Especially towards the end, he did not shrink from addressing the hearers directly. At Pentecost, largely by preaching, he opened the doors of the church to Jewish proselytes, and at Caesarea to men of Roman birth. In the New Testament he stands out as the most prominent preacher, except Paul. Perhaps because of Roman claims about Peter as pope, he has not received due recognition from Protestants. No book has dealt adequately with his life and work, least of all with his preaching. But a university professor has used his reported sermons in teaching young people how to write effectively. This book shows how Peter excelled in fixing attention on one point, laying hold of this truth, going on to the goal, and bringing the truth home to the heart.

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ANDREW W. BLACKWOOD.

PETERS, RICHARD: Arriving in Philadelphia in 1735, Peters served for a time as assistant minister at Christ Church under Archibald Cummings. Educated to the law and ordained in 1730, he early contracted an unfortunate marriage, and then, believing his separated wife to be dead, he contracted another marriage in 1736. The bishop of London thereupon refused him a license to officiate and he retired to lay status, becoming secretary of state for Pennsylvania, a post he served with distinction. Prior to 1762 his wife died and he assisted at Christ Church until 1763 or 1764, when he was elected rector of the parish. Of ill health and Tory sympathies, he resigned in 1775 and died July, 1776, aged seventy-two. An extensive bibliography may be found in Hubert Cummings' unsympathetic account, *Richard Peters,* 1944.

NELSON RIGHTMYER.

PETRIE, W(ILLIAM) M(ATTHEW) FLINDERS: Lay archaeologist; b. at Charlton, England, June 3, 1853; d. July 28, 1942. Ill health prevented him from receiving a formal education, but he became interested in archaeology as a boy and went on to become the greatest archaeological genius of modern times. In 1880 he went to Egypt, where he undertook a long series of excavations on behalf of the Egypt Exploration Society and the British School of Archaeology in Egypt, which he headed. In 1926 excavating conditions in Egypt became too onerous, so he moved into Palestine, where he had inaugurated modern archaeology in 1890. For the remainder of his life, until his death in Jerusalem, he worked and wrote in Palestine. Petrie was the author of nearly a hundred books, nearly all excavation reports. During the last twenty years of his life his pioneering methods were rapidly antiquated, and his efforts to reconstruct the history of Israel cannot be taken seriously.

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WILLIAM FOXWELL ALBRIGHT.

PETRY, RAY C.: Methodist layman; b. near Eaton, Ohio, July 2, 1903. He held degrees from Manchester College (A.B., 1926) and the University of Chicago (A.M., 1927; Ph.D., 1932). From 1929 to 1937 he taught history at Manchester College and religion at McPherson College. Since 1937 he held the chair of church history in the Divinity and Graduate School of Duke University. His books include: *Francis of Assisi* (1941); *No Uncertain Sound* (1948); and *Preaching in the Great Tradition* (1950). He assisted in editing *The Chinese Christian Classics;* and is editor of Vol. X, *The Late Medieval Mystics,* in *The Library of Christian Classics.*

PEYTON LECTURESHIP ON PREACHING, GEORGE L.: Founded in 1944 by Mrs. Leila Peyton, of Mexia, Texas, in memory of her husband, who was an outstanding business man and a devout Christian. Both Mr. and Mrs. Peyton felt the need of a better trained ministry. The lectures are given as a part of the Ministers' Week Program for the Perkins School of Theology of Southern Methodist University.

EUGENE B. HAWK.

PFEIFFER, ROBERT H.: Methodist; b. at Bologna, Italy, Feb. 14, 1892; both parents were United States citizens. After attending school in Bologna, he studied at the Universities of Geneva, Switzerland (S.T.B., 1915); Berlin; and Tuebingen. He was pastor of the Methodist Church in Sanborn, N. Y. (1916–19). He studied at Harvard University (A.M., 1920; Ph.D., 1922; S.T.M., 1923). He was instructor, assistant professor, and lecturer (1922–53), curator of the Semitic Museum (1931–), and Hancock Professor of Semitic language and literature (1953–) at Harvard University; and taught in the same field at Boston University (1924–30; 1947–). He directed the archaeological excavations at Nuzi (Kirkuk, Iraq) in 1928–29. He edited the *Journal of Biblical Literature* (1943–47). He lectured at the University of Rome, Italy, in thc winter semester 1950–51 on a Fulbright grant. He was president of the Society of Biblical Literature (1950); and vice-president of the American Oriental Society (1950–51). His studies have been primarily in the field of Old Testament and Assyriology. He has contributed numerous learned articles to: *The Standard Bible Dictionary; Abingdon Bible Commentary; Dictionnaire Encyclopédique de la Bible;* W. L. Langer, *Encyclopedia of World History;* V. Ferm, *Encyclopedia of Religion; The Interpreter's Bible; The New Schaff-Herzog Encyclopedia of Religious Knowledge;* and *The Encyclopedia Americana.* He has written: *State Letters of Assyria* (1935); *The Archives of Shilwateshub* (1942); *Introduction to the Old Testament* (1941, 1948); *History of New Testament Times* (1949), and *Il Giudaismo* (1951).

PFLUG, JULIUS: Like many humanists of Roman Catholic persuasion in his time he wanted to make as many concessions as possible to the Protestants. He was more versed in profane matters than theological problems, as Calvin wrote to Farel. (Cf. Herminjart, *Correspondance des réformateurs,* Vol. VII [1866], p. 89.) He died at Zeitz, where the city library possesses a large number of his manuscripts.

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[Sup.] MATHIAS GOOSSENS.

PHARISEES AND SADDUCEES: The divergence of views and customs between these two groups is to be traced generally to either one of two factors. The first of these was theological and concerned the seat of authority acknowledged by the groups. The Sadducees accepted only the Old Testament as authoritative in religious and ethical matters (Josephus) and were "common-sense literalists" in their interpretation of the same (Moore). The Pharisees added to these Scriptures the oral traditions (Mark 7:3, 5, 8) which were later incorporated in the *Mishnah* (*ca.* A.D. 200). These latter they traced back to Moses (*M. Pirke Aboth* 1:1 ff.) and so attributed to them a divine authority equal to that attaching to the written Torah. Further, oral and written laws were held to relate to one another much as statutory and constitutional laws do in state and nation; that is, the former in each case apply the latter to life situations. Accordingly, it was argued in the *Mishnah* and presumably as early as Jesus' day that "greater stringency applies to the observance of the words of the Scribes than to the observance of the words of the written Law," and that for the reason that statutory law (oral tradition) affects the life of the ordinary man more intimately than the more remote constitutional law (written Torah) (*M. Sanhedrin* 10:3). In the sincere endeavor to make the written Torah workable within the framework of a changing culture, the "scribes of the Pharisees" employed all their powers in the framing of directives (*halakhoth*) for the common man to follow. In each case a start was made with the written Scripture as representing the literally inspired revelation of God's will, the problem concerning, then, merely the right method of interpreting the passage in question and of applying it to the situation in hand. Where possible, this problem was settled: (1) by a recital of a "case-decision" previously made by some well-known Rabbi, or (2) by the consensus ~~of expressed opinion on the part~~ of the great exegetes of Scripture (the *Ḥakamim* or sages). Rules for such exegesis were carefully elaborated by these sages, the most famous being the seven ascribed to the great Hillel. Differences of interpretation were certain to occur, of course, and it was such differences which eventually gave rise to the two Pharisaic schools of Hillelites and Shammaites. The *Mishnah* records scores of points which were in dispute between the two schools; thus, the Shammaites allowed only infidelity as a ground for divorce, while the Hillelites accepted any sort of inadequacy on the wife's part as sufficient ground—both of them basing their decision upon Deut. 24:1 (*M. Gittin* 9:10).

The second factor dividing Pharisees from Sadducees was of a sociological nature. The nobility in Jerusalem, whether lay or religious, were generally Sadducees, while the middle classes in the capital city and the upper classes in Judaea and Galilee were ordinarily of the more aristocratic wing of the Pharisees (Shammaites), only the lower classes in and around Jerusalem representing the democratic Hillelites (Finkelstein). The existence of these sociological strata gave rise to numerous differences of view relative to such topics as whether the recital of the *Shema'* precluded one's allegiance to foreign rulers; the application of criminal law, wherein the Sadducees were consistently the more severe; the permission of manual labor on

the eve of the festivals, wherein the Hillelites were lax and the Shammaites strict.

In view of their divergent attachments to the two major institutions of post-exilic Judaism (temple and synogogue), the influence of the Sadducees and Pharisees upon the masses was of unequal weight. That of the former was probably restricted to the narrow confines of the temple area, except as through the Sanhedrin of seventy-one, of which the high priest was president and his party a major force, the Sadducees exerted political influence on the culture as a whole. The Pharisees, contrariwise, developed and maintained the synagogue as a local center of both worship and instruction, as appears both from their universal presence in the Gospels (Mark 3:1–6; Luke 6:6 f.) and from the witness of contemporary literature (Josephus, *Mishnah*). In consequence, as Josephus bears testimony, the Pharisees usually had the admiration and respect of the common people. They must be given credit for developing the service of worship of the synagogue with its emphasis upon the reading and expounding of Scripture and its supplemental singing of the Psalms and employment of corporate prayers. They expounded Scripture in two ways: first for devotional and inspirational values (*haggadah*), and secondly for practical instruction in the proper way of life (*halakhah*). Their ultimate purpose was to adjust the high demand of God upon human life to a plane intelligible to and more easily attainable by the common man. Their self-criticism (as contained, for example, in the famous classification of Pharisees into seven categories of which only two are acceptable to God, as reported in both Palestinian and Babylonian Talmuds) is sufficient proof of their general sincerity of purpose.

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[Sup.] JOHN WICK BOWMAN.

PHENICIA, PHENICIANS. See PHOENICIA, PHOENICIANS.

PHENOMENALISM: The classical exposition of phenomenalism occurs in the philosophy of Immanuel Kant (1724–1804). The mind, he said, possesses certain a priori categories (outer and inner) which play upon the stimuli of the senses. The sensations (perceptions) without the mind's activity are blind; the mind's activity (concepts) without the sensations is that of emptiness. The interplay of both constitutes our knowledge of the world. But this world is as-it-appears-to-be. Phenomenalism is the name for this appearance-world. The real world, such as it is beyond the activity of our mind, we can never know (agnosticism). Thus there are two words for the theoretical reason: the world of appearance (phenomena) and the world of reality (noumena).

William James (1842–1910) had many facets to his philosophy. One of these was his form of phenomenalism. It occurred in his theory of "pure experience." Experience, he said, comes as a stream (radical empiricism). Such experience is distinguishable in two kinds: ideational and "pure," the latter being more fundamental and primordial. Ideas and notions are surface data. Pure experience (beyond ideas) is the deeper strata of knowledge and of reality. Relaxing into this substratum we get the feel of things as they are: quite beyond or below the surface of our thoughts. Subject and object merge in this realm of pure experience. It is an object realm and it is a phenomenal realm: a neutral reality that is prior to and more fundamental than ideas or material things. The phenomenal world may well be described as a neutral broth in which both mind and matter are steeped. Thus there is a knowledge that is akin to feelings which are beyond conception; and there is mind, a part of the same world as its body. The phenomena of the world appear as separate and discrete things but these phenomena are rooted deep within a non-mental, non-differentiated and non-material substructure of appearance-being.

Ernst Mach (1838–1916), a noted physicist-philosopher came to his phenomenalism by attacking the cocksureness of the physical picture of reality as given by his contemporary materialists. The molds of the world, he said, are drawn from appearance. We know of no other world. Physics can present but one type of relationships; psychology another. Both lie in the realm of phenomena. From that point Mach went on to assert a neutralistic theory of the world, neither mental nor material. Richard Avenarius (1843–96) laid down the rule: "nothing exists save experience." Thus there is no inner or outer world, no absolute distinction between thought and things: all belong together in one realm of pure experience, a phenomenal world. Herbert Spencer (1820–1902) whose *Synthetic Philosophy* (projected in 1860) was famous and influential taught the unity of Nature and its processes. This Nature is Unknowable except as to its appearance (phenomenalism). To know that the Unknowable is unknowable is the highest form of religion, he claimed. We

may postulate Force as Absolute but it is only the postulate of appearance.

John Stuart Mill (1806–73) in calling matter nothing but a "permanent possibility of sensation" gave expression to a form of phenomenalism. In contemporary epistemology (*q.v.*) phenomenalism appears among certain thinkers in their restriction of knowledge to the phenomenal order of sense-data, rejecting the realist's doctrine of a trans-phenomenal object of knowledge (following in the wake of David Hume, Immanuel Kant, and even Georg Wilhelm Friedrich Hegel). C. I. Lewis, for example, calls his epistemological view "conceptual pragmatism" in his influential and well-known *Mind and the World Order* (1929).

The school of phenomenologists of which Edmund Husserl (1859–1938) is the chief expositor revolves around the concept of the "science of phenomena" or "that which displays itself." Phenomenology is the descriptive analysis of experience as presented. All relation to an empirical world is bracketed. In phenomenological intuition we are aware of object as essence or *eidos*. Phenomenology frees itself from all presuppositions of actual individual existence. Rightly conceived, the old problem of a world-as-it-is-in-itself as over against a world-as-it-appears is a spurious dichotomy. Followers of Husserl divided company giving other emphases to his phenomenology, some reaffirming realism and others stressing psychological rather than ontological significance to experience.

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VERGILIUS FERM.

PHILIP II: King of Spain; b. May 21, 1527, at Valladolid; d. Sept. 12, 1598, at the Escorial Palace, Madrid. His father was King Charles I of Spain, known better as Emperor Charles V (*q.v.*); his mother was Isabella of Portugal. He was named after Philip the Fair, his grandfather, who would have become king of Spain if he had not died in his youth (1506), two years after the death of his mother-in-law, Isabella (*q.v.*) of Castile. Charles V was born in Flanders and received his early education in Mechlin. His great ambition was to build a kingdom made up of the Low Countries and the duchy of Burgundy, with territories in between he hoped to conquer. Even after he abdicated in Brussels as ruler of the Netherlands in 1555, he could not forget his native land. He lingered in Brussels month after month, and he even signed there his abdication of Castile, Leon and Aragon, in favor of his son Philip. But the latter, after his return from the Netherlands to Spain chose never again to visit the former lands, remaining in Spain for a period of nearly forty years.

Philip inherited not only the Low Countries and Spain from his father but also the kingdoms of Naples and Sicily, the duchy of Milan, Burgundy, known hereafter as Franche Comté, five ports and fortified places in Africa, and a large part of America. The Philippines had been named after him, and when in 1580 he inherited Portugal he received all of its colonies in Africa, besides the Philippines and Brazil. His armies were the most powerful in Europe. What could he not do with so much land and power? The question is easy to ask but hard to answer, for his own father experienced so many difficulties that he abdicated.

The reign opened auspiciously with a satisfactory peace with France in 1559. England, which had been Spain's ally in the recent war, lost Calais and vicinity to France. But what did Philip care about that town and the humiliation of the English? With the death of his wife, Mary Tudor (*q.v.*) queen of England, in 1558, Philip lost interest in the northern countries, particularly when he discovered that Mary's half sister, Elizabeth, did not wish to marry him. Between 1559 and 1595 there was no war between Spain and France. While Spain could expand beyond the seas and exploit the Low Countries, France was torn by a series of nine religious and civil wars, from which she finally emerged nearly ruined and bankrupt. If Philip II had wanted to resume his father's task of building a Burgundian kingdom at the expense of France he could have done so with ease and glory. Such an enterprise would have profoundly altered the course of modern history. Instead of this, Philip determined to embark upon a course of church reform in the Netherlands which alienated many of the most devout and loyal subjects. Moreover, he did not understand the economic and political conditions in the Low Countries. He antagonized the majority of the citizens and unwittingly precipitated the rise of a great republic, lost the friendship of the English, and offended most of the French statesmen. As Professor Jean H. Mariéjol of the University of Lyon has written so well in his excellent biography of Philip II, "most foreigners have reviled his despotism, his cruelty, his intolerance" (p. 357). Unfortunately for him, he "alienated the nations which, in the following centuries, fashioned and inspired public opinion: Holland, England, France. Every one of them had a grievance to avenge: Holland, her long martyrdom in the war of independence; England, a dreadful assault on her religious liberties; France, disorders in which her prosperity and her greatness all but foundered."

The Spaniards worshiped their grandiose king, but others saw things in a different light. Philip

was not more intolerant and despotic than many of his contemporaries, but somehow the unfavorable publicity which the English and the Dutch and the French gave him could scarcely be silenced by Spanish historians and politicians. Those who have read the famous American account by J. L. Motley in his stirring book, *The Rise of the Dutch Republic,* unconsciously exclaim that the Spanish king was a veritable tyrant, the duke of Alva, his governor, a brute, but William the Silent a hero and perfect gentleman. The English rallied to the support of their impetuous queen, crushing the Roman Catholics with such mighty blows that in the second half of the seventeenth century there were only some 70,000 Catholics left in all England. In the Dutch Republic, where at the beginning of the struggle against Philip II only a tenth of the people were Protestants, the same phenomenon was witnessed. But the Dutch government captured some territories which remained thoroughly Roman Catholic because they were isolated and out of touch with Holland and Zeeland and Friesland. Here the great churches did not fall into the hands of the Calvinists. In the meantime Alexander Farnese, prince of Parma, conquered for Philip the duchy of Brabant and the county of Flanders. In the latter as late as 1580 the Calvinists had gained control but were promptly ousted by the new governor. Thus it happened that what is now Belgium has remained more than 95% Catholic.

Philip II was one of the chief actors in the Catholic or Counter Reformation (*q.v.*). It was his good fortune to be served from 1578 to 1592 by a master politician and military expert, for whom William of Orange was no match. The great rivers helped to save Holland in the dramatic fight for independence. Her sea power, developed much earlier than is usually recognized in the United States and Great Britain, also proved very effective. At the same time the Ottoman Turks were at the height of their power during the reign of Philip II, and in the Mediterranean they checked the power of Spain. Farnese could not do more than save the southern Netherlands from being overrun by the Calvinists in the north, but that was a great task in itself. He salvaged what he could and undid some of the evil results which his predecessors had obtained with their misguided policies. All the land to the south of that arm of the Rhine called the Waal, with the exception of Zeeland, which is a maritime province and could escape from the armies of Farnese, drifted back into the Roman Catholic fold. There it has remained ever since the death of Philip II.

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[Sup.] ALBERT HYMA.

PHILIP OF HESSE: Recent researches have indicated that he enabled the Catholic forces to regain some of their lost ground. In 1538 he began to sabotage the strength of the Schmalkald League, of which he had been the titular head. He started negotiations with Queen Mary of Hungary, the regent of Charles V in the Low Countries. He informed her that he was willing to support the emperor against France and that he would under no circumstances combine with the ruler of Cleves against Charles V. Here must be sought the turn in the tide of events. When King Henry VIII in 1540 married Anna of Cleves he indicated his desire to aid the Lutheran princes in Germany. It seemed that Cleves would become a Lutheran state, like Saxony. Gelderland was turning the same way, and the bishopric of Muenster was almost in the grasp of the Protestants. Maurice of Saxony took two bishoprics and added them to his Lutheran domain. The situation looked very dark for the Catholic forces. But Philip arrived just in time to save them from a rout. He needed the aid of the emperor, otherwise he would be severely punished for his bigamy. At the meeting at Frankfort of the Schmalkald princes in 1539 he blocked the demand for a civil war in the Holy Roman Empire. Philip also persuaded the Elector Joachim of Brandenburg to aid Charles V, who in 1543 subdued the Duke of Cleves and Juliers. Ever since that time the areas mentioned have remained almost solidly Roman Catholic, while Muenster has gone the same way.

As for the bigamy itself, a great deal has been written on it since 1915. A large volume on Maurice of Saxony appeared in 1941, and several extensive publications dealing with the German Reformation have indicated how the whole case originated and developed. It was extremely unfortunate for the Protestant cause that Philip felt obliged to involve Luther, Melanchthon, and Bucer. The last two actually attended the wedding in which Philip married the seventeen-year old Margaret von der Sale (or Saale). Since bigamy was forbidden in the Holy Roman Empire it was agreed by the three leading Protestants in Germany to keep the whole affair secret, and when this proved impossible, to deny that there ever was a second wedding. The

scandal thus begun reached enormous dimensions, but the main damage to the Protestants was the agreement Philip made with Charles V to help him in his political and military campaigns. The wedding certificate stated that this ceremony would "increase God's honor," but even the best of friends Philip had were dubious about this. Luther received a cask of wine from the count of Hesse as a souvenir and reward, but the Catholic emperor obtained concessions a thousand times more valuable. He won a diplomatic war in the period from 1539 to 1544; his acumen and finesse worked wonders, so it seemed. What neither he nor his opponents knew, however, is that there were other forces at work which enabled him to obtain an easy victory for the time being. Just a little more labor was required to destroy Protestantism almost entirely in central Germany. That labor was not forthcoming, and after 1545 Charles was suddenly deprived of his newly won friends. They had found other means of satisfying their desires for more land and more prestige. Saxony and Brandenburg remained thoroughly Lutheran, while Philip of Hesse was denounced as a radical Zwinglian.

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[Sup.] ALBERT HYMA.

PHILIPPIANS, EPISTLE TO. See PAUL THE APOSTLE.

PHILIPPINE INDEPENDENT CHURCH. See PHILIPPINE ISLANDS.

PHILIPPINE ISLANDS: Evangelical churches experienced a slow but steady growth in the Philippines since 1910. The entry of a number of missionary societies after World War II brought the total of North American societies working in the country to twenty-nine. Eleven national groups were represented in 1952, when there were 702,474 Protestant Christians with 314,292 communicants. In addition, the Philippine Independent Church reported 3,000,000 members, and the Roman Catholic Church claimed 14,642,000.

World War II brought widespread destruction. Many damaged or destroyed churches were later rebuilt, largely through American gifts. Political independence, achieved on July 4, 1946, brought few changes because the movement had rarely been accompanied by bitterness. A strong feeling of nationalism existed, but little anti-Americanism. Independence also made little change in the status of freedom of religion; there were only a few isolated cases of religious persecution.

After World War I the Roman Catholic Church went through a transition to a more indigenous church, with most of its bishops and archbishops Filipinos; this rolled back the tide of anticlericalism (see CLERICALISM), strong at the time of the revolution. Education received considerable emphasis by the opening of many Roman Catholic schools on all levels.

The Bible was translated into the twelve major languages of the country, and parts of it into the dialects. The use of English, however, was widespread since it is the medium of instruction in all schools, public and private.

The early period of Protestant mission work concentrated on evangelistic activities. Several schools, however, were organized before 1920: Silliman University, Union Theological Seminary, Central Philippine College, and Philippine Union College. After World War II many more Protestant schools and colleges were opened due to the zeal of leaders in Christian higher education, a great demand by Filipinos for higher education (for which they were now able to pay), and the inadequacy of the public schools to handle the large numbers interested. The Association of Christian Schools and Colleges (Protestant) reported sixty-four secondary schools in 1952. Frank Laubach's (*q.v.*) work in literacy education also bore fruit.

A number of hospitals and clinics were established, the oldest being Mary Johnston Memorial, Iloilo Mission Hospital, and St. Luke's.

The Philippine Independent Church, commonly called the Aglipayan Church after its first bishop, Gregorio Aglipay, was organized during the revolution as an independent Catholic church. It abandoned the early Unitarian trend in its theology, and in 1947 adopted an "Orthodox Declaration of Faith." Its close relation with the Protestant Episcopal Church resulted in 1948 in the consecration of three of its bishops by that body and in the training of its clergy at St. Andrew's (Episcopal) Seminary.

The first successful union was achieved in 1929 when the United Evangelical Church in the Philippine Islands was organized by Presbyterian, Congregational, and United Brethren churches and one union congregation in Manila. In 1948 the Philippine Methodist Church and the Evangelical Church joined with the members of this group to constitute the United Church of Christ in the Philippines, which includes a third of all the Protestants in the Philippines. Its church polity is non-episcopal; the superintendents of its four areas, called bishops, are Filipinos. Several other groups cooperate with this church in the Philippine Federation of Christian Churches, and a number of other bodies also consult.

BIBLIOGRAPHY: Camilo Osias and Avelina Lorenzana, *Evangelical Christianity in the Philippines*, 1931; Ross

Apon, *Fifty Years of Protestantism in the Philippines*, 1949.

[Sup.] LORENZ NIETING.

PHILIPSON, DAVID: Rabbi; b. Aug. 9, 1862, at Wabash, Ind.; d. June 29, 1949. He was educated at the University of Cincinnati (A.B., 1883); Hebrew Union College (rabbi, 1883). He was rabbi at Har Sinai Congregation, Baltimore, Md. (1884–88); and at B'ne Israel Congregation, Cincinnati, O. (1888–1938; emeritus, 1938–49). He also served as a member of the faculty of Hebrew Union College (homiletics, 1891–1905; history of reform Judaism, 1905–47). He was the president of the Central Conference of American Rabbis (1907–9); and also served on the board of editors of the new Bible translation; consulting editor of Jewish Encyclopedia; chairman of board of editors of Union of American Hebrew Congregations and Hebrew Union College Annual; vice-president of the American Jewish Historical Society and a member of the synagogue council of America. He wrote: *The Jew in English Fiction* (1899, 1902, 1911, 1919); *Old European Jewries* (1894); *The Oldest Jewish Congregation in the West* (1894; new ed., 1924); *A Holiday Sheaf* (1898); *The Reform Movement in Judaism* (1907; new ed., 1931); *Max Lilienthal —American Rabbi* (1915); *Centenary Papers and Others* (1919); *History of Hebrew Union College* (1925); *My Life as an American Jew* (1941). He also edited: *The Selected Writings of Isaac M. Wise* (1900); *Reminiscences by Isaac M. Wise* (1901); and *Letters of Rebecca Gratz* (1929).

RAYMOND W. ALBRIGHT.

PHILISTINES: Recent excavations have added a little to our knowledge about the Philistines. They entered Palestine about the same time that the country was passing from the Late Bronze Age (1500–1200 B.C.) into the Early Iron Age (beginning *ca.* 1200 B.C.). They may have introduced the knowledge of working in iron. Philistine remains of iron smelting furnaces were discovered in the excavations at Gerar. Their success in conquest may have been due in part to their superior weapons and chariots of iron. In metallurgy the Philistines had an obvious advantage over the Hebrews (I Sam. 13:19–22).

Among the cities where remains characteristic of the Philistines have been recovered are Gerar, Debir (Kiriath-sepher), Beth-shemesh, and Gezer. Philistine pottery is often decorated with distinctive designs. Pottery analysis discloses that the Philistines had contacts with the Grecian-Cypriot-Aegean area, and may have been indirectly related to the people who built the Minoan-Mycenaean cultures. They were a part of a larger inroad of sea peoples from the direction of the Greek islands. Philistine pottery is not found in the hill country of Palestine east of the Shephelah, for although the Philistine armies were often distant from home on the southern coastland (I Sam. 13 and 31), they were more content to conquer and control than to settle such areas, in contrast with the Phoenicians, who fought only on the defensive, served primarily as traders, and carried their culture around the Mediterranean.

The Philistines controlled Beth-shan from about the time of the death of Rameses III to the reign of David. The temple in which they placed the armor of Saul was excavated in the city level of this period, Stratum V (see I Sam. 31:9, 10). The excavations at Shiloh show that that city was probably destroyed at the time of the war described in I Sam. 4–6, and that it was still in ruins at the time of Jeremiah (Jer. 26:6).

BIBLIOGRAPHY: R. A. S. Macilister, *The Philistines, Their History and Civilization*, 1914; O. Eissfeldt, *Philister und Phoenizier*, 1936; J. Wilson, *Historical Records of Rameses III*, 1936; G. E. Wright and F. V. Filson, *The Westminster Historical Atlas to the Bible*, 1945.

[Sup.] HERBERT G. MAY.

PHILLIPS, JOHN BERTRAM: Anglican. He was educated at Emmanuel College, Cambridge; and Ridley Hall. Ordained in 1930, he was vicar of the Church of the Good Shepherd, Lee (1940–44); and at St. John's, Redhill (1945–). He has written: *Letters to the Young Churches* (a new translation of the Epistles) (1950), and *The Gospels translated into Modern English* (1952), new free translations which have been well and widely received; *Your God is Too Small* (1951); and *Making Men Whole* (1952). FREDERICK W. DILLISTONE.

PHILLIPS, WALTER ALISON: Church of England; b. at Lewisham, London, S.E., Oct. 23, 1864; d. at Barnes, London, S.W., Oct. 28, 1950. He studied at Merchant Taylor's School, London; and Merton College, Oxford (M.A., 1885). In 1905 he became chief assistant editor of the *Encyclopaedia Britannica* (11th ed.); in 1912 joined the staff of the *Times;* and was Lecky professor of modern history at Trinity College, Dublin (1914–39). His chief works are: *Modern Europe* (1899); *The Confederation of Europe* (1913); and *The Revolution in Ireland* (1923); (ed.), *History of the Church of Ireland.*

PHILO OF ALEXANDRIA: Since O. Zoeckler's article was written (Vol. IX) there has been a general change of view. No one today would devote most of the space to a "system" of Philo's thought as an organic whole, and there are few, if any, who still think of him as the culminating point of a long inner-Jewish religio-philosophical development. In point of fact Philo stands out in splendid isolation. In Juda-

ism, at least, there is a break immediately after him, when Judaism, in self-defence, was forced to abandon its cultural outposts and to confine itself to strengthening the central fortress. The forerunners whom Philo frequently mentions are either near contemporaries or pagan philosophical schools in Alexandria. Aristobulus, no longer a third century "philosopher," has been long seen to be as pseudo as Aristeas.

Philo witnesses to a development in which philosophy turned religious and religion philosophic, and a widening demand for "general education" lowered the standards of the earlier aristocratic schools of wisdom. This is reflected in the development of the schools. Platonism and Stoicism came closer to the current mood and thus to one another. From his early years Philo imbibed both, mostly from derived sources, simultaneously with Pythagorean speculations about the mysterious significance of numbers. There is an additional complication. Philo, when talking philosophy, did so with the intention of bringing home the dogmatic and ethical tenets of the Torah, and this involved some dilution of its religious substance. Equally his religious convictions greatly modified his philosophic presentation. Biblical revelation is dynamic, Greek philosophy is static. The former is indissolubly bound up with history, the latter with reason. Both cannot be confronted, not to say, combined, without a clash. Moreover Philo's exegetical method is that of transforming the clear-cut figures of biblical history into psychological tendencies by means of an allegory which more often than not is guided by the most far fetched etymologies of biblical names. This results in a complex of shadowy substitutes of his own making, a never-ending *quid pro quo,* commonplaces in endless repetition.

With our fresh insistence on original thought conceived on a level with creative genius, and on an unerring taste in presentation, we can hardly do full justice to a borderline personality and achievement like Philo's. In his "philosophy" the really valuable things are his quotations of, and allusions to, otherwise lost philosophic authors. Here the baggage is more important than the traveller. But where he succeeds in bringing out his religious intentions there is much that is novel. No philosopher had ever put devoutness as the first of virtues. No pagan thinker could ever have valued penitence and the ecstasy of prayer which leads to divine revelations as Philo did. With these and other aspects he points to the future. While we would no longer trace his influence in the New Testament, where the author to the Hebrews and others at the most disclose influences similar to those exercised on Philo, and while it may be rather the same with what can be observed in later Jewish literature, Philo's influence on the Alexandrine fathers of the church and, through them, on much of Christian theology is immense, a fact of dubious blessing.

Comparison with Augustine indicates the difference between a burning soul, bearing the marks of a strong personality's lifelong struggle with its God and Saviour, on the one hand, and Philo, on the other: the latter certainly covers an amazingly wide field, but inevitably falls a prey to anything hackneyed. Comparing him with the Hermetic writers would seem fairer and more appropriate. The list of commonplaces found in both, as compiled by Festugière, is illuminating. After all, it is in this sphere of *Kleinliteratur* that, in spite of its comprehension and its aspirations to the contrary, Philo's literary work will find its final niche.

BIBLIOGRAPHY: Since 1911 very much progress has been made, but still more remains to be done. Cohn and Wendland's edition was completed by a 6th volume by L. Cohn and S. Reiter and most valuable indices by H. Leisegang (7th vol.). It does not contain either the works preserved in Armenian or the fragments. The German translation, edited by Cohn and Heinemann, interrupted by the events in Germany of the thirties, now comprises 7 vols., the English by Whitaker and Colson comprises 9, both still lacking a concluding volume. Philo's speech, with its artificial revival of Platonic niceties, has been examined. It has been shown that Philo followed the text of the Septuagint then current in Alexandria, as did the author to the Hebrews with whom comparison is possible. The non-septuagintal Bible quotations as presented by an inferior group of MSS in a number of treatises which were earlier considered to represent Philo's *Vorlage* and therefore the only precious remnant of a primitive translation (the real "Septuagint"), appear only in the *Lemmata,* the quotations heading Philo's argument, but his exposition clearly indicates that he did not know this text. It is post-Origenic and partly based on Aquila, the second century Jewish translator, and was merely used to fill in the gaps that had arisen when in an archetype the *Lemmata* were dropped. Thus it has nothing to do with Philo (P. Katz, *Philo's Bible,* 1950). Recently Ralph Marcus published an English translation of Philo's "Questions and Answers on Genesis" (preserved in Armenian) in the Loeb Classical Library (1953).

H. L. Goodhart and E.R. Goodenough's *General Bibliography* (1938) and the annotated bibliography by R. Marcus of publications between 1924 and 1934 (in *Jewish Studies in Memory of George A. Kohut,* 1935) allow us to confine ourselves to a few remarks. I. Heinemann, *Philos griechische und juedische Bildung* (1932), has pointed to the many blanks in Philo's acquaintance with Jewish law and lore. To some extent his results were qualified by S. Belkin, *Philo and the Oral Law,* 1940. For sober and reliable descriptions of Philo's achievement reference may be made to the largely concurring works of Walther Voelker, *Fortschritt und Vollendung bei Philo von Alexandrien,* 1938; H. Leisegang, "Philo," in Pauly-Wissowa, *RE,* XX (1941), 1 ff.; M. Pohlenz, *Philon von Alexandreia* (Goett. Nachr., phil.-hist. Kl.) (1942), pp. 409 ff.; Festugière, *La Révélation d'Hermes Trismégiste,* Vol. II: *Le Dieu Cosmique* (1949), pp. 521 ff. Goodenough's monographs, especially *By Light, Light* (1937), make absorbing reading and give fine interpretations of many passages, but his tenets about Philo reflecting an early Jewish mystery and his expert handling of legal matter have not been accepted. H. A. Wolfson's imposing volumes on *Philo* (1947), approach the subject from the angle of his own comprehensive system of the history of ideas.

[Sup.] PETER KATZ.

PHILOSOPHICAL THEOLOGY. See THEOLOGY, TWENTIETH CENTURY TRENDS IN.

PHILOSOPHY. See ACOSMISM; AESTHETICS; COSMOLOGY; EMPIRICISM; EPISTEMOLOGY; ETHICS; EXISTENTIALISM; GOD; IDEALISM; ONTOLOGY; PANPSYCHISM; PHENOMENALISM; POSITIVISM; PSYCHOLOGY; RELIGION, PHILOSOPHY OF;

SCIENCE, NATURAL; THEOLOGY, TWENTIETH CENTURY TRENDS IN; TIME; TRANSCENDENTALISM.

PHILOSOPHY, ARABIC. See ARABIC PHILOSOPHY.

PHILOSOPHY OF RELIGION. See RELIGION, PHILOSOPHY OF.

PHILOSOPHY OF VALUE: The study of value as a distinct branch of philosophy, and the term "axiology" which is applied to it, are of comparatively recent origin. The concept of value had always been a fundamental category in economics, but in the nineteenth century interest shifted from the market-value of goods to the psychological and biological needs which they satisfied, and philosophers took up the wider problems of the nature, criteria, and metaphysical status of value. The questions raised were, of course, not new to philosophy, for ethical discussion from the time of the Greek sophists had been concerned not only with the deontological issue of the basis of obligation, but with the teleological question of the "good" which should be pursued. Plato had given ontological status to "the Good" as the culmination and organizing principle of the world of "forms." The scholastics identified the *summum bonum* with the vision of God (see CONTEMPLATION), but allowed a subordinate place to the mundane values of man's natural life, whose goal, following Aristotle, was natural happiness.

The modern development owes much to Kant, who established a dualism between the realm of scientific knowledge, and the realm of faith, of which the latter embraced the necessary postulates of man's practical reason. In the nineteenth century Albrecht Ritschl sharpened the distinction between science and religion, maintaining that religious beliefs rest on value-judgments, which are distinct from the judgments of theoretical reason, but are equally capable of yielding validity and certainty. Meinong and Von Ehrenfels were the first to produce systematic treatments of the whole field of value, and W. M. Urban's *Valuation* (1909) was the first representative work on the subject in English.

The four major problems dealt with by the philosophy of value have been: (1) the nature of value; (2) the classification of values; (3) the criterion of valuation; (4) the relation of value to existence and reality.

A distinction is generally made between instrumental and intrinsic values, and the latter have been traditionally classified under the (morally) good, the true, and the beautiful, with religious values sometimes added as a fourth category and sometimes regarded as a particular attitude to all the others. Subjective theories maintain that value is entirely dependent on and relative to human experience; objective theories, on the other hand, assert that values have an objective existence or "subsistence" independent of their being known. Valuation is sometimes regarded as the function of feeling, desire, or interest, whilst some writers maintain that judgment and cognition are always involved. Objective theories treat value as a property of things, sometimes regarded as unique and indefinable, or as a relation between objects. There is disagreement as to whether the variety of values is irreducible and incommensurable, or whether they can be arranged into a system or hierarchy. Hedonists set up pleasure as the criterion of value; intuitionists posit natural insight; idealists erect the criterion of coherence or inclusiveness; and naturalists emphasize biological survival or adjustment.

See also ETHICS.

BIBLIOGRAPHY: B. Bosanquet, *The Principle of Individuality and Value*, 1912; W. R. Sorley, *Moral Values and the Idea of God*, 1918; N. Hartmann, *Ethik*, 1926; R. B. Perry, *General Theory of Value*, 1926; J. Laird, *The Idea of Value*, 1929; J. Dewey, *Theory of Valuation*, 1939.

ANTHONY S. CHADWICK.

PHOENICIA, PHOENICIANS: A considerable body of Phoenician myths and legends, written in an alphabetic cuneiform script, was discovered at Ras Shamra (*q.v.*) (ancient Ugarit) by C. Schaeffer in 1929–33. This material, dating from about 1400 B.C., enables us to reconstruct the Phoenician pantheon substantially as follows: El (= Dagon) and his consort Elat (= Asherah), their two sons, Aliyan Baal and Mot, and their two daughters, Anat and Ashtart.

The excavations of Montet and Dunand at Byblus (1921–39) have revealed the close political and cultural relations between this port and the Egypt (*q.v.*) of the Old and Middle Kingdoms (cf. Montet, *Byblos et l'Égypte*, 1928). They have also revealed a new Phoenician script (of unknown date) of a pictographic, and probably syllabic, character (cf. M. Dunand, *Byblia Grammata*, 1945) as well as the earliest known example of the Phoenician linear script, on the sarcophagus of king Ahiram from about 1000 B.C. (for the date, cf. W. F. Albright, "The Phoenician Inscriptions of the Tenth Century B.C. from Byblus," in *JAOS*, LXVII [1947], 153–160; and G. R. Driver, *Semitic Writing* [1948], p. 105). A bilingual Phoenician-Hittite hieroglyphic inscription as well as other Phoenician inscriptions of the eighth century B.C. were discovered in 1946 at Karatepe in Cilicia.

BIBLIOGRAPHY: W. F. Albright, "The Role of the Canaanites in the History of Civilization" in *Studies in the History of Culture* (1942), 11–50; Z. S. Harris, *A Grammar of the Phoenician Language*, 1936; J. Obermann, *Ugaritic Mythology*, 1948; *idem*, *Discoveries at Karatepe*, 1948; C. H. Gordon, *Ugaritic Literature*, 1949; G. Contenau, *La civilisation phénicienne*, 2nd ed., 1949.

[Sup.] FREDERICK VICTOR WINNETT.

PICKENS, CLAUDE LEON, JR.: Episcopalian; b. at Alexandria, Va., April 30, 1900. He studied at the University of Michigan (A.B., 1923); the Theological Seminary in Virginia (B.D., 1926); Columbia University (M.A., 1945). He served in the Diocese of Hankow (O-Hsiang) (1926–50); canon of St. Paul's Cathedral, Hankow; F.R.G.S., secretary of Society of Friends of the Moslems in China; associate editor of *Muslim World,* contributing articles pertaining to Chinese Islam. He made surveys of Muslims in Northeast Tibet, Inner Mongolia, and Northwest China (1933, 1936), accompanied by Dr. S. M. Zwemer and China missionaries. He compiled *Annotated Bibliography of Literature on Islam in China.*

PIEPER, FRANCIS: Lutheran; d. at St. Louis, Mo., June 3, 1931. In his position as professor, editor of *Lehre und Wehre,* and president of Missouri Synod Lutheran Church, he played an important part in shaping the theological orientation of a large section of the American Lutheran clergy. His additional publications are: *Christliche Dogmatik* (1917, 1920, 1924); *Conversion and Election* (1913); *Zur Einigung* (1913); *Die Grunddifferenz in der Lehre von der Bekehrung und Gnadenwahl* (1903); *A Brief Statement of the Missouri Synod's Doctrinal Position* (1931); *Ich glaube, darum rede ich* (1903); *Das Fundament des christlichen Glaubens* (1925); *Die rechte Weltanschauung* (1923).

BIBLIOGRAPHY: L. Fuerbringer, W. H. T. Dau, T. Laetsch, "Dr. Pieper as Theologian, Churchman, Preacher," in *Concordia Theological Monthly,* II, 721–736, 761–770, 801–807; Theodore Graebner, *Dr. Francis Pieper—A Biographical Sketch,* 1931.

[Sup.] FREDERICK E. MAYER.

PIETILÄ, ANTTI JAAKKO: Evangelical-Lutheran; b. at Oulu, Finland, March 28, 1878; d. at Helsinki, Sept. 9, 1932. He studied at the University of Helsinki and taught dogmatics and ethics there (1919–32). He belonged to the so-called School of Erlangen (J. C. K. von Hofmann), but his theological thinking was on native base and stood for the viewpoints of the revival movements. He wrote: *Drei Versuchungsgeschichten: Zarathustra, Buddha, Christus* (1910); *Die Entwicklung des Offenbarungsbegriffs seit Schleiermacher* (1918); in Finnish: *The Christian Safety of Salvation* (1905); *The Ethics of Christ and the Present Time* (1918); *The Ethics of Society* (1925); and *Christian Dogmatics,* I-III (1930–32).

LENNART PINOMAA.

PIGHIUS, ALBERTUS: Calvin wrote against Pighius his *Defensio sanae et orthodoxae doctrinae de servitute et liberatione humani arbitrii adversus calumnias Alberti Pighii Campensis* (1543). Pighius, who was very learned, and as astronomer won a great reputation, did not succeed in his attempt to bring about a reconciliation with the Protestants. Calvin refused to approve of his program, and he himself went farther than the Roman Catholic authorities thought proper.

BIBLIOGRAPHY: P. Pidoux, *Albert Pigghius de Kampen, adversaire de Calvin,* 1932; H. Jedin, *Studien ueber die Schriftstellertaetigkeit Albert Pigges,* 1931; L. Pfeifer, *Ursprung der Katholischen Kirche und Zugehoerigkeit zur Kirche nach Albertus Pighius,* 1938; P. Polman, *L'Element historique dans la controverse religieuse du XVIe siècle,* 1932.

[Sup.] MATHIAS GOOSSENS.

PIGOTT, JOHN HUGH SMYTH. See MESSIAHS, FALSE.

PIJPER, FREDERIK: Reformed; b. at Hoogwoud, the Netherlands, 1859; d. Feb., 1926. He studied theology at the University of Utrecht, receiving his doctorate in 1883. After serving as pastor at Eenigenburg, Veendam, and Berkhout, he became professor of church history at the University of Leiden (1897). He was a leading editor of the *Nederlandsch archief voor kerkgeschiedenis.* He wrote: *Geschiedenis der boete en biecht in de Christelijke Kerk* (1891); *Bibliotheca Reformatoria Neerlandica* (10 vols., 1903–14); *Middeleeuwsch Christendom* (1917); *Beknopt handboek tot de geschiedenis des Christendoms* (1924). ALBERT HYMA.

PIKE, JAMES A.: Episcopalian; b. at Oklahoma City, Okla., Feb. 14, 1913. He studied at University of Santa Clara; University of California at Los Angeles; University of Southern California (A.B., 1934; LL.B., 1936); Yale (1936–37; J.S.D., 1938); Virginia Theological Seminary; General Theological Seminary (fellow and tutor, 1946–47); Union Theological Seminary (B.D., 1951). He served as attorney, U. S. Securities and Exchange Commission (1938–42); and as lecturer in federal procedure, Catholic University of America Law School (1938–39); and lecturer in civil procedure, George Washington University Law School (1939–42). During World War II he served as a naval intelligence officer, the latter part of the war as attorney for the U. S. Maritime Commission and the War Shipping Administration. After his ordination in 1944, he served as curate of St. John's Church, Lafayette Square, Washington, D.C. (1944–46); as rector of Christ Church, Poughkeepsie, and in charge of Episcopal student work at Vassar College (1947–49); as chaplain of Columbia University and chairman of its department of religion (1949–52); as dean of the Cathedral of St. John the Divine and adjunct professor of religion at Columbia University (1952–). In addition to books and articles in the field of federal judicial and administrative procedure, he is coauthor (with W. Norman Pittenger) of *The Faith of the Church*

(1951); *Beyond Anxiety* (1953); and *Mixed Marriages* (1954). He is a fellow of the National Council of Religion in Higher Education, and a member of the Society for Theological Discussion.

PILGRIMAGES: The following sanctuaries of the Virgin on account of their popularity should be added to the list given in PILGRIMAGES, Vol. IX.

(1) Guadalupe, or, more fully, Guadalupe Hidalgo, is a sanctuary of the Virgin, three miles northeast of Mexico City. The name, vaguely similar to the Aztec *Quautlalapan,* was given in remembrance of the shrine of Guadalupe in Spain, province of Cáceres. It is reported that the Virgin manifested herself to a fifty-five year old neophyte on Dec. 9, 1531, leaving on his cloak, made of a rough Mexican weave, a life-size picture of herself. This miraculous image represents a woman surrounded by rays and standing on the lunar crescent, which an angel supports. It is worshipped in a basilica which replaced earlier shrines, and was itself completely renovated in 1895. A chapter of canons headed by a mitred abbot is in charge of the sanctuary.

(2) La Salette. The Virgin allegedly manifested herself on Sept. 17, 1846, to a fifteen year old shepherdess, Mélanie Calvat, and an eleven year old boy, Maximin Giraud, in a desert place three miles distant from the village of La Salette-Fallavaux, Isère, France. The Virgin complained of the impiety of men, threatening them with dreadful chastisements, and delivering promises of mercy to those who would repent. Mélanie, upon the advice of the bishop of Grenoble, revealed to Pope Pius IX a secret which she said the Virgin had committed to her (1851). It is not known whether Mélanie's "secret," published in 1879, accords with the disclosure made previously to the pope. The authenticity of the apparition and the messages allegedly delivered by the Virgin have been the objects of lively controversies on the part of the Roman Catholic clergy as well as of the laity. The sanctuary is served by the so-called Missionaries of La Salette, a congregation of regular clerics.

(3) Fatima. It is the name of a small village in the diocese of Leiria, Portugal, in the vicinity of which the Virgin is reported to have manifested herself to three shepherd children. The apparitions began on May 13, 1917, and continued at various intervals until the month of October. The Virgin at first demanded secrecy, then charged the children with a message, recommending prayer and penance in order to obtain the cessation of World War I. Unusual meteorologic conditions, observed by numerous persons, accompanied the alleged apparitions. Civil authorities vainly prohibited the gathering of worshippers, until the bishop of Leiria, in 1930, officially authorized the cult of "Our Lady of Fatima." Crowds of pilgrims, chiefly from the Iberian peninsula, Belgium, Holland, and America, visit the recently erected basilica, particularly on the thirteenth of May and the thirteenth of October. See also FATIMA, OUR LADY OF.

BIBLIOGRAPHY: Guadalupe: "Guadalupe, Shrine of" in *The Catholic Encyclopedia;* "Guadalupe Hidalgo," in *Enciclopedia Universal Ilustrada;* La Salette: J. Verdunoy, *La Salette, Etude critique,* 1906. Fatima: Visconde de Montelo, *As grandes maravilhas de Fatima,* 1927; Gonzaga da Fonseca, *Le meraviglie di Fatima,* 1941.

[Sup.] GEORGES A. BARROIS.

PILLAR OF FIRE: A premillenarian and holiness church (*q.v.*) or "evangelistic association" founded at Denver, Col., as the Pentecostal Union by Mrs. Alma White in 1901. The name was changed to Pillar of Fire in 1917. Mrs. White was the first bishop, and the leadership later passed to her two sons.

The body is a Methodist offshoot, and its government follows the Methodist pattern. In doctrine it stresses sanctification as a second work of grace subsequent to justification and is strongly fundamentalist.

The headquarters of the Pillar of Fire are at Zarephath, N. J., where it has a publishing house, training school, tabernacle, and radio station. There are other schools at Denver, Cincinnati, Jacksonville, and London, England. The denomination has about 60 churches and 5,000 members.

BIBLIOGRAPHY: Alma White, *Looking Back From Beulah,* 1929; the publishing house at Zarephath issues numerous publications on the doctrines, history, and work of the church.

ELMER T. CLARK.

PILLARS OF PEACE, SIX. See PEACE MOVEMENTS.

PINOMAA (until 1935: GULIN), **LENNART BERNHARD:** Evangelical Lutheran; b. at Mikkeli, Finland, April 13, 1901. He studied at the University of Helsinki (M.A., 1924; Dr. Theol., 1940); and has taught systematic theology there (1939). He has been pastor in various congregations (1927–48). He has written: *Der Zorn Gottes in der Theologie Luthers* (1938); *Der existenzielle Charakter der Theologie Luthers* (1940); in Finnish: *Studies of Luther* (1939); *The Kingdom of God and the Earthly Community in Augustine's De Civitate Dei* (1941); and *The New Life* (1942).

PIPER, OTTO: Presbyterian; b. Lichte, Germany, 1891. He studied theology and philosophy at Jena, Marburg, Paris, Munich, and Goettingen. He taught systematic theology at Goettingen (1920–30), and Muenster (1930–33); philosophy of religion at Swansea, Wales (1934–36), and Bangor, N. Wales (1936–37); New

Testament, Princeton Theological Seminary (1937–). He teaches biblical realism. He wrote among other books: *Das religioese Erlebnis* (1920); *Die Grundlagen der evangelischen Ethik* (2 vols., 1928–30); *Recent Developments in German Protestantism* (1934); *God in History* (1939); and *The Christian Interpretation of Sex* (1941).

PIRMIN, SAINT: Has for a very long time been revered as a popular saint in southern Germany (Pirmasens in the Palatinate was named after him) and in Alsace. On numerous occasions the people invoke him to cure rheumatism, eye disorders, and snake bites.

BIBLIOGRAPHY: J. Clausz, *Die Heiligen des Elsasz* (1935): has extensive bibliography.

[Sup.] MATHIAS GOOSSENS.

PITTENGER, WILLIAM NORMAN: Episcopalian; b. Bogota, N. J., July 23, 1905. He studied at Columbia University, Union Theological Seminary, General Theological Seminary; and was ordained priest (1937). He was fellow and tutor at the General Seminary (1935–44), and has taught Christian Apologetics there (1944–). He was Bohlen Lecturer at Philadelphia Divinity School (1943). In theology he is an Anglican in the "liberal Catholic" tradition. He has written: *Approach to Christianity* (1939); *Christ and Christian Faith* (1941); *Christian Way in the Modern World* (1944); *Stewards of the Mysteries of Christ* (1945); *The Divine Action* (1945); *His Body the Church* (1946); *Sacraments Signs and Symbols* (1949); *The Historic Faith and a Changing World* (1950); *The Christian Sacrifice* (1951); (with James A. Pike), *The Faith of the Church; The Principles and Practice of the Christian Faith* (1952); *Christ in the Haunted Wood* (1953); *A Christian View of Sexual Behavior* (1954); and (with John V. Butler), *What Is the Priesthood?* (1954).

PIUS: Pius II: His career as a distinguished humanist is reflected in the following writings: *Cinthia* (1426–28); *Nymphilexis* (1435); *Historia de Eurialo et Lucretia* (1444); *Chrysis* (1444); *De ortu et authoritate Romani Imperii* (1446); *De liberorum educatione* (1450); and *Supra Decades Blondi Epitome* (1463). He also devoted a treatise to the practice of good rhetoric (1456), and a commentary on the works of Antonius Panormita (1456), besides a history of Asia, Europe, Bohemia, and Emperor Frederick III. It is not surprising that certain reformers in the northern countries wondered how such a man as Pius II could be the vicar of Jesus Christ upon the earth. See also POPES.

[Sup.] ALBERT HYMA.

Pius IV: His main care was to improve religious conditions in France, for the vacillating policies of Catherine de Medici greatly weakened the Catholic party and enabled the Calvinists to seize considerable political power. He achieved much in helping reform the Curia (*q.v.*) in Rome. The happy ending of the Council of Trent (*q.v.*) redounded to his good reputation. In the first religious war in France he aided the Catholic party with funds, and thus he checked the Huguenots (*q.v.*). See also POPES.

[Sup.] ALBERT HYMA.

Pius X (Giuseppe Melchior Sarto): Pope (1903–14). See Vol. IX, pp. 83 f. He was elected on Aug. 4, 1903, after Francis Joseph I, emperor of Austria, had signified to the Conclave his opposition to Cardinal Rampolla, who had been Secretary of State under Leo XIII. This is the last instance in history of a secular sovereign making use of the so-called right of exclusion (*q.v.*, Vol. IV) in a papal election.

The diplomatic activity of Pius X, who appointed Cardinal Merry del Val (*q.v.*, Vol. VII) his secretary of state, was rather negative, owing to the secularism which prevailed in most of the European states, and to the ancient hostility of Protestant nations, recently aroused by the publication of the encyclical *Editae saepe Dei* (*q.v.*). In France, differences between the church and the government on the appointment of bishops and the legal status of religious orders and congregations, and the pope's refusal to approve the constitutions of so-called *Associations cultuelles* for the administration of church properties under state control, brought about the denunciation of the Concordat of 1801, and the definitive rupture of diplomatic relations between the Third Republic and the Holy See (1906). The papal diplomacy ran into similar difficulties with the government of Spain, even though a break was avoided, and the Concordat of 1851 remained officially in force. In Italy, the tension between the royal government and the Holy See was somewhat eased by the permission which Pius X gave to Catholics to vote in public elections and eventually to enter the parliament, thus reversing the policy of abstentionism ordered by Leo XIII.

With regard to doctrinal matters, the reign of Pius X was marked by a relentless struggle against modernism, the chief tenets of which were condemned by the decree of the Holy Office *Lamentabili sane exitu* (*q.v.*), and the encyclical *Pascendi Dominici Gregis* (*q.v.*), both issued in 1907.

The repudiation of modernism was paralleled by the suppression of Christian lay movements which were not directly controlled by the hierarchy; some of their elements professed a type of democracy verging toward socialism. In Italy, the *Opera dei Congressi* was dissolved. In France, Marc Sangnier's *Sillon* was formally condemned in 1910.

The principal positive endeavors of Pius X aimed at achieving a wholesale revival of Christian life and devotion. The encyclical *Acerbo nimis* (1905), stressed the necessity of developing or restoring sound catechistic instruction throughout the church. In reaction against the rigoristic attitude which had prevailed under the influence of Jansenism (*q.v.*) and Gallicanism (*q.v.*), Pius X advocated the frequent, and even daily, reception of Holy Communion by pious laymen (1907). He also decreed that young children might be admitted to the Sacrament on an individual basis, as soon as they were able to grasp the essentials of the doctrine of the Eucharist. Pius X initiated a reform of the Breviary (*q.v.*) and a revival of Gregorian Church music, the use of which was made mandatory in liturgical worship. In order to make church law more simple and more effective, Pius X appointed a special commission for the codification of canon law (1904). However, the redaction of the new *Codex Juris Canonici* (*q.v.*) was not completed until 1917, under the pontificate of Benedict XV (*q.v.*).

For a partial list of the encyclicals of Pius X See ENCYCLICALS.

Pius X died on Aug. 20, 1914, greatly grieved by the outbreak of World War I. His popular reputation of godliness, being formally acknowledged by the Holy See, led to his beatification on June 3, 1951, and to his solemn canonization on May 29, 1954, under Pius XII (*q.v.*).

BIBLIOGRAPHY: F. A. Forbes, *Life of Pius X*, 1917; B. Pierami, *Vita del servo di Dio, Pio X*, 1925; R. Bazin, *Pius X*, 1928; "Pio X," in *Enciclopedia Cattolica*, Vol. IX, 1952; *Pii X Pontificis Maximi Acta*, 5 vols. (1905–14): official documents of Pius X; M. Claudia Carlen, *A Guide to the Encyclicals of the Roman Pontiffs from Leo XIII to the present day, 1878–1937*, 1939.

[Sup.] GEORGES A. BARROIS.

Pius XI (Ambrogio Dominiano Achille Ratti): Pope (1922–39). He was born on May 31, 1857, at Desio, province of Milan, where his father owned and operated a silk factory. He studied theology at Saint Charles Seminary, Milan, and was sent to the Lombard College in Rome for graduate training. He was ordained a priest in 1879, and obtained doctorates in theology, canon law, and philosophy (1882).

After a few months of parish ministry, he served on the faculty of Saint Charles Seminary, Milan, for five years, after which he was appointed "doctor," i.e., research staff member of the Ambrosian Library, Milan (1888). At this time of his life, he sought a diversion from the sedentary life of a scholar in mountain climbing. In 1907 he succeeded Mgr. Ceriani as head of the Ambrosian, and, in 1911, he was appointed Vice Prefect of the Vatican Library in Rome under Father Ehrle, S.J. When Father Ehrle resigned after the outbreak of World War I, Mgr. Ratti became Prefect of the Vatican Library.

In the spring of 1918, Mgr. Ratti was sent as apostolic visitor to Poland and the Baltic provinces, in order to study and promote the reorganization of church life in those territories, which had been deeply affected by the impact of war and the shifting of political allegiance. In 1919 he was appointed papal nuncio to the Polish government, and consecrated archbishop (titular) of Lepanto. He was present in Warsaw during the Bolshevik attack and the victory of Poland on the Vistule (1920).

Mgr. Ratti was called back to Italy in 1921 to succeed the late Cardinal Ferrari on the archiepiscopal see of Milan, and was created cardinal on June 4 of the same year.

After the death of Benedict XV, Cardinal Ratti was elected pope on Feb. 6, 1922, and took the name of Pius XI. The first act of his pontificate was to give a benediction *Urbi et Orbi* from the exterior loggia of the basilica of Saint Peter, a gesture which had not been done since the days of Pius IX, when the popes regarded themselves as prisoners within the precincts of the Vatican, in protest against the usurpation of the papal states. Pius XI confirmed Cardinal Gasparri (*q.v.*) in his charge as secretary of state and, with the assistance of this prelate, negotiated the so-called Lateran treaty (1929), between the Holy See and the Italian (fascist) government. The pope was recognized officially as the temporal sovereign of the City of the Vatican and its dependences, and the authority of the Italian government over Rome and sundry parts of the former Pontifical States, was acknowledged by the papal government (see VATICAN, DIPLOMATIC REPRESENTATION AT). The Lateran treaty was supplemented by a concordat, with a view to insure the co-operation of the papal and the royal government in matters of common concern (see CONCORDATS). These agreements consummated the ruin of the *Partito Popolare Italiano,* a democratic Christian movement, which had become internally divided, and which the Vatican was not eager to uphold.

From 1922 onward, a series of concordats and solemn agreements had been concluded between the Vatican and several European powers, in conclusion of negotiations initiated by Benedict XV (*q.v.*), and in which Pius XI had taken part before his elevation to the papacy, together with Mgr. Pacelli, who succeeded Cardinal Gasparri as secretary of state (1930). Such agreements aimed at upholding the independence of the Roman Catholic Church, and at safeguarding the liberty of her administration, worship, and propagation.

The pope's effort at improving the relations between the Holy See and secular powers was repeatedly thwarted, by reason of the emergence of totalitarian ideologies, with which he had to contend. In France, he condemned the ultra nationalist (and monarchist) movement of

the *Action Française,* which had the following of a considerable number of Catholics, who had felt encouraged by the condemnation of the democratic *Sillon* under Pius X. The situation was more delicate in Italy and in Germany, where the Fascist and Nazi governments were threatening the liberty of the Church. Pius XI solemnly rebuked Mussolini's measures against Catholic Action, in the encyclical *Non abbiamo bisogno* (1931) (*q.v.*). Atheistic communism was similarly branded in the encyclical *Divini Redemptoris* (*q.v.*) (1937).

Pius XI gave special attention to ecclesiastical problems arising in the following fields:

(1) Promotion of Missions: The pope's policy aimed at centralizing the control of foreign missions in Rome, reorganizing missionary districts, and hastening the formation of indigenous clergy and the consecration of indigenous bishops.

(2) Social problems: An attempt was made at formulating anew the social doctrine of the Roman Church, in the encyclical *Quadragesimo Anno* (*q.v.*) (1931). The doctrine of the church on the nature and social function of the Christian family was stated in the encyclical *Casti Connubii* (*q.v.*) (1930). The development of Catholic Action, i.e., of lay movements, cooperating with the clergy under the authority of the hierarchy, was actively promoted.

(3) Union of Churches: The principles and conditions of a Roman oecumenism were expounded in the encyclical *Mortalium Animos* (*q.v.*) (1928). Another encyclical, *Rerum Orientalium* (*q.v.*) (1928), marks the effort made to foster the growth of Uniate Churches (*q.v.*) in harmony with their traditions, while preliminary studies for the codification of Eastern canon law were ordered by the pope in order to achieve a greater integration of all ecclesiastical bodies within the Roman obedience.

(4) Ecclesiastical Studies: The encyclical *Studiorum Ducem* (1923) reaffirmed the belief that Thomism constitutes the outstanding means of expression for Catholic doctrine, and the apostolic constitution *Deus Scientiarum Dominus* (1931), was issued in view of a thorough reorganization of ecclesiastical studies within the Roman Church. There was no radical softening of the attitude of the papacy toward modernists, especially in the field of biblical research.

For a partial list of the encyclicals of Pius XI see ENCYCLICALS. Pius XI died on Feb. 10, 1939.

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GEORGES A. BARROIS.

Pius XII (Eugenio Pacelli): Pope (1939–): He was born in Rome, on March 2, 1876, in a family actively devoted to the service of the papacy for several generations. He studied theology in the Gregorian University and at the Pontifical Athenaeum of the Roman Seminary, obtaining the degrees of Doctor of Theology and *Doctor utriusque juris.* Ordained a priest in 1899, he was assigned in 1901 to the section of Extraordinary Ecclesiastical Affairs, of which he became Pro-Secretary (1912) and Secretary (1915), to succeed Cardinal Gasparri (*q.v.*), whom Benedict XV (*q.v.*) made Secretary of State.

In 1917, Mgr. Pacelli was sent as papal nuncio to Munich with the title archbishop of Sardes, and he conveyed the pope's plan for peace to the imperial government of Germany. After World War I, he became accredited to the German Republic and transferred his residence to Berlin. He was instrumental in preparing the concordats (*q.v.*) and solemn agreements between the Holy See and the German states, under the pontificate of Pius XI (*q.v.*).

Mgr. Pacelli was recalled to Rome and created cardinal in December, 1929. He became secretary of state to Pius XI, when Cardinal Gasparri retired from public office (1930). He ably assisted the pope in his resistance against the encroachments of fascism and of the nazis upon the liberty of the church. He represented Pius XI on festive occasions abroad, in Argentina (1934); France (1935 and 1937); the United States (1936); and Hungary (1938).

After the death of Pius XI, Cardinal Pacelli was elected pope on March 2, 1939, in an unprecedentedly short conclave. He took the name of Pius XII, and appointed Cardinal Maglione his secretary of state. After the death of this prelate in 1944, Pius XII took on himself the direction of the Vatican diplomacy, with the help of Mgr. Tardini at the section of Extraordinary Ecclesiastical Affairs, and Mgr. Montini at the section of Ordinary Ecclesiastical Affairs.

The rapid deterioration of international politics in 1939, and the outbreak of World War II confronted Pius XII with problems similar to those with which Benedict XV had wrestled during the totality of his reign. The Vatican's intense diplomatic activity during the summer months of 1939 proved futile for the preservation of the peace, and the only course which remained open was for the pope to maintain close contacts with the secular powers, in order to humanize the war and bring about peace negotiations. For these reasons the appointment of Myron Taylor as personal envoy of President Roosevelt in 1940 was most welcome at the Vatican (see VATICAN, DIPLOMATIC REPRESENTATION AT THE). The pope also communicated with Washington through his Apostolic Delegate and through Mgr. Spellman (*q.v.*),

archbishop of New York (cardinal since 1945). On Oct. 20, 1939, the pope protested against the violation of the natural rights of individuals and states, in the encyclical *Summi Pontificatus*. In an address to the members of the Pontifical Court, on Christmas Eve, 1939, he enumerated five essential conditions for a just and honorable peace, viz.: (1) adequate reparations whenever a nation's right to independence was violated; (2) progressive disarmament by mutual agreement of the nations concerned; (3) creation or development of international institutions for the prevention or arbitration of differences; (4) revision of treaties or conventions which would have become obsolescent; (5) Christian justice and charity as the essential foundations of real peace. The pope disapproved of the formula "unconditional surrender" coined by the Allies. He feared that the unlimited pursuit of their war aims might create in Central Europe a vacuum favorable to the development of communism.

During the war years and after the cessation of hostilities, the Vatican contributed to the relief of civilian populations, especially in Rome and in Italy, and set up an office for gathering information on displaced persons, prisoners of war, and civilian internees.

Atheistic and materialistic communism (*q.v.*) was denounced and unambiguously condemned. A decree of the Holy Office (July 1, 1949) threatened with automatic excommunication Roman Catholics taking or retaining membership in communist organizations. While rejecting the principle of the separation of church and state, the diplomacy of the Vatican made allowance provisionally for the *de facto* regime prevailing in most of the democratic nations. It upheld the privileged situation of the Roman Church in Italy and Spain, and expressed no dissatisfaction with the laws of these countries restricting the liberty of other churches or the civil status of individuals not sharing in the Roman Catholic faith.

Pius XII strove to maintain the independence of the Roman Church and of the Uniate Churches (*q.v.*) in the countries behind the "Iron Curtain." He raised a strong protest against the arrest of Cardinal Mindszenty, primate of Hungary, and fought the attempts of the governments of Czechoslovakia and Hungary at creating or favoring National Catholic churches not organically related to the Holy See. In Yugoslavia, he protested against the condemnation of Mgr. Stepinac, archbishop of Zagreb (created cardinal in 1953), who had been charged with supporting reactionary elements hostile to the Tito regime in predominantly Roman Catholic Croatia.

In his government of the Roman Church, Pius XII endeavored to stress its universal, supranational character. The promotion of new cardinals in the Consistories of 1946 and 1953 reversed the former majority in the Sacred College, which, at present (May, 1953) counts only twenty-six Italian members (see CARDINALS, COLLEGE OF). There remains, however, an overwhelming proportion of Italian prelates in the central administration of the church.

Pius XII defined the dogma of the Assumption (*q.v.*) on Nov. 1, 1950. He upheld the principles of his predecessors with regard to biblical studies, in the encyclical *Divino afflante Spiritu* (*q.v.*) (1943), and took position against philosophical existentialism (*q.v.*) in the encyclical *Humani Generis* (*q.v.*) (1950).

BIBLIOGRAPHY: J. O. Smit, *Pope Pius XII*, 1949; O. Halecki, *Eugenio Pacelli, Pope of Peace*, 1951; "Pius XII" in *Enciclopedia Cattolica*, Vol. IX, 1952. Important documentation in *Wartime Correspondence between Pius XII and President Roosevelt*, Introduction and explanatory notes by Myron Taylor, 1947. The official documents of Pius XII are given in the *Acta Apostolicae Sedis*; cf. M. Claudia Carlen, *Guide to the Documents of Pius XII, 1939–1949*, 1951.

GEORGES A. BARROIS.

PLACET, PLACITUM REGIS: The Roman Catholic Church, claiming to be a perfect society, does not recognize in theory the right of secular powers to control the publication of church laws, or the nomination of church dignitaries, in a given territory. The bulk of modern canonical legislation tends to repudiate or restrain customs at variance with this principle. Modern concordats retain only extenuated traces of the former right of the state to give its previous approval to ecclesiastical decisions.

[Sup.] GEORGES A. BARROIS.

PLAGIARISM: This word, derived from the Latin *plagiarius*, "a kidnapper," refers to the use of another man's words without proper acknowledgment. Only since the Reformation has this practice seemed wrong. In a university a flagrant case leads to expulsion, on the ground of theft and lying. Laymen expect their minister to be honest and frank, according to ethical standards of today. If he borrows freely from a published sermon he should give credit; also for an extended quotation from any source other than the Bible and poetry, where indebtedness is obvious. When in doubt he keeps on the safe side. The same holds true in writing for publication. More than one pastor has lost the respect of his people by plagiarism. Others escape detection, or at least exposure. Book dealers report that they sell certain volumes of sermons mainly to ministers who reproduce them almost word for word, with no acknowledgment. Laymen also purchase these books, and wonder why ordained men should steal.

ANDREW W. BLACKWOOD.

PLANCIUS, PETRUS: B. 1552 at Dranoutre in West Flanders; d. May 15, 1622, in Amsterdam. He was an influential theologian, devout

Calvinist, great geographer. He studied in England and Germany, devoting himself principally to theology and mathematics. In 1576 he was active as a preacher in Flanders and Brabant. In Brussels, Louvain, and Mechlin he organized congregations in private homes. According to Baudartius (*q.v.*) he induced some 25,000 persons to become Protestants. In 1578 he was preacher at Meenen, where he was suddenly attacked and escaped by swimming across the Leye river. His library was burned at Ypres. At the national synod at Dordrecht in 1578 he was the representative for East and West Flanders. From 1578 to 1585 he was pastor at Brussels. His congregation was very poor in those years, and he had to obtain aid from Emden, Delft, and Amsterdam. In 1583 he was nearly assassinated, but escaped unharmed. In March, 1585, Brussels was captured by Parma, and Plancius left the city with the retreating Dutch garrison in the uniform of a soldier. After a short stay at Bergen-op-Zoom he went to Amsterdam, where in December he became a pastor, remaining there until his death.

In the struggle with the Remonstrants (*q.v.*) (Arminians) Plancius played an important role. From 1588 Jacob Arminius was a colleague of his in Amsterdam, where even before 1588 the Calvinist doctrine of predestination had been rejected as the result of the work of Reformed preachers, notably Cornelis Wiggertsz at Hoorn and Taco Sybrantsz at Medemblik. Plancius was the chief motivating force in the action taken by the churches of North Holland against these two preachers, starting in 1592. He also accused Arminius of heresy, on the basis of sermons on Romans 7, but on Feb. 11, 1593, the local authorities permitted Arminius to continue with his preaching. Arminius henceforth spoke in public with greater caution than before. When on the the death of Professor Junius in 1602 Arminius was recommended for the vacant chair, Plancius labored in vain to prevent his appointment, using methods that offended moderate Calvinists. In the winter of 1607–8 Plancius withdrew from the meetings of his church board, because the opposition against him resulted in loss of order and decorum.

From 1592 to 1598, 1600 to 1602, and 1608 to 1619 Plancius was a delegate from the provincial synod of North Holland to the national synods. He exerted great influence on appointment of new pastors, presentation of requests to the provincial estates, and execution of orders by the synods regarding certain persons and congregations. This was particularly important in the period from 1608 to 1619, when the provincial estates of North Holland prohibited the meetings of the provincial synod. After the death of Arminius in 1609 the struggle against the Remonstrants was directed chiefly by Plancius, who was also very active in the attempts made to convoke a national synod. In several cities and also in the provincial estates the Remonstrants were favored by the civil authorities, which made the task of Plancius all the more difficult. But he had the satisfaction of winning the favor of Prince Maurice of Orange-Nassau, and also of King James I (*q.v.*) of England. Plancius presided over the meeting of the pastors in 1611 at the Hague in which the well-known Counter Remonstrance was drafted, and was also president of the meetings of correspondence in Holland in which the doctrines of the Reformed Church were tested and measures were taken to support Reformed churches which were in danger of being persecuted. In an important general meeting of pastors from all seven states or provinces he presided (1616–17). But he was not a delegate to the famous Synod of Dordrecht (1618–19).

He made repeated efforts to restrict the activities of the Lutherans in Amsterdam who in 1592 organized a congregation. In 1594 their meetings were prohibited by the municipal authorities and their pastor, Adolf Fischer, was imprisoned for a short while. Plancius accused the Lutherans of liberalism and loose manners including lack of respect for the Augsburg Confession (*q.v.*). The Lutherans replied in a pamphlet by Philippus Nicolai which was published in Hamburg, and also by a confession which they presented to the magistrates of Amsterdam. The latter were much displeased with the pamphlet and prohibited Lutheran religious meetings in the city (1603). In November, 1604, however, the king of Denmark interceded for the Lutherans, and the persecution largely ceased.

In 1594 the synod of North Holland appointed Plancius one of the translators of the Bible. His name appeared at this time on the title page of a Dutch Bible; in the edition of 1590 five maps by Plancius were included, which was also the case with the edition which in 1604 was published in Amsterdam by J. E. Cloppenburg. The synod of North Holland in 1603 urged Plancius to desist from promoting such enterprises, for it probably feared that his work might retard the sale of the official version. The Synod of Dordrecht in 1618 appointed him a revisor of the Old Testament. He was also the chief promoter of efforts to provide merchant vessels on long voyages with officials to serve as clergymen.

Perhaps Plancius' most important claim to international fame was his work in the field of geography and in the promotion of commercial companies. He was one of the greatest geographers of the seventeenth century. He was the leading founder of the first great commercial establishments in the Dutch Republic, which merged in 1602 to form the Dutch East India Company.

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D. NAUTA.

PLANETA. See CHASUBLE.

PLEIJEL, HILDING ATHANASIUS: B. in 1893. Taking his M.A. in 1914, he became professor of church history and symbolics at Lund in 1938. He did important research on Moravianism and Pietism. He is the creator of "The Archives of Ecclesiastical History at Lund University," which, collecting chronicles and acts about Swedish church customs and traditions, is a center of scientific research on earlier church life in Sweden. CARL-GUSTAF ANDRÉN.

PLENARY COUNCIL: According to canon law, it belongs to the pope to call a plenary council, generally on a national basis, in which the hierarchy of several ecclesiastical provinces takes part. A papal legate, especially appointed to that purpose, presides over the plenary council, whose members are the residential archbishops and bishops, diocesan administrators, apostolic vicars and prefects, abbots, prelates *nullius,* and capitular vicars. Titular bishops, if called by the legate, have the right to cast a decisive vote, unless otherwise specified. Plenary councils are held in view of defining policies of regional or national interest, upholding the discipline of the church and promoting the Roman faith. Actions taken in a plenary council are submitted to the Holy See for approval or revision prior to promulgation. The actual statutes and discipline of the Roman Church in the United States are the result of the plenary councils of Baltimore, held in 1852, 1866, and 1884. GEORGES A. BARROIS.

PLINY, LETTERS OF. See TRAJAN, MARCUS ULPIUS.

PLUMPE, JOSEPH C.: Roman Catholic; b. at Cloverdale, Ohio, April 12, 1901. He studied at the universities of Muenster (Ph.D., 1932), and Berlin; was ordained priest (1928); taught classical languages at Pontifical College Josephinum, Worthington, Ohio (1932–41); was professor of ecclesiastical Latin and New Testament Greek at Catholic University of America (1942–). He is best known as the joint founder and editor of the patristic series, *Ancient Christian Writers* (Westminster, Md., 1946– ; London, 1952–). He has also written: *Wesen und Wirkung der auctoritas maiorum bei Cicero* (1935); *Life and Work of D. A. Gallitzin* (annot. tr., 1940); *Mater Ecclesia* (1943).

PLYMOUTH BRETHREN: The writings of J. N. Darby, William Kelly, and C. H. Mackintosh are still received as sound doctrine, but the Scriptures are the only authority of the Brethren, among whom there is a trend to ignore divisions of the past and unite in Christian fellowship.

Since 1930 many new chapels have been built. This is a change from the former practice of renting "Gospel Halls." Many assemblies conduct preaching services for the public on Sunday, preceded by the breaking of bread for communicants. Missionary work at home and abroad is emphasized; there are about 1,000 missionaries in foreign fields from assemblies in Great Britain and America. Missionaries are commended by their home assembly but go on faith with no guaranteed salary.

Emmaus Bible Schools were recently established in Toronto, Canada, and Chicago, Ill., for resident students and as headquarters for correspondence courses.

BIBLIOGRAPHY: H. A. Ironside, *A Historical Sketch of the Brethren Movement*, 1942. Loizeaux Brothers Bible Truth Depot, New York, publishes Brethren books and magazines, the latter including *Help and Food* (1883—); *Messenger of Peace* (1879—).

[Sup.] ALFRED S. LOIZEAUX.

POBIROKHIN, HILARION. See MESSIAHS, FALSE.

POCKET TESTAMENT LEAGUE: A worldwide Bible movement uniting those who agree to read the Bible every day and to carry a Bible or Testament wherever they go. Organized in 1916, the League has combined evangelistic effort with Scripture distribution as an effective means of winning souls, and has carried this program throughout the United States, to the armed forces during two world wars, and into China, Japan, the Philippines, Formosa, Okinawa, and Korea. During the three years preceding April, 1952, 9,500,000 Scriptures were distributed in Japan. Another large-scale effort followed in Korea. See also BIBLE SOCIETIES.

ALFRED A. KUNZ.

POGROMS. See ANTI-SEMITISM.

POISSY, COLLOQUY OF: Correction: The Poissy Assembly of prelates was convened July 31, 1561, not July 28, 1651. In addition to the theologians sent from Switzerland, eleven French Reformed ministers represented the Protestant side at Poissy. Eight of them, including Nicolas des Gallars, François de Morel and Augustin Marlorat, had received some training in Geneva and had been placed in French pulpits by the Geneva Company of Pastors. The other three ministers had less direct connections with Geneva. Calvin's personal theological influence thus clearly dominated the delegation. Twelve lay delegates representing the provincial synods of the recently organized French Reformed Churches completed the Prot-

estant delegation. Beza's initial address at Poissy was immediately printed in Geneva and widely circulated. This gave the general public evidence that the French Court was at last willing to hear an open exposition of Protestant doctrine.

See also HUGUENOTS.

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[Sup. to POISSY, RELIGIOUS CONFERENCE OF.]

ROBERT M. KINGDON.

POLAND: When, under the leadership of Marshal Pilsudski, the Republic of Poland was created after World War I, it represented religiously the strongest bulwark of the Roman Catholic Church between Protestant Germany and Orthodox Russia. Of the 35,000,000 population, 27,000,000 belonged to it. Nevertheless, some 3,400,000 Orthodox Ruthenians also lived in Poland. Realizing the importance of this new state, Pope Benedict XV sent to Warsaw, in the capacity of a nuncio, Msgr. Ratti, later his successor as Pius XI (*q.v.*). The horrors of the Russo-Polish War of 1920 filled the papal nuncio with such hatred of Communism that it affected his entire policy afterwards.

When Hitler rose to power in Germany in 1933, the situation changed: within six years Hitler's attack on Poland became the opening campaign of World War II. Polish resistance crumbled quickly. During the Nazi occupation, the Polish Roman Catholic Church, which enjoyed a pre-eminent position, suffered persecution: when the war ended, only 7 of the 46 bishops survived; of the 2,800 priests sent to concentration camps, only 816 survived. Some 2,000 churches were closed.

The Orthodox population (predominantly Ruthenian) was organized, in 1924, into an autocephalous body under Metropolitan Dionysius. Although this measure had the support of the government, which wished to separate the Orthodox from dependence upon the Russian patriarch, yet the Catholic Church caused it many difficulties by securing "restoration" of about half of all the Orthodox churches on the ground that they had been "alienated" during the Czarist regime.

Jews bore the brunt of the persecution during the Nazi occupation, for the avowed object of the Nazi regime was the extermination of the 3,500,000 Jewish minority. The frightful tortures, slave labor camps, and gas chambers, of which Oswiecim will forever remain a symbol, reduced their number to between 100,000 and 200,000.

In 1945 the Russians invaded eastern Poland and drove out the Germans. Eastern Poland, Galicia, and eastern Prussia were annexed to the Soviet Union. The Polish boundaries were pushed westward to the Oder-Neisse line in eastern Germany (including Silesia, western Prussia, and Pomerania up to Stettin). The population was reduced from 35,000,000 to less than 24,000,000.

The religious policies prevailing in the Soviet Union and other satellite countries soon were introduced into Poland, although owing to the unusually high majority of Roman Catholics (the Jews were practically eliminated, and the Protestants reduced 40%), the application of these religious policies was retarded. In 1947 "freedom of conscience" was expressly affirmed, but this is not to be understood to imply freedom of education and press. In 1948 steps were taken by the state to use the whole educational system to instill Communist principles in the young. Religious instruction was abrogated. Henceforth the work of all churches was progressively restricted or completely eliminated. A church-state agreement was signed in April, 1950, by the terms of which the Polish Church agreed to support the government in exchange for specific concessions whereby religious work, within certain limits, was allowed.

As for the Polish Orthodox Church, Archbishop Dionysius was deposed in 1948 and a pro-Moscow hierarch, Archbishop Timothy, was put in his place. The latter went to Moscow and submitted his church to "canonical communion" with the Patriarch Alexius. Under these conditions, and as a tool of Soviet penetration and power, the Polish Orthodox Church was treated with special consideration.

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[Sup. to POLAND; RUSSIA.]

MATTHEW SPINKA.

POLAND, THE REFORMATION IN: The influence of the Bohemian Brethren has recently been more fully demonstrated. Whereas Hermann Dalton used to believe that no Polish translation of the Bohemian Confession existed in 1556, Oskar Halecki and Jerzy Lehmann have shown that at the Synod of Secymin on Jan. 21, 1556, the Polish translation by Andrzej Trzecieki was made known. Although the Calvinists were strong at the beginning, the majority of the delegates, including several Calvinists, adopted the Bohemian use of the communion service. At the conclusion of the synod the whole assembly accepted the Bohemian ceremony, but with slight alterations. During the following synod in September the Bohemian Brethren were again the leading party. The Danish

scholar Jorgensen has indicated in his excellent work, *Oekumenische Bestrebungen unter den polnischen Protestanten* (1942), that during the fifteenth century the Bohemian Brethren and the Hussites, notably the Czechish Utraquists, were very active in Poland. The Lutheran influence, therefore, was less powerful than was commonly imagined before 1940. John Laski was also a factor which hitherto seemed of slight significance, largely no doubt because the German historians did more research work in the field than the others, and they naturally emphasized the influence exerted by the Lutherans in East Prussia.

John Laski, or á Lasco (*q.v.*), was brought up in the Polish town of Lask in the neighborhood of Piotrków. His uncle John Laski in 1510 became Archbishop of Gniezno, and he took pains to aid his nephew in his quest of learning. The uncle ranked next to the king, hence was able to produce the first codification of Polish laws and perform other important services. The nephew in 1535 became Bishop of Cracow, but soon left Poland because the king was not sufficiently interested in the cause of humanism and religious reform. Dalton was mistaken in his belief that Laski left Poland because he had joined the Protestants. Another reason for his leaving was the need of rest and his fear that the life his brother Jaroslaw was leading as diplomat and soldier would eventually cause him too much concern and worry. He met Albert Hardenberg, who according to Jorgensen passed on to Laski the ideas of Brethren of the Common Life (*q.v.*) and Wessel Gansfort (*q.v.*). He returned later to Poland, becoming widely known as the Apostle of the Polish Reformation. At the Protestant synod of Pinczów in 1560 Laski was called "Apostolus patriae nostrae," and Hieronymus Zanchi wrote in 1558 to Laski as follows: "God has preserved you thus far, as he preserved Luther for his Germany, Zwingli for his Switzerland, and Calvin for his France, in order that you shall be the Apostle of Poland."

Laski was invited by Archbishop Thomas Cranmer to come to England, where he acted as pastor of the Calvinist Church in London, in which the great majority were Hollanders. Cranmer wrote at the same time (1548) to Hardenberg, and later also to Melanchthon, Bullinger, and Calvin. But Laski was the driving force among the Protestants from the Continent in England. For several months he was the guest of Cranmer in his castle at Lambeth. For his large congregation of some 3,000 souls he prepared a Confession, a Catechism, and a form of church government. The death of Edward VI in 1553 forced him to leave England; after considerable wandering and a residence in Denmark he arrived in Poland near the end of 1556. There he saw that the Bohemian Brethren had made an alliance with the Calvinists. He immediately began to object to the adoption of the Bohemian Confession, tried to make a common cause with the Lutherans, in which he failed, hoped to get aid from the Polish king who was very friendly to him but would not yield to his entreaties, and finally discovered that the Roman Catholics and the anti-Trinitarians were too strong for him.

The majority of the Poles, like the Irish, were influenced by racial factors in their decision to adhere to the principles and practices of the Roman Catholic Church. Their German neighbors in East Prussia and in Silesia were predominantly Lutheran. The Bohemians were Slavic, and the Bohemian Brethren made a strong appeal to the Polish Protestants. But both Bohemia and Poland were saved for the Catholic Church by the forces of the Counter Reformation. Laski appealed in vain to his Protestant friends in Poland for a strong union of all Protestant beliefs and possessions. Like his friend Erasmus, he spoke in a voice that seemed too feeble to the warriors of Reformation and Counter Reformation. The Dutch and English Calvinists proved to be too far away to help the Polish Protestants. Consequently Poland in recent times has remained as before a powerful bastion of Catholicism in the area to the north of the Alps and the Carpathians.

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[Sup.] ALBERT HYMA.

POLE, REGINALD: A noble figure. Among the Roman Catholic humanists he, like Thomas More, belonged to the best promoters of true reformation. He had a very sharp intellect, a fine classical education, profound religious fervor, and a great deal of political experience. During the election of the pope upon the death of Paul III (December, 1549) he needed only one more vote to have been elected. How little he cared for honors may be deduced from the fact that he never took any action to get more votes for himself. His contemporaries for the most part had great respect for him.

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[Sup.] MATHIAS GOOSSENS.

POLING, DANIEL ALFRED: Reformed Church in America; b. at Portland, Ore., Nov. 30, 1884. He studied at Dallas (Ore.) College (A.B., 1904; A.M., 1906); Lafayette (Ore.) Seminary; and did graduate work at Ohio State University (1907–9). He was pastor of the Marble Collegiate Dutch Reformed Church, New York (1922–30); Baptist Temple, Phila-

delphia (1936–48); and was chaplain, Chapel of Four Chaplains, Philadelphia (Inter-Faith Shrine) (1948—), and also president of the World's Christian Endeavor Union. He is the editor of *The Christian Endeavor World,* and also editor and chairman of the board of *The Christian Herald.* He wrote: *Mothers of Men* (1914); *Huts in Hell* (1918); *Learn to Live* (1923); *What Men Need Most* (1923); *An Adventure in Evangelism* (1925); *The Furnace* (1925); *John of Oregon* (1926); *Radio Talks to Young People* (1926); *Between Two Worlds* (1930); *John Barleycorn—His Life and Letters* (1933); *Youth Marches* (1937); *Fifty-two Story Sermons for Children* (1940); *Opportunity Is Yours* (1940); *A Treasury of Best-Loved Hymns* (1942); *A Preacher Looks at War* (1943); *Your Daddy Did Not Die* (1944); *A Treasury of Great Sermons* (1944); *Faith Is Power for You* (1950); *Prayers for the Armed Forces* (1950); and writes the syndicated columns, "My Faith Today," and "Americans All."

POLISH NATIONAL CATHOLIC CHURCH: This body had its rise in the dissatisfaction of Polish Catholic parishes in the United States with the autocratic sway exercised over them by some priests, and likewise in the strong nationalism of the Poles as against the predominantly Irish hierarchy. When feeling reached an acute stage, some leaders called a convention (1904) in Scranton, Pa., which organized the Polish National Catholic Church and elected the Rev. Francis Hodur as the first bishop. He secured consecration from the Dutch Jansenist bishops (see JANSENIST CHURCH IN HOLLAND). The new church developed a strong anti-Roman animus. It granted its congregations the right to own and manage their church property and schools; representatives to the conventions were democratically elected. Theologically, this church acknowledges the Scriptures as the supreme norm of doctrine, as expounded by the apostles and the first four ecumenical councils. It rejects the dogma of papal infallibility. The highest legislative body is the synod. When the Polish Republic was created, the church undertook an expansion into it, and its work has been successful. In 1951, besides the prime bishop, Francis Hodur, there were four other bishops in America and one in Cracow, Poland.

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MATTHEW SPINKA.

POLITICAL ACTION, THE CHURCHES AND: Participation by churches in the affairs of government is not a recent innovation. During the pre-Reformation period the activities of church and state were intimately related. In some Catholic countries of Europe and Latin America this situation continues to the present (see, e.g., SPAIN; ARGENTINA). In Protestant countries of Europe a surviving dependence of church on state sometimes appears to have rendered the churches politically unvocal (but see CHRISTIAN SOCIALISM; CONFERENCE ON CHRISTIAN POLITICS, ECONOMICS, AND CITIZENSHIP; MALVERN; CENTER PARTY). In the United States constitutional provision is made for separation of church and state, but this has not been interpreted as requiring the churches to refrain from political action.

By their teaching and preaching the Puritan settlers of America hoped to develop forms of government consistent with their religious precepts. During the first half of the nineteenth century churchmen gave leadership to antislavery societies and played a prominent part in demanding governmental action. The second half of the century saw the emergence of a variety of movements which used the machinery of government to achieve their ends. The Christian Amendment Movement was organized in 1844 to secure the inclusion of religious language in the preamble of the Constitution. One of the purposes of the Know-Nothing Party, formed in 1850, was to prevent the election of any but staunch Protestants to public office. The Women's Christian Temperance Union (*q.v.*) made its appearance in 1874 and immediately launched a prohibition campaign. Organized in 1882, the Knights of Columbus (*q.v.*) did not remain aloof from things political. The Lord's Day Alliance (*q.v.*), formed in 1888, used legislation as a means of preserving Sunday rest and worship. The American branch of the Evangelical Alliance (*q.v.,* Vol. IV), established in 1867, helped to make the churches more aware of their social and political responsibilities.

In the present century the most conspicuous political activity of the churches was in connection with the campaign against the liquor traffic. For some years the W.C.T.U. and other groups had been demanding political action, but when the temperance forces united under the Anti-Saloon League (1895), a fight to the finish was on (see TEMPERANCE MOVEMENT). The League achieved unprecedented political power. Methodists, Baptists, Presbyterians, and Congregationalists were notably strong in their support. With the repeal of the Eighteenth Amendment (1933) the power of the temperance organizations as a political force diminished.

Between World War I and World War II church groups became active in the peace movement. They co-operated with organizations such as the National Council for Prevention of War, Women's International League for Peace and Freedom, Quaker groups, and others in opposing governmental action which might lead to war. Commissions were formed by some denominations to promote the cause of peace. See also PEACE MOVEMENTS.

Most of the above organizations were com-

mitted to the promotion of a particular cause. Many received support from the churches, but frequently they were not officially representative of the churches. The political efforts of these single-cause groups continue on the local, state, and national levels, but in addition there developed a more official type of church representation before government as well as a broader interest in legislation and public affairs. This trend has been evident in Protestant, Catholic, and Jewish groups. The Central Conference of American Rabbis, founded in 1889, represents in general the socially liberal element among American Jews. The Federal Council of Churches (*q.v.*) (1908–50) provided an interdenominational agency through which Protestant concern about public affairs could be expressed. Since 1950 the National Council of Churches (*q.v.*) speaks for the majority of Protestantism. Catholicism is represented by the National Catholic Welfare Conference (*q.v.*), founded in 1919.

Protestant churches still engage in sporadic campaigns of propaganda and pressure (see VATICAN, DIPLOMATIC REPRESENTATION AT THE). But less reliance is now placed on impulsive campaigns. Since the end of World War II the trend has been to form agencies which have the assigned function of representing their respective denominational and interdenominational church bodies before the Federal Government. These agencies have offices in Washington. They are organized to perform two chief functions: to inform, advise, and persuade legislators and administrators; and to channel information concerning legislation and governmental actions to the church public.

See also CHURCH AND STATE; SOCIAL GOSPEL.

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LUKE EBERSOLE.

POLITY, ECCLESIASTICAL: In the course of Christian history three main types of church government have emerged—the congregational or independent, the presbyterian, and the episcopal. The congregational emphasizes the autonomy of the local congregation. The presbyterian stresses the parity of presbyters, lay and clerical, and their responsibilities of government in a graded hierarchy of church courts—Kirk Session, Presbytery, Synod, and General Assembly. The episcopal is based on the bishop as its key ruling figure.

Throughout the present century the question of church polity has continued to be actively discussed, and for several reasons: (1) Historical research has proceeded apace into the organization and government of the early church. (2) Even before the beginning of the present century, the various old-line denominations had begun to build up world-wide organizations in a movement which has been called "ecumenical sectarianism": for example, the Lambeth Conference (*q.v.*), the Alliance of Churches Holding the Presbyterian System, the Methodist Ecumenical Conference, and the International Congregational Council (*q.v.*). This movement has grown since the beginning of the present century—Baptist World Alliance (*q.v.*) and Lutheran World Federation (*q.v.*)—and, among other things, it has brought the question of church polity to the fore. (3) This question has emerged in connection with the ecumenical movement, in which the churches have sought to articulate their fundamental unity in Jesus Christ, their common Lord.

The chief matters concerning which most scholars are agreed may be summed up thus. Though Jesus Christ founded the church as his body, he did not prescribe for it a fixed pattern of organization. In the churches of the New Testament no one form of government universally prevailed. The well-known Anglican scholar, B. H. Streeter, states the matter in this way: "There is no one form of church order which alone is primitive, and which therefore possesses the sanction of apostolic precedent" (pp. 261–262). In later New Testament times the usual form of church government was by a group of responsible officials known as "presbyters." The term "bishop," when used in the New Testament, refers to these presbyters, denoting the character of their office, which was to supervise the local Christian community. By the end of the second century the monarchical episcopate had become the standard pattern of church organization for reasons suggested by Hans Lietzmann in these words: "If we inquire the reason of the change, the simplest answer would probably be the most appropriate; it was recognized that in difficult times . . . the concentration of power in the hands of a single person offered the surest guarantee of good leadership" (p. 58). But as to how this development took place, L. E. Elliott-Binns, an Anglican, rightly says that "the process by which the bishop came to be distinguished from his fellow presbyters, and at last to occupy a position of authority over them and the Church, can no longer be traced" (p. 318).

The Faith and Order branch of the ecumenical movement (*q.v.*) has concerned itself with the theological and doctrinal factors underlying the present "unhappy divisions" among the churches of Christendom. At its conference at Lausanne, Switzerland, in 1927, Faith and Order set forth the following "principle of comprehension": "In view of (1) the place which the episcopate, the council of presbyters, and the

congregation of the faithful, respectively, had in the constitution of the Early Church; and (2) the fact that Episcopal, Presbyteral, and Congregational systems of government are each today, and have been for centuries, in Christendom; and (3) the fact that Episcopal, Presbyteral, and Congregational systems are each believed by many to be essential to the good order of the Church, we therefore recognize that these several elements must all, under conditions which require further study, have an appropriate place in the order of life of a re-united Church and that each separate communion, recalling the abundant blessing of God vouchsafed to its ministry in the past, should gladly bring to the common life of the united Church its own spiritual treasures" (p. 469).

This "principle of comprehension" has been embodied in the Church of South India (*q.v.*), an organic merger which took place in 1947 and which embraced former Congregationalists, Presbyterians, and Episcopalians. In the constitution of this church it is stated that "the Church of South India recognizes that Episcopal, Presbyteral, and Congregational elements must all have their place in its order of life." In conformity with this idea, the basic unit is the local congregation of the faithful. Congregations within a given geographical area are organized into a diocese. Each diocese, though headed by a bishop, is administered by a diocesan council which includes, besides the bishop and his assistant, all pastoral ministers, and at least an equal number of laymen. The highest court in the Church of South India is the Synod. It consists of all the bishops and at least two ministerial presbyters and four laymen from each diocese. The moderator and deputy of this Synod are chosen from the ranks of the bishops.

Though the Church of England has adopted a policy of only "partial and interim inter-communion" with this South Indian Church, this church has become, since its official inauguration in 1947, not merely a going but a growing concern; and it may well set the pattern, at least in regard to church polity, for future developments in the field of non-Roman organic union.

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[Sup.] NORMAN VICTOR HOPE.

POLYCARP: The date of his martyrdom has been the subject of controversy for about three centuries, and the end of the controversy is not yet in sight. Because Waddington's suggestion of Feb. 23, 155 (or Feb. 22, 156, as favoured by Schwartz), on the one hand, is still lacking absolute proof, and, on the other hand, involves certain difficulties and conflicts with other sources, students are compelled to look for another date—the more so since there are documents which claim to possess exact information. Eusebius says that Polycarp was martyrized under Marcus Aurelius who ruled 161–180 (*Hist. eccl.* IV. 15. 1), and in his Chronicle he says that Polycarp died A.D. 168 (*PG*, XIX, 561). Further, one manuscript of the *Martyrium Policarpi* contains an additional epilogue which says that "in the same day and hour" when Polycarp was martyrized in Smyrna Irenaeus was in Rome and received a supernatural message about his death (ed. Lightfoot, II. 3. 402 f.). That indicates the year 177. Both sources have been used in the recent controversy. Thus the date is still a matter of uncertainty. Grégoire trusts this variant epilogue, Telfer follows Eusebius, and others prefer the date given by Waddington or Schwartz.

More light has been thrown upon his letter sent to the Philippian congregation. Harrison found that this epistle really consists of two separate letters of different dates which have been brought together. The older epistle was originally destined to accompany the Ignatian letters requested by the Philippians. This covers only chap. XIII and possibly XIV, and would have been written soon after Ignatius had passed Smyrna and Philippi on the way to his martyrdom. But the greater portion, covering the first twelve chapters, is of much later date, written under quite different conditions. Ignatius' name and martyrdom had passed into history, clearly indicated in chap. IX. Harrison believed that he found hints concerning the date. He explains that the heretical dangers which disturbed Philippi are due to Marcion, and therefore places the letter in a period after A.D. 135–137. There are good grounds for dividing the letter into two parts, owing to certain contradictions within the body of the letter, as observed by many critics during the last three centuries. The question, however, remains whether these few remarks in the first part of the letter can bear all the burden for the hypothesis concerning the date.

In the light of Harrison's findings there is no longer any difficulty with the early dating of the letters of Ignatius. It also removes some difficulties with regard to Polycarp's New Testament, which does not seem to belong to the early date when Ignatius was martyrized.

Since Schwartz called *Vita S. Polycarpi auctore Pionio* an ancient and important source, other voices have joined to support this document whose trustworthiness is questionable. Streeter placed it in the third century and held that it is of "very considerable historical value."

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ana, LXIX (1951), 1–58; W. Telfer, "The date of the Martyrdom of Polycarp," in *JTS*, NS III (1952), 79–83.
[Sup.] ARTHUR VÖÖBUS.

POMERANIA: Politically the German province of Pomerania was attached to Mecklenburg (*q.v.*) in 1945, except for the southern part (Randow), which was attached to Brandenburg in 1950. The total population of 720,000 includes 627,500 Evangelicals and 76,500 Roman Catholics, the latter increased by refugees (*q.v.*) since World War II.

According to its new constitution of 1950, "the Pomeranian Evangelical Church is a Church of the Lutheran Confession" (Art. 108) although it was historically part of the Prussian Union. It has a bishop with his seat in Greifswald, a consistory over which the bishop presides, and a diocesan synod. Since World War II catechists (numbering 310 in 1952) were trained to supplement the work of the clergy, severely reduced in number. The Church also had about 200 deaconesses (*q.v.*) and 62 deacons in 1952. There is a seminary for church music in Greifswald, and the attempt has been made to rebuild inner mission institutions which had been in Stettin before World War II.

See also GERMANY.

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KARL VON SCHEVEN.

PONT, JOHANNES W.: Evangelical Lutheran; b. in Amsterdam, March 31, 1863; d. at Bussum, Dec. 22, 1939. He studied theology at the Municipal University of Amsterdam, receiving his doctorate in 1887 and was minister in Amsterdam and Utrecht. In 1903 he became professor at the University of Amsterdam and in 1915 at the University of Utrecht. He was a leading authority on the development of Lutheranism. He wrote: *Geschiedenis van het Lutheranisme in de Nederlanden tot 1618* (1911); *De Luthersche kerken in Nederland* (1929); and numerous articles in *Een vaste burg*.
ALBERT HYMA.

POOR, CARE OF, IN THE EARLY CHURCH: I. The New Testament Period: From the earliest beginnings the Christian church has been aware of her obligations toward the poor and needy. The roots of this concern lie in the life and the message of Jesus. The poor were his special concern (Matt. 11:5; 19:21; Luke 4:18; 14:13). He did not consider poverty a curse, but suggested that it might be easier for a poor man to enter the Kingdom than for a rich man (Matt. 19:23; Mark 10:23; Luke 18:25). The little given by the poor may be of greater value, because it reveals the greater devotion of the giver (Mark 12:44). Compassion for the needy is a sign of true religion (Matt. 25:31 ff.). The New Testament church understood this aspect of Jesus' message. Her members shared voluntarily and freely with those in need (Acts 4:32). The phrase "the daily ministration" (Acts 6:1) suggests the extent of the social responsibility of the faithful.

Giving was a free act of love to alleviate the suffering brethren. The sense of responsibility for the material welfare of the brethren made Paul's collections for the church in Jerusalem possible (I Cor. 16:1–3; II Cor. 8, 9). He exhorted the faithful to do good to all (Rom. 12:8; Titus 3:14), but foremost to those of the household of faith (Gal. 6:10). A Christian's work received new meaning; its real purpose was not to accumulate and enjoy riches, but to enable him to help the needy (Eph. 4:28). James considered the active concern for orphans and widows true worship (1:27). Hospitality became a sign of fellowship with Christ (Rom. 12:13; I Pet. 4:9; Heb. 13:2); bishops were admonished to be living examples of this spirit (I Tim. 3:2; Titus 1:8).

In the early New Testament period concern for the needs of the brethren was a natural expression of the spirit of fellowship. The admonitions in later literature, however, suggest that the faithful needed encouragement to be hospitable and charitable. In spite of these indications of a lessened social consciousness an active social concern still characterized the Christian fellowship.

II. The Ancient Church: Public charity on a rather large scale had become a social and political necessity in the Roman Empire. The church addressed herself to an impoverished people and met the challenge in accordance with her faith.

Significantly two distinct forms of giving are found in the early order of worship: (1) the *carbona*, a gift designated for the support of the spiritual ministry, and (2) the *obligato*, a gift designated for the support of the poor. Giving for the poor had thus become an act of worship. This practice reveals that the church had become conscious of her duty and sought ways to discharge her obligation. Her ministry to orphans, widows, the sick and persecuted is a practical attestation of her obedience to Christ and to the apostolic church. The rise of institutional charity did not discourage expressions of private charity. Tertullian maintained "our charity spreads more alms in your streets than yours in the temples [and] if we give nothing for your gods, we do give for your poor." That the church did not fulfill her obligation out of the abundance of her possessions but from the abundance of love is suggested in a letter of Aristides: "If there is among them [Christians] any that is poor and needy, and if they have no spare food, they fast two or three days in order to supply to the needy their lack of food."

Ignatius admonishes one of his friends, "Do

not neglect the poor," and Hermas maintains that the rich should give to the needy without being asked. According to the *Didache* the believer is to "take the first fruit . . . and give according to the commandment." The Constitution of the Holy Apostles exhorts the bishop to provide for the poor, admonishes the Christian "not [to] grudge to give the poor," and holds the church responsible for the care of orphans. Cyprian requested that the Christians should "diligently take care of widows, and the sick, and of all the poor." Article 25 of the Council of Antioch (341) demands that the bishop be given power over the possessions of the church so that he may distribute them to all the needy in full responsibility and in the fear of God. The sermons of Chrysostom, Basil, Augustine, Gregory the Great, and Leo the Great on *Almsgiving* and *Collections* reveal the significance attached to giving for the needy.

A. CHARITABLE INSTITUTIONS: The church as the custodian of the poor funds thus became the foremost charitable institution of the time. According to Eusebius, the church of Rome at one time cared for as many as 1,500 poor. The erection of hospitals and asylums is one of the finest expressions of this Christian concern for the sick and the infirm. Basil established the first hospital in Caesarea in 369; Constantinople is said to have had thirty-five hospitals. In a letter to a city official Basil says, "Look favorably upon the hospital of the poor . . . and exempt it altogether from taxation." Justinian's Code speaks of hospitals for mothers; Valentinian's Code declares the support of orphan asylums a pious duty.

Slaves were among the needy. The Apostolic Constitution maintained that to buy a slave's freedom is to gain a soul, and Gregory the Great gave directions to redeem slaves from the hand of their oppressors.

B. CHARITY AND MERITS: During the earlier period Christians did not speculate about the possible rewards attached to charity. The church conceived of itself as a household in which each one shared voluntarily with the brethren. In later periods the theological notion that by alms and fidelity sins are purged exerted an influence. We already find it in Ignatius. Hermas suggests that the poor enjoy God's favor in a special way. "The intercession of the poor man is acceptable and influential with God [and] the rich man [is] helped by the prayers of the poor." The idea that almsgiving merits divine favor gains momentum as time goes on, becoming the sole motive. It was not until the Council of Chalons in 813 that the power of almsgiving was limited to the forgiveness of venial sins.

Dobschuetz decides "It was as a charitable organization that the Christian church carried to a victorious issue its mighty contest with the Roman Empire, the heathen religions and its own sects."

BIBLIOGRAPHY: Dobschuetz, *Christian Life in the Primitive Church*, 1904; G. Uhlhorn, *Christian Charity in the Ancient Church*, 1883; W. E. Chadwick, *The Church, the State and the Poor*, 1914; C. L. Brace, *Gesta Christi*, 1911; Schaff, *History of the Christian Church*, Vols. I–III, reprint, 1950; Harnack, *Expansion of Christianity*, Vol. I, 1904–5; G. Ratzinger, *Geschichte der Kirchlichen Armenpflege*, 1884.

RUDOLF G. SCHADE.

POPE: Since the accords of the Lateran (1929), the jurisdiction of the pope in his capacity as the temporal sovereign of the papal state, namely the City of the Vatican and its dependencies, including the summer residence of Castel Gandolfo, is recognized by the Italian state and a certain number of foreign governments. The government of the United States, however, has not taken an official stand on this matter.

The rules governing the election of the pope by the College of Cardinals are those recorded in the constitution *Vacante Sede Apostolica*, of Pius X (Dec. 25, 1904), subsequently modified by the decree *Cum proxime* of Pius XI (March 1, 1922) and the constitution *Vacantis Apostolicae Sedis* of Pius XII (Dec. 8, 1945). The text of the former two documents is given in the recent editions of the *Codex Juris Canonici*. The constitution of Pius XII was published in the *Acta Apostolicae Sedis*, Vol. XXVIII (1946), pp. 65 ff. The regulations of Pius X, which are analyzed in Vol. IX, pp. 129 f., were altered as follows: The opening of the conclave is postponed from the tenth day after the Pope's death to the fifteenth, and if need be, to the eighteenth day, in order to make it possible for foreign cardinals to reach the conclave in time for the election. With regard to the secrecy of the conclave, Pius XII has banned the introduction and the use of audio-visual recording devices such as radio, photography, television, etc. Two-thirds of the votes plus one are deemed to constitute a majority. The form of the ballots has been simplified; it does not any more show the name of the cardinal elector nor the motto chosen by him, but only the name of the prospective elect.

Since Pius XI, the popes, immediately after their election, have given their first benediction from the outer balcony of St. Peter's basilica, as was done before the annexation of the papal state by the Kingdom of Italy in 1870.

Concerning the list of the popes as given in Vol. IX, pp. 131–132, it should be observed that the dates up to the fourth century are most uncertain, and that historians differ widely with regard to the numbering of popes bearing the same name, as well as to the reckoning of antipopes.

Since Pius X (Giuseppe Sarto), who died Aug. 20, 1914, the Holy See was occupied by Benedict XV (Giacomo Della Chiesa), elected Sept. 3,

1914, died Jan. 22, 1922; Pius XI (Achille Ratti), elected Feb. 6, 1922, died Feb. 10, 1939; Pius XII (Eugenio Pacelli), elected March 2, 1939. [Sup.] GEORGES A. BARROIS.

POPE, LISTON: Congregational; b. at Thomasville, N. C., Sept. 6, 1909. He studied at Duke (A.B., 1929; B.D., 1932), and Yale (Ph.D., 1940). He served the Wesley Memorial Church, High Point, N. C., as associate pastor (1932–35); and the Humphrey Street Congregational Church, New Haven, Conn., as pastor (1935–38). He has taught social ethics at Yale University (1938–); and has been dean of the Divinity School (1949–). He is especially interested in problems of social concern and in their bearing upon the church life of all denominations. He is the author of *Mill Hands and Preachers* (1942); and editor of *Labor's Relation to Church and Community* (1947). He was editor of *Social Action* (1942–48); and is a member of the editorial board of *Christianity and Crisis.*

POPES, THE: BIBLIOGRAPHY: In addition to the large work by H. K. Mann, *Lives of the Popes,* there are available other important productions in the English language in which a large number of popes are fully discussed. L. Pastor, *The History of the Popes from the Close of the Middle Ages,* is notable. Briefer but illuminating are the comments in L. Elliott-Binns, *The History of the Decline and Fall of the Medieval Papacy,* 1934. Another valuable work is T. G. Jalland, *The Church and the Papacy,* 1946. An older monograph by a sound scholar is W. F. Barry, *The Papacy and Modern Times,* 1911, 1931. Other works: H. S. Lucas, *Renaissance and Reformation,* 1934; S. Baldwin, *The Organization of Medieval Christianity,* 1929; G. Bagnani, *Rome and the Papacy,* 1930; *The Papacy, Papers from the Summer School of Catholic Studies Held at Cambridge, August 7–10, 1923,* 1924; A. Hyma, *Renaissance to Reformation,* (1951), chaps. 1–3. The latest source on the papacy as a whole is J. Haller, *Das Papsttum,* 5 vols., 1950–53. Two excellent French works are: L. Salembier, *Le Grand Schisme d'Occident,* 1921; and G. Mollat, *Les Papes d'Avignon,* 1924, 1930. Also very useful is A. Fliche and V. Martin, *Histoire de l'Église,* in numerous vols. ALBERT HYMA.

PORTEOUS, NORMAN WALKER: United Free Church of Scotland; b. at Haddington on Sept. 9, 1898. He was trained at the Universities of Edinburgh, Oxford (Trinity College), Berlin, Tuebingen, and Muenster. After serving as minister of Crossgates Church (1929–31), he became Regius Professor of Hebrew and Oriental Languages in the University of St. Andrews (1931–35). Coming to Edinburgh he was professor of Old Testament language, literature and theology (1935–37); and became professor of Hebrew and Semitic languages (1937–). RAYMOND W. ALBRIGHT.

PORTER FOUNDATION: The James W. Porter Claremont-in-China Foundation was given to Claremont College, Claremont, Calif., in 1937 for the purpose of providing an annual exchange of visiting scholars between the Claremont Graduate School and China, thus affording continuing relations between American and Oriental cultures. The income has also supported important purchases in the building of an Oriental library collection, and small grants have occasionally been available to qualified graduate students from China.

ROBERT J. BERNARD.

PORT ROYAL:

BIBLIOGRAPHY: Howard C. Barnard, *The Little Schools of Port Royal,* 1913; Ruth Clark, *Strangers and Sojourners at Port Royal,* 1922; Jean LaPorte, *La doctrine de Port-Royal,* 2 vols., 1923; Robert G. Remsberg, *Wisdom and Science at Port Royal and the Oratory,* 1940. [Sup.]

PORTUGAL: In 1908 King Carlos was assassinated, and two years later his son, Manuel II, was deposed in a revolution which established a republic in Portugal. Because the kings had been supported by the Roman Catholic Church, the new republic reacted against the church: religious orders were expelled and their property confiscated, religious liberty was granted and separation of church and state introduced. Partly because of these measures, and partly for economic and political reasons, disturbances occurred. Order was measurably restored, and with it Catholic influence, when a new constitution was adopted (1933), a one-party system was introduced, and Antonio de Oliveira Salazar became the virtual dictator.

The population of Portugal (7,500,000 in 1952) is Roman Catholic in heritage and culture and therefore tends to identify Catholicism and national patriotism. Yet only 65% may be regarded as practicing Catholics. Anticlericalism (see CLERICALISM) occurs among the upper classes. The lower classes, largely agricultural, are often ignorant (literacy about 30% of the total population) and superstitious.

Despite the favorable legislation of 1910, Protestantism failed to gain many adherents. With twenty-four churches and mission societies (Presbyterian, Methodist, Baptist, Lutheran, Congregational, Adventist, etc.) at work in Portugal, there were fewer than 10,000 Protestants in 1952. Public opinion remains anti-Protestant, resulting in discrimination, and there is uncertainty about state policy. Moreover, some Protestants have emigrated to Portuguese-speaking Brazil (*q.v.*).

BIBLIOGRAPHY: E. Moreira, *Significance of Portugal,* 1933; H. V. Livermore, *History of Portugal,* 1947.

[Sup.] THEODORE G. TAPPERT.

POSITIVISM: Positivism has had a vogue in Latin America. Leading exponents were Enrique José Varona (1849–1933) of Cuba; Gabino Barreda (1818–81) of Mexico; Eugenio Maria de Hostos (1839–1903) of Puerto Rico; González Prada of Peru; J. Alfredo Ferreira and José Ingenieros (1877–1925) of Argentina. In Rio de Janeiro, Brazil, a Temple of Humanity was established in 1881 under the principles of positivism.

Positivism applied to religion is usually called religious humanism. There are many such examples in contemporary religious thought and practice. The father of American religious humanism (as he has been called) is John H. Dietrich, a Unitarian clergyman of the left wing. A religious humanist stresses individual and social ethics as sufficient matter for religious concern. What lies beyond in a metaphysical world is minimized. The scientific method is applied to religious thinking and critical experience made the test of that which shall have religious concern. Many exponents of the "Ethical Culture" movement (founded in 1876; see ETHICAL SOCIETIES) are religious humanists.

A striking example of contemporary positivism is the thought of John Dewey (1859–1952). In his *Reconstruction in Philosophy* (1920) Dewey assails the interests of traditional philosophy as fictitious pursuits, particularly in concern over metaphysical absolutes and a mythical absolute truth. Such concerns are retreats for tired spirits. Our job is to get on with the business of living as we find it in rugged day-to-day experience. Ideals are tools not mere contemplative goals. This is a world of change and constantly new adjustments. The philosopher's task is to reorientate himself to his world as it is—not to enjoy the prospect of some mythical future. Supernaturalism is an escape from responsible living. All we possess and know—if we are honest with ourselves—is this world of circumstance. The whole subject matter of traditional philosophy (soul, knowledge, truth, metaphysics, ethics, art, etc.) needs to be seen as it is in the raw—by scientific method, by experience, by its setting in the framework of nature. So runs the thought of Dewey.

It is well to distinguish methodological positivism from metaphysical positivism. The former is the method of scientific inquiry; the latter is a conclusion denying traditional metaphysics but affirming a kind after its own heart (a metaphysics of positivistic limitations).

In modern psychology the school known as behaviorism founded by John B. Watson and expressed in his *Psychology from the Standpoint of a Behaviorist* (1919) where the "metaphysical" concept of the soul is dropped out of psychological vocabulary as well as other traditional psychological terms may be said to be the insertion of a radical positivism applied to the study of animal-human behavior.

See also ANTHROPOCENTRIC; HUMANISM, CONTEMPORARY; PHILOSOPHY; RELATIVISM.

[Sup.] VERGILIUS FERM.

POSSEVINO, ANTONIO:

BIBLIOGRAPHY: J. Ledit, in *Dict. de Théol. Cath.*, Vol. XII (1935), cols. 2647–2657; with extensive bibliography. [Sup.]

POST, REGNERUS RICHARDUS: Roman Catholic; b. at Kloosterburen, Netherlands, May 18, 1894. He studied at the seminary at Driebergen and at the University of Utrecht (Doctor, 1928). Ordained priest in 1919, he taught history at Culemborg; was secretary of the Dutch Historical Institute at Rom (1930–36); professor at the Nijmegen University (1937–). He wrote: *De eigenkerken in Utrecht* (1928); *De Verkiezingen van de bisschoppen van Utrecht* (1933); *Het Vaticaan Zutphen* (1933); *Geschiedenis van Nederland* (2 vols., 1935); *De moderne Devotie Amsterdam* (1940, 1951); with others he wrote: *Handboek van de Kerkgeschiedenis* (1948); and *Rome* (1937).

POSTMILLENNIALISM. See MILLENNIUM.

POTEAT, EDWIN MCNEILL: Baptist; born at New Haven, Conn., Nov. 20, 1892. He studied at Furman University, Greenville, S. C. (A.B., 1912; A.M., 1913); and Southern Baptist Theological Seminary, Louisville, Ky. (Th.M., 1916). He was a missionary in China (1917–29); associate professor of philosophy and ethics, University of Shanghai (1927–29); pastor Pullen Memorial Baptist Church, Raleigh, N. C. (1929–37, 1948–); pastor Euclid Ave. Baptist Church, Cleveland, Ohio (1937–44); president Colgate-Rochester Divinity School, Rochester, N. Y. (1944–48). He wrote: *Coming to Terms with the Universe* (1931); *Jesus and The Liberal Mind* (1933); *Reverend John Doe, D.D.* (1934); *Thunder Over Sinai* (1935); *The Social Manifesto of Jesus* (1936); *These Shared His Passion* (1938); *These Shared His Cross* (1939); *These Shared His Power* (1940); *Centurion* (1941); *Four Freedoms and God* (1942); *Over the Sea The Sky* (1943); *Last Reprieve?* (1945); *Parables of Crisis* (1950); *God Makes the Difference* (1951); and he was the expositor of Psalms 42–89 in *The Interpreter's Bible*.

POWER, CHRISTIANITY AND THE PROBLEM OF: The word "power" comes from the Middle English *poer* or *pouer*, and ultimately from the Latin *posse, potesse*, meaning "to be able." It means, most broadly, "ability to effect a result," "to act." It implies a concentration of some kind of force which, by flowing outward, may be made to do work. When

"the problem" of power is referred to, what may be in mind is the problem of making such mechanical arrangements that the passage of force or energy may accomplish a desired physical result, the teleological aspects of this problem being ignored or treated as peripheral. Thus the problem of releasing the energy locked up in the atom, under conditions such that a desired result will be achieved, could be, and such problems often are, referred to as a problem of power, or a power-problem. But when the problem under consideration is that of the bearing of Christianity on the employment of power, the teleological aspect is brought into the focus and foreground. It is definitely now a problem in human relations. The power which constitutes the problem is that used by men, singly or in groups, to influence, and in the last analysis, to coerce others; the problem is whether, and if so under what conditions, the use of power in this way is ever morally and spiritually justifiable; and the question is what Christianity may have to say about that problem.

Power, thus conceived, has been sought and gloried in by certain types of persons, throughout the ages, and the problem of its technical use, with and without consideration of the moral and spiritual problems involved, has been long and earnestly studied, both practically and theoretically. The Caesars and Napoleons are the great practical students of the subject. The classical theoretical study is Machievelli's *The Prince*. In the more balanced works on the science of politics, such as Plato's *Republic* and *Laws*, Aristotle's *Ethics* and *Politics*, Hobbes's *Leviathan*, Rousseau's *Social Contract*, Bentham's *Principles of Morals and Legislation*, J. S. Mill's *Essay on Liberty* and his *Considerations on Representative Government* (to mention only a few, seminal works), the problem of power is studied from the point of view of the effective technical and moral employment of something which is or may be good, but which needs to be closely guided and controlled against misuse. This evaluation of the employment of power in human relations probably represents the commonly accepted attitude.

The mind of modern man, however, especially in the West but now increasingly throughout the world, has revealed a growing sensitiveness to the moral and spiritual aspects of the problem of power, resulting, in some cases, in a sweeping condemnation of the use of power as such. This is probably due, primarily, to the humanism which regards the individual as the possessor of unalienable rights—a conception which sharpens the sensitiveness of man towards the inevitable and often wanton invasions of such alleged rights by the social use of power; but it is due also to the greater concentrations of such power, and therefore the greater potentialities of evil results, as human societies have become more tightly organized, in ever larger units, with ever more terrible forms of power available to them in a "shrinking world." This sensitiveness first began to reveal itself when men like Hobbes and Rousseau, though they assumed or asserted that such power could be justified under certain ascertainable conditions, still recognized that it required to be justified even under those conditions. But, as this development proceeded, there arose thinkers who, while they acknowledged a certain temporary or permanent necessity for the employment of such power, regarded it as bad in itself—an unfortunate necessity, a necessary evil.

The latter conception has passed through certain stages. At first, the individual was regarded as the ultimate repository of all rights, the surrender or invasion of which is necessarily an evil. The necessities of social organization, however, while this organization arose and could be justified only because it served the interests of the individual, still inevitably involved a surrender or infraction of the individual's rights. It must be done, or permitted, therefore, but only under the most stringent and cunningly devised safeguards, and only as little as possible. "The least government is the best government." John Stuart Mill (*op. cit.*) may be regarded as the classical exponent of this view. It is still a basic assumption in much contemporary American discussion. It is often a basis, expressed or unacknowledged, of the criticisms of "creeping socialism" and "the welfare state."

The same evaluation of the use of social power has been carried over, but along with a repudiation of individualism, into Marxian communism. Here the state is simply equated with coercive power, at present possessed by the exploiting class and employed in their interests. Power must be seized and used, with the utmost violence, by the proletariat in an inevitable revolution and during the intermediate, socialist period. But, when the classless society has been consolidated, the employment of coercive power in human relations will no longer be necessary, and the state will wither away (see COMMUNISM [MARXIAN]). In reply, it is pointed out that that has not been the experience in communist Russia; that Stalin finally repudiated the theory; and that such a repudiation is inevitable, since men are more radically evil than this theory assumes, so that the employment of power to coerce, whether it is morally right or not, will always be necessary.

Others, horrified by the ruthlessness of modern life, have accepted, often without qualification, Lord Acton's dictum, "Power always corrupts; and absolute power corrupts absolutely." Usually it is the latter part of the dictum which is emphasized and used to condemn all forms of alleged or real totalitarianism or the employ-

ment of armed force. The first part of the dictum, if taken with complete seriousness and acted upon consistently, would lead to anarchism (*q.v.*) and complete social chaos. And, though the use of power has often been associated with the corruption both of those who used it and of those upon whom it has been brought to bear, it is not clear that "power always corrupts." For example, the authority of a parent is a social use of power, but, if wisely used, it seems to have, not a corrupting but a beneficial effect on both parent and child. And it seems quite dangerous, as it certainly is misleading, thus to locate the responsibility for corruption. Power is simply capacity—for a good result, or for an evil result, or perhaps more normally for a mixed result. Surely, instead of saying that power corrupts men, we should recognize that the corruption in human hearts corrupts their use of power, and thus accentuates their corruption and that of others. The problem is not primarily one of power but one of human character. The solution to be worked toward, but not too sanguinely expected, lies in the improvement or the transformation of human character, and the agency to be relied upon is not some kind of diminution or abolition of the use of power so much as an agency which can transform human character and thus make the use of power less necessary and therefore also less alluring.

In so far as it may be granted that this transforming power is to be found in Christianity, alone or supremely, the hope of an ultimate solution, and of proximate approaches to a solution, may be found in the triumph of Christianity. The history and present condition of organized Christianity, "spotty" though the record is, is enough to show that such an expectation is not without justification. Though organized Christianity has abused its power, sought alliances with centers of power which were not enlightened by love and justice, failed to make a fully constructive use of such power as it legitimately possessed, still its record is much better than that of any other; it is constantly extending and improving (cf. K. Latourette, in *The Gospel, the Church, and the World* [1946], chap. IV; and elsewhere), and it has demonstrated that it possesses within itself a constantly renewed power to regenerate both itself and human society in general.

Behind all this, however, lies a deeper problem. It is the problem of the moral and spiritual justifiability of the employment of power of any kind by any individual or group to influence the thought and actions of any other individual or group. Granted that it is inevitable and inescapable, is it not still in itself morally wrong, an affront to the dignity of man and to his God? Does not power belong only to God? The Christian answer would be that power does indeed belong ultimately to God alone. But, in making us members one of another in the unity of his human family, he has associated us with himself in the employment of certain essential kinds of power, which employment is morally and religiously justified (as the refusal to employ it or the abuse of it is not), so long as it is employed in obedience to and dependence upon him, and consequently in harmony with the welfare of ourselves and all mankind.

BIBLIOGRAPHY: In addition to authors referred to, see Bertrand Russell, *Power*, 1938; Reinhold Niebuhr, *Christianity and Power Politics; idem, Moral Man and Immoral Society;* Lord Radcliffe of Werneth, *The Problem of Power*, 1952; J. MacLaurin, *The United Nations and Power Politics*, 1951.

ANDREW K. RULE.

PRACTICAL THEOLOGY, TWENTIETH CENTURY TRENDS IN: During the first half of our century changes have come more largely in practical theology than in any other department of sacred learning. In Great Britain and on the Continent changes have come more slowly, but many of the younger clergy feel the need of more extensive training in things practical. In the United States the practical department has largely won a right to a place at the main table. In some "advanced schools" practical courses equal in number all others combined. Of late, however, church leaders have felt increasingly that the work in other disciplines, such as the Bible, church history, and theology, ought to undergird the more practical courses. Everywhere thoughtful observers agree that educationally the practical training of pastors does not compare favorably with that of young physicians, lawyers, and engineers. In the more detailed statements that follow, the various subjects do not appear in the order of importance.

Public Worship (*q.v.*) now receives more attention than ever before. On both sides of the water there has been a liturgical movement. In bodies with prescribed forms of worship there may be slightly more freedom. Among other churches the trend has been towards increased use of historic forms, notably in the leadership of public prayer. Sometimes experimenters, without knowing the history of worship, or much about psychology, have introduced hybrid forms. In most churches there has been a larger emphasis upon the sacraments (*q.v.*), and a tendency towards more frequent observance of the Lord's Supper (*q.v.*). In architecture, both external and internal, the trend has been away from the simplicity of the Puritan fathers, toward a larger use of symbols.

Church Music (*q.v.*) has received more attention than ever before. The quartets (*q.v.*) of paid singers and the soloist (see SOLO) have largely given way to unpaid chorus choirs (*q.v.*) with a paid director of church music, responsi-

ble for the training of choirs among the children and young people. All of this has been intensified by the teaching of music in the public schools, the influence of local orchestras, and the coming of the radio (*q.v.*), with television (*q.v.*). At the same time, no one knows why, congregational singing has not flourished.

None of these statements about worship apply to the "newer churches." In ways of worship and of popular appeal many of them prefer to follow earlier freedom from dignified forms, and earlier types of church "music." In view of these facts general statements must admit many qualifications.

Preaching (*q.v.*) too has begun to recover from partial neglect. After trying all sorts of substitutes for preaching, the church of today has begun to look upon it as the most important part of public worship, except the sacraments. With many exceptions, pulpits today give increased attention to preaching from the Bible, to the presentation of doctrine, and to evangelism. Many new labels have been devised, including "the problem sermon," "the life situation sermon," and "co-operative preaching," all good rather than new, except on the surface. Topical sermons still outnumber the textual and the expository. Sensational subjects seem largely to have disappeared. Preaching suffers from the brevity of the sermon, and from infrequency of opportunities to preach. The work suffers still more from the pastor's absorption in tasks of administration (see ORGANIZATION, CHURCH). While there are relatively few outstanding peaks, the average ability of the pulpit seems to have kept rising.

At most seminaries the work in public speaking (*q.v.*) has improved more than almost anything else. The radio and television have made many laymen voice-conscious, and critical of ministerial mannerisms. Recording (*q.v.*) machines have aided in teaching this elusive subject. On the other hand, the installation of microphones and public address systems has complicated the work of the man on the platform. Except in backward communities, older forms of pulpit oratory tend to give way before "animated conversation," which sometimes becomes tame, if not insipid. In certain parts of our country, as well as abroad, many thoughtful ministers read from the manuscript. Experts in television report that this form of public address does not "go over" unless the speaker uses an "idiot board," a device to permit reading without letting the people know that a person is so doing. On the whole the trend seems to be towards the method of our Lord, with prophets and apostles, who spoke from eye to eye, but never without orderly thought.

Evangelism (*q.v.*) too is coming again into its own. After a time when "Christian nurture" tried to take the place of soul-winning, the churches have rediscovered with Dr. C. H. Dodd and others the primacy of evangelism in the preaching and life of the New Testament. In the United States there has been a reaction against emotional, high-pressure revivalism (see REVIVALS OF RELIGION). The stress now falls on personal work, especially in the way of visitation evangelism (*q.v.*). More recently there has been a return to a wholesome kind of mass evangelism. However, the present ideal seems to be congregational evangelism under the oversight of the pastor, who by preaching and in other ways inspires lay evangelists to engage in personal work. Whatever the methods, everyone must guard against bringing into church membership persons without a saving experience of divine grace.

Christian Education (*q.v.*) also has witnessed much fluctuation. For a time it seemed destined to displace other forms of practical Christian work. In places it became known mainly for methodology. Today church schools fall largely into two groups: those which stress teaching the Bible, and those which emphasize Christian experience, including the Bible. In larger schools departmental organization and graded lessons (*q.v.*) tend to displace the older uniformity. For decades enrollment and attendance declined, at a time when the churches were devoting increased attention to the erection of educational buildings and the training of Sunday school (*q.v.*) teachers. Of late, partly because of the larger birth rate, attendance has increased.

Pastoral work also has met with varied fortunes. Parish ministers everywhere have continued faithfully to visit the people, not always with stress on things spiritual. Other ministers have tried to rely on "newer methods" of keeping in touch with church members and of reaching the unchurched. The recent emphasis on pastoral counseling, with the related study of psychology, has tended to make the local minister feel concerned about the individual. Meanwhile church work suffers everywhere from the removal of church members to other communities, and the failure of churches nearby to discover and enlist such "newcomers." In many congregations the losses by "removal" equal the gains which are made through Christian nurture and evangelism.

Pastoral counseling (*q.v.*) has received large emphasis, most of it worthy. An occasional pastor has tried to set up as an amateur psychiatrist, without training, but in many cases the newer emphasis has tended to restore to Protestantism a lost emphasis on meeting the heart needs and solving the soul problems of the individual. Pre-marital counseling has done much to insure happy homes and thus prevent divorce. When wisely used to supplement other forms of pastoral care, counseling proves to

have untold possibilities for good. See also PASTORAL PSYCHOLOGY; PASTORAL THEOLOGY.

In the United States many local churches have suffered from overemphasis on organization (*q.v.*). Machinery has tended to displace spirituality. The pastor has become burdened with administrative details and has tended to serve men as an executive rather than God as a prophet. On the contrary, failure to change methods to suit altered conditions, together with lack of stable, trained leadership, has caused many congregations to decline, especially in rural (*q.v.*) areas. Here and there, both in city (see DOWNTOWN CHURCH) and country, through division of labor (Ex. 18:13–26; Acts 6:1–7), the work locally has gone forward steadily, without requiring the minister to "serve tables." The most conspicuous successes have been among women's societies (see WOMEN'S WORK IN THE CHURCH), especially in promoting missions. The worst failures have come among men's brotherhoods (see MEN'S WORK). Organized work for Young People, while not so flourishing as formerly, still attains large proportions (see CHRISTIAN ENDEAVOR; SCOUTS, BOY AND GIRL; YOUNG MEN'S CHRISTIAN ASSOCIATION; YOUNG WOMEN'S CHRISTIAN ASSOCIATION).

The picture as a whole seems confusing. So are the facts. Church leaders everywhere see more clearly that the work of the kingdom depends largely on the local church, and that this in turn depends largely on the pastor. So the supreme need, under God, is for strengthening the local pastor.

See also THEOLOGICAL EDUCATION, RECENT TRENDS IN. ANDREW W. BLACKWOOD.

PRAEDINIUS, REGNERUS: Known also as Reinier Veldman. Remained all his life a Roman Catholic, although numerous acquaintances of his in the northern Netherlands left the mother church. He belonged to the group of scholars whom Professor J. Lindeboom has characteristically called biblical humanists. He named himself an "Erasmist." He was more biblical than humanistic. His Latin was very dull and unpoetical. In accordance with his admiration for Erasmus, he wanted an undogmatic, ethical Christianity.

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[Sup.] MATHIAS GOOSSENS.

PRAGMATIC SANCTION. See BASEL, COUNCIL OF.

PRAGMATISM. See EMPIRICISM; EPISTEMOLOGY; INSTRUMENTALISM; JAMES, WILLIAM.

PRATT, JAMES BISSETT: Unitarian; b. June 22, 1875, at Elmira, N. Y.; d. Jan. 15, 1944. He was educated at Williams College (A.B., 1898); Harvard (A.M., 1899; Ph.D., 1905); Columbia Law School (1899–1900); and at the University of Berlin (1902–3). After teaching Latin in Berkeley School, New York (1900), and at Elmira Free Academy (1900–1902); he came to teach philosophy at Williams (1905–44). He studied native religions in India (1913–14); Buddhism in Siam, China, and Japan (1923–24); and spent a year (1931–32) studying the religions in Indo-China, India and Java. He has written: *Psychology of Religious Belief* (1907); *What is Pragmatism?* (1909); *India and Its Faiths* (1915); *Democracy and Peace* (1916); *The Religious Consciousness* (1920); *Matter and Spirit* (1922); *The Pilgrimage of Buddhism* (1928); *Adventures in Philosophy* (1931); *Personal Realism* (1937); *Naturalism* (1939); *Can We Keep the Faith?* (1941); (co-author), *Essays in Critical Realism* (1920).

RAYMOND W. ALBRIGHT.

PRAYER, BOOK OF COMMON. See COMMON PRAYER, BOOK OF.

PRAYER FOR THE DEAD: In the Church of England the first Prayer Book of Edward VI (1549) contained prayers on behalf of the dead in Christ both in the liturgy and in the Order for the Burial of the Dead. Since 1552 this early mode of prayer has never been condemned although it is not now encouraged. In Article XXII as it was originally drafted in "The Forty-five Articles" of 1552 there was included a condemnation of "the scholastic doctrine" *de precatione pro defunctis* but it disappeared before the article was published in 1553.

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[Sup.] CARL HAMILTON MORGAN.

PREACHER, JESUS AS A. See JESUS AS A PREACHER.

PREACHING: The pulpit utterance of divine truth by a chosen personality to meet human needs today. This working description is suggested by the Lyman Beecher Lectures on Preaching (Yale) from Phillips Brooks (1877), probably the best book on the subject, except the Bible. This "definition" suggests three paths of approach. One man tends to stress the message, mainly from the Bible; another, the personality of the preacher, as he expresses himself in the pulpit; a third, the needs of the friends in the pews, whether sinners or saints. One stresses what to preach; another, how; a third, why. This account makes a mystery seem too simple. In each case a man worthy to preach follows the guidance of the Spirit, who works in ways we cannot fathom. As a rule books about preaching have much about the message, more about the preacher and his

methods, with little about the hearer and his needs. Ideally, a sermon ought to begin with a sense of human need today. Practically, the books say little of worth about the elusive theme, "the psychology of the hearer."

From another point of view, suggested by Bunyan in his "house of the interpreter," preaching means the interpretation of life today in light that comes from God today, largely through the Bible. This working description seems to accord with the facts about preaching in the past. Whenever in history, beginning with the prophets and apostles, a preacher has served well as God's interpreter of life, the hearers have profited. Whenever anyone has turned aside to "preach for the salvation of his sermon," or exploit his God-given powers (see Ezek. 33:30–33), the work of the Kingdom has suffered. "No man can bear witness to Christ and to himself at the same time" (James Denney). "The best speaking voice never is heard. . . . Style is perfect when it can not be seen" (C. E. Jefferson).

Still another "definition" is suggested by Karl Barth (*The Word of God and the Word of Man,* Eng. tr., 1928): preaching is God's way of revealing himself through the spoken word. He makes himself known, says Barth, supremely in Christ; largely through the Bible; also through preaching. This means, through the living Word, the written Word, and the spoken word. At heart that Word is ever Christ. Without necessarily going all the way with Barth, we can learn from him much about what to preach, and why, though little concerning how. A fourth approach, close to the one above, looks on preaching as an act of worship. Worship means God's way of revealing himself in grace, and our way of responding in faith. Except in the sacraments, nowhere else in worship does God make himself known so fully as in the reading of the Scriptures and in the preaching of the Word—two acts that belong together. A preacher stands behind the open Bible, and prays that the Spirit may bring the truth to light in the face of the crucified and risen Lord, that the hearer may be transformed into His likeness.

Ideally every hour of worship ought to be a mountaintop experience. In the sermon, the hearer ought to see no man, but Jesus only. This conception, once accepted, would do much to free the pulpit from showmanship and buffoonery, and thus prepare the way for a revival of preaching as the greatest work in the world, and the supreme privilege of the minister. In the early part of our century many pastors sought for something else to serve as their *summum bonum,* but now the large majority have returned to the prophetic and apostolic conception about the primacy of preaching in the worship of the church.

BIBLIOGRAPHY: Edgar D. Jones, *The Royalty of the Pulpit* (1951): deals with the Lyman Beecher Lectures at Yale. See also the volumes of Warrack Lectures on Preaching, from Scotland.

ANDREW W. BLACKWOOD.

PREACHING, HISTORY OF: I. In the United States: The century opened with continued confidence and optimism, and the tradition of great preaching by geniuses such as Beecher and Brooks. Before World War I American preaching had scarcely begun to take seriously the interpretation of its faith in the light of scientific inquiry and discovery. After World War I another period of optimism followed. Sermons were mainly ethical and social until about 1929, when the League of Nations failed and the worst economic depression in its history threw the nation into industrial and financial paralysis. The strongest advocates of the Social Gospel had been Charles R. Brown, Walter Rauschenbusch, Henry Sloane Coffin, and G. Bromley Oxnam. Since the outbreak of World War II the content of preaching has changed. Pacifist reaction to war has been championed—though not acrimoniously—by Paul Scherer, Ernest F. Tittle, George A. Buttrick, and Halford E. Luccock. Neo-orthodoxy, due largely to translations of works by Karl Barth and Emil Brunner, has led to new stress on biblical preaching, but has had more influence over the classroom than over the pulpit. Amid the anxiety after World War II Reinhold Niebuhr has been the leading prophetic voice, with a concern for the social relevancy of the Gospel, and a renewed emphasis on the doctrine of grace. The ecumenical movement, a child of missions, has stressed the church and its world mission, with such spokesmen as John A. Mackay, Henry S. Coffin, Henry K. Sherrill, and E. G. Homrighausen. Among liberal Protestants Harry E. Fosdick has taken the foremost place, both in the pulpit and over the radio; Fulton J. Sheen among the Catholics. G. Campbell Morgan, George W. Truett, and C. E. Macartney have stood out strongly for the older orthodoxy.

II. In England and Scotland: Early in the century the publication of scientific books and biblical criticism did much to change the content of preaching. At the famous City Temple R. J. Campbell held forth the "new theology," with low views of the atonement and the deity of Christ. For twenty-five years Albert Schweitzer influenced British preaching through his radical views of eschatology, especially in his *Quest of the Historical Jesus* (1910). World Wars I and II did much to weaken the influence of Germany over the British pulpit. In earlier years J. D. Jones, J. H. Jowett, R. W. Dale, and P. T. Forsyth ably represented the evangelical movement. More recently C. H. Dodd and T. W. Manson have had many followers in holding that the kingdom is present

now in the person and work of Christ. The ecumenical movement found a mighty exponent in William Temple, and the new psychology in Leslie D. Weatherhead. In Scotland preaching has held its reputation for high quality, with freedom from controversy and sensationalism. H. R. Mackintosh, James Black, A. J. Gossip, G. H. Morrison, and more recently, James S. Stewart, have been the best-known preachers. In Canada the leading pulpit masters have included J. R. P. Sclater, Alfred Gandier, George Pidgeon, G. Stanley Russell, Trevor Davies, Charles W. Gordon, Robert Law, and Clarence Mackinnon. [Sup.] DONALD MACLEOD.

PREACHING, LAY. See LAY PREACHING.

PREDESTINATION. See SOTERIOLOGY.

PRE-EXISTENCE: In general, pre-existence refers to the idea that before their birth on this planet, human beings have existed in other forms. One form of this belief is metempsychosis or the repeated reappearance on this planet of the same soul in various bodies, human or animal, as in the Hindu religion. This has never been entertained by Christian theology. Some individual theologians, however, have supported the idea that all human souls have existed in a premundane state. This is usually held in combination with a doctrine of a pretemporal Fall. The advocacy of this idea by Origen and Erigena has been counted against them as heresy. The hypothesis has no basis in Scripture; it is unnecessary (contrary to Origen's opinion) for the explanation of original guilt, and has no confirmation from human consciousness. The idea of pre-existence, in a universal sense, thrives only in the atmosphere of theosophy (*q.v.*).

The pre-existence of Christ is a part of orthodox Christology (*q.v.*). Some Anabaptist and Lutheran theology envisages Christ's human nature as pre-existent. Roman and Reformed theology finds in the New Testament and in logic only the pre-existence of the divine Logos. It is not Christ's "reasonable soul," his human self, or human nature, which is said to have existed "before the world was." Whatever be the origin of the human soul (see SOUL AND SPIRIT, Vol. XI), the arguments against pre-existence would hold in the case of Jesus as much as in all other cases; and his human soul must, if truly human, have originated as other souls do. The doctrine of Christ's pre-existence is not a parallel to doctrines of the origins of souls, but a unique doctrine stemming from his unique deity. It is supported in Scripture principally by New Testament representations, though auxiliary support has been claimed from such Old Testament references as Isa. 9:6 ("Everlasting Father"). There is little if any evidence from the Synoptics. (Does Jesus' reference to Ps. 110, in Matt. 22:41–45, indicate some thought of his own pre-existence?) Even if it could be demonstrated, however, that the historical Jesus made no reference to and was not conscious of his pre-existence, this would not constitute disproof, as we are by no means certain of the interior state of an incarnate Mind. In Paul there is clear teaching of Christ's pre-existence, on an ascending scale. Christ is first the "man from heaven" (I Cor. 15:47, implied also in II Cor. 8:9). In Phil. 2:5–11 Paul goes further: Christ exists *en morphé theou*, "in the form of God." This is a step toward Paul's highest conception, already in part on the Johannine level, in Col. 1:15–17. Here the pre-existence is not simple existence, but is creative in the highest sense. The final step is taken in the Gospel of John, especially in the first chapter, where the pre-existence, again creative, is not only carried back into unlimited eternity but is associated explicitly with deity. Consciousness of pre-existence is in John ascribed unequivocally to Christ (3:13; 6:33–51; 8:58). The latter, with its resemblance to Ex. 3:14, looks like a hint of eternal pre-existence. The prayer of John 17 is unintelligible apart from the presupposition of pre-existence. Whether such passages are taken as verbatim reporting or as dramatic interpretation depends on one's view of the Fourth Gospel. The writer's intention is at all events quite clear. The Apocalypse, regardless of the question of its authorship, suggests a pre-existence in 1:17, 22:13, and the idea is clearly in Hebrews. Since New Testament thought is oriented towards the future, it does not emphasize Christ's pre-existence; but this belief in any case would be a necessary corollary of belief in Christ's deity. One could accept, as Arius did, pre-existence in some sense without accepting full deity; but deity cannot be predicated in the "consubstantial" sense without at the same time predicating pre-existence.

KENNETH J. FOREMAN.

PREFACE: A prayer of thanksgiving extant in all Christian liturgies, including Protestant orders for the celebration of the Eucharist. It follows verses with which the minister exhorts the congregation to "lift up their hearts" and to "give thanks to the Lord our God," and, in the Latin liturgies, it precedes the *Sanctus*. In addition to the common preface, the Roman Missal has special prefaces for particular liturgical seasons or feasts, namely for Christmas, the Epiphany, Lent, the days and mysteries of the Passion, Easter, the Ascension, Pentecost, Trinity Sunday and ordinary Sundays, and for the feasts of Mary, of Saint Joseph, of the Apostles, of the Sacred Heart, of Christ the King, or for masses of *Requiem*. GEORGES A. BARROIS.

PREFECT, APOSTOLIC. See PROPAGANDA.

PREISS, THÉODORE MARTIN: French Reformed; b. at Mulhouse, France, Nov. 11, 1910; d. at Montpellier, France, July 8, 1950. He studied at Strasbourg Theological Faculty and at the Sorbonne, Paris; was director of studies at the Strasbourg Protestant Seminary for five years. At the Amsterdam Youth Conference (1938), he was named part-time traveling secretary of the World Student Christian Federation. His work was interrupted by the war (1939) during which he was prisoner about two months. Released as an Alsatian, he was appointed minister by the Alsace Reformed Church at Guebwiller. Two years later, in 1942, he escaped from Alsace (then occupied by the Germans) to take up the New Testament chair in Montpellier Theological Faculty. He took an active part in French resistance with his colleagues and students and suffered illness as a result.

His main work was a thesis on "the Son of Man" which he was unable to complete because of his illness. Notes from lectures Preiss gave on that subject have been published in the Review of the Montpellier Theological Faculty, *Etudes Théologiques et Religieuses,* XXVI, 3 (1951) under the title "Le Fils de l'Homme, fragments d' un cours de Christologie du Nouveau Testament." He wrote *Le Temoignage Interieur du Saint Esprit* (1946); and most of his articles published in various reviews have been collected in *La Vie en Christ* (pref. par R. Mehl) (1952).

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RAYMOND W. ALBRIGHT.

PRELATE: The Code of Canon Law, while recognizing the honorific title of prelate given by the Holy See to some clerics without jurisdiction, as for instance several officers or dignitaries of the pontifical court, states that the name of prelate applies primarily to secular and regular clerics having external powers of jurisdiction, either local or personal (see ORDINARY).

Some prelates, named and instituted by the pope in the same manner as residential bishops, and having ordinary jurisdiction over a territory not connected with a bishopric, are known as prelates (or abbots) *nullius,* i.e., *nullius dioceseos.* [Sup.] GEORGES A. BARROIS.

PREMILLENNIALISM. See MILLENNIUM.

PRESBYTERIANS: I. Twentieth-Century Trends: In the twentieth century many parallel trends were apparent in the various branches of world-wide Presbyterianism. In theology, most, though not all, Presbyterian bodies adjusted their historic biblicism—which had often become quite literalistic—in the light of biblical criticism (*q.v.*). Most Presbyterian Churches in the late nineteenth or twentieth century slightly amended their doctrinal standard, the Westminster Confession of Faith, or added declaratory acts (*q.v.*) in the interest of broader construction, or amended or tacitly placed a broader construction on the formula by which ministers subscribed the Confession. These slight changes were chiefly to give more place to human freedom and responsibility in relation to God's sovereignty.

In church government, Presbyterian churches reflected the intense activism of the times by multiplying, on the denominational level, boards, commissions, and departments with some resulting consolidations; and on the congregational level various organizations for women, young people, and men. Among Presbyterians, as among most other churches, there came to be less emphasis in denominational life on ideological interests, somewhat more on organizational and promotional interests. In classic Presbyterianism, legislative, executive, and judicial functions are all performed, almost undistinguished from each other, by the church judicatories. The twentieth century saw a further tendency, following the example of Anglo-Saxon jurisprudence, to give separate development to executive functions (in administrative commissions and church executives) and to judicial functions (in judicial commissions).

In worship, the widespread liturgical revival (see LITURGICAL WORSHIP, RECENT TRENDS IN) found an echo among Presbyterians. British and American Presbyterianism, strongly influenced by Puritanism, had simplified worship beyond the ideals of Calvin and the Continental Reformed churches. Revivalism and the frontier had made the worship of American Presbyterians still more informal, almost to the point of slovenliness. But the middle of the nineteenth century saw beginnings of renewed interest in worship among Presbyterians both in Britain and America, culminating in the twentieth century in a number of notable Presbyterian books of common worship or of common order, with the Church of Scotland providing distinguished leadership.

In social concern, Presbyterians in the twentieth century became increasingly active, creating special commissions, encouraging intensive study, and adopting resolutions, some of which were quite "advanced" in viewpoint (see SOCIAL SERVICE OF THE CHURCH). In foreign missions Presbyterians followed the trend of the times toward devolution, encouraging self-government and initiative by the "younger churches," and themselves stepping down into advisory roles (see EXPANSION OF CHRISTIANITY, MODERN). In the ecumenical movement (*q.v.*) and in other quests for Christian unity, world-wide Presbyterianism was conspicuous. Most Presbyterian bodies were affiliated with the World Council of

Churches (*q.v.*) and with the World Presbyterian Alliance (*q.v.*), and in the United States most Presbyterian bodies were active in the Federal Council (*q.v.*) and in its successor, the National Council of Churches (*q.v.*). In the United States, in Canada and other British dominions, and on the mission fields Presbyterians participated in important church mergers, usually with other Presbyterian or Reformed bodies, but sometimes, as in Canada, with non-Presbyterian bodies.

II. Presbyterians in the United States: (1) Presbyterian Church in the U.S.A.: In theology, after earlier unsuccessful efforts (1889–93) the church in 1903 revised slightly its Westminster Confession of Faith. By 1927 the church tolerated a moderate theological "liberalism." In the social sphere, a Department of Labor was set up in 1903. Progressive social resolutions were adopted by the General Assembly in 1910, and the church's interest in such problems as peace and war, industrial justice, rural depletion, and race relations became increasingly informed and progressive. The organization of denominational work was streamlined in 1923 when sixteen boards and agencies were consolidated into the office of the General Assembly, the General Council, and four boards (National Missions, Foreign Missions, Christian Education, and Pensions). In 1954 the church had nine seminaries (Princeton, Western, Louisville, McCormick, San Francisco, Dubuque, Bloomfield, Lincoln, and Johnson C. Smith) in continental United States and forty-one officially endorsed colleges. The denominational semi-monthly periodical, *Presbyterian Life,* had a circulation in excess of 800,000 copies in 1955. The church entered into two mergers in the twentieth century—with the Cumberland Presbyterian Church in 1906 and with the Welsh Calvinistic Methodist Church in 1920. For worship, the church issued a Book of Common Worship in 1906, revised in 1932 and 1944. In 1953 the church reported 2,502,468 members in the United States.

(2) Presbyterian Church in the United States (the Southern Presbyterian Church): To a far greater degree than the population of the southern states as a whole, the membership of this church is located in urban areas. The per capita contributions of its members to church work are extremely high. A notable effort was made to merge this church and the Presbyterian Church in the U.S.A. and the United Presbyterian Church, but it failed of adoption in 1955. Committees and Commissions on the Minister and His Work seek to facilitate pastoral change and placement. A division on Christian Relations of the Board of Church Extension gives leadership in social study and action. The church has five boards (World Missions, Church Extension, Christian Education, Annuities and Relief, and Women's Work) and four theological seminaries (Austin, Columbia, Louisville—operated jointly with the Presbyterian Church in the U.S.A.—and Union in Richmond, Va.). In 1953 the church reported 756,884 members.

(3) The United Presbyterian Church of North America: This church, formed by a union in 1858 of the Associate Synod of North America and the Associate Reformed Church, maintains Pittsburgh-Xenia Theological Seminary in Pittsburgh and a seminary in Egypt and one in Pakistan. The church has six colleges in the United States, two in Egypt, and one in Pakistan. Singing in public worship is no longer confined to Psalms and a revised hymn book, prepared jointly with four other Presbyterian bodies, was scheduled for publication late in 1955. The church conducts foreign missionary work in Egypt, the Sudan, Ethiopia, India, and Pakistan. Membership, for the United States, as reported in 1953, was 222,201.

(4) Other American Presbyterian bodies: The heritage of the Scottish dissenting churches is represented in the United States not only by the United Presbyterian Church, just mentioned, but also by the Associate Reformed Presbyterian Church (26,579 members in 1953); the Reformed Presbyterian Church (Old School) (6,475 members in 1953); the Reformed Presbyterian Church (General Synod) (1,279 members in 1953); and the Associate Presbyterian Church of North America (400 members in 1953).

A minority declined to enter the union with the Presbyterian Church in the U.S.A. in 1906, and continued the Cumberland Presbyterian Church, which in 1953 reported 83,307 members, located mostly in the South and in the Border States. The Colored Cumberland Presbyterian Church had 30,000 members in 1953.

The Presbyterian Church in America under the leadership of Dr. J. Gresham Machen separated from the Presbyterian Church in the U.S.A. in 1936 on the charge that that church tolerated liberal theology. In 1939 this church changed its name to the Orthodox Presbyterian Church, and in 1954 reported 8,611 members. In 1937 the Bible Presbyterian Church separated from the Presbyterian Church of America over questions of church government, Christian liberty, and premillennialism.

III. Presbyterians in the British Isles and British Dominions: (1) Scotland: Centripetal forces began to overtake centrifugal forces in world-wide Presbyterianism about the middle of the nineteenth century. This was seen in Scotland in the formation of the United Presbyterian Church in 1847 and of the United Free Church by a union of the United Presbyterian Church and the Free Church in 1900 (see PRESBYTERIANS, Vol. IX, pp. 210–212). This left only two major Presbyterian bodies in Scotland, the Church of Scotland and the United Free Church. In spite of litigation which followed the merger of 1900 union sentiment was increasing, fostered partly by co-operation on the foreign field and

at home during World War I. When in 1921 the British Parliament enacted legislation recognizing the spiritual freedom of the Church of Scotland, the chief fears of the United Free Church were laid to rest, and the union of the Church of Scotland and the United Free Church under the name Church of Scotland was consummated in October, 1929, thus largely restoring the unity of Scottish Presbyterianism. In 1953 the Church of Scotland reported 1,283,305 communicant members out of a total population in Scotland of 5,114,200. In 1952 the Church of Scotland maintained 319 missionaries in 17 fields in 6 different lands—India, Pakistan, Africa, South Arabia, West Indies, and Malaya. A minority which declined to enter the union of 1929 continued the United Free Church of Scotland and reported 24,618 members in 1953. The Original Secession Church reported 1,813 members in 1953. Other minority Presbyterian bodies were the Reformed Presbyterian Church ("Covenanters"), the Free Church of Scotland, which declined to enter the union of 1900, and the Free Presbyterian Church.

(2) England and Wales: Presbyterianism in England again became unified by the merging of two synods in 1876 to form the Presbyterian Church of England. Near the close of the nineteenth century this church founded Westminster College at Cambridge University. In 1921 the church organized a General Assembly as its highest judicatory. The church has shown a notable progressiveness in doctrine and function. An office for women under the name of "church sister" was in process of receiving increasing recognition in mid-twentieth century. In 1952 the church operated "overseas missions" in East Pakistan, Malaya, and Formosa, having temporarily suspended mission work in China. A policy was followed of encouraging increasing initiative on the part of the indigenous Christians, with missionaries serving as invited colleagues. The Presbyterian Church of England kept in close fellowship with fellow Presbyterian bodies in Britain and other lands. In 1953 the Presbyterian Church of England reported 68,599 members.

The Welsh Calvinistic Methodist Church, or Presbyterian Church of Wales as it is often called, receiving its original impulse in the Evangelical Awakening of the eighteenth century, and separating from the Church of England in 1811, organized a General Assembly in 1864. In 1953 it reported 154,135 members.

(3) Ireland: What is now known as the Presbyterian Church in Ireland was formed by the union of two synods in 1840. In the same year it commenced foreign missionary activity which in 1954 was found in India, Jamaica, Singapore, and among the Jungle Tribes, in addition to Home, Colonial, and Continental Missions. The division of Ireland into the Irish Free State and Northern Ireland created problems for the Presbyterians, most of whose membership was concentrated in the northeast. Much of the Presbyterian work in the Republic of Ireland is home mission, characterized by a more mobile ministry. The problem of church attendance and ministerial recruiting has led to the experiment of encouraging rural pastors to render part-time service to large nearby city parishes. Improvement of economic conditions between 1952 and 1954 facilitated needed church building. The mid-twentieth century saw Irish Presbyterians considering new methods of church work—social discussion groups, film strips, Bible drama. Arrangements were made with the Presbyterian Churches in Canada, Australia, and New Zealand for facilitating the settlement, employment, and continuing church membership of Irish Presbyterians emigrating to those lands. Irish Presbyterians in the mid-twentieth century were giving sustained thought to national and international social questions. There was a readiness to restudy their former strict sabbatarianism and, like some other British Presbyterians, they showed a new interest in the relation between faith and physical healing. The church maintained relations with three colleges —Belfast Presbyterian College, Magee Theological College, and Magee University College. In 1953 the church reported a total of 129,229 members.

(4) The British Dominions: In *Canada* a series of unions reduced eight Presbyterian bodies to four before 1875 and in that year these four united to form the Presbyterian Church in Canada. In 1925 the Presbyterian Church in Canada merged with the Methodist and Congregational Churches to form the United Church of Canada, which in 1953 reported 869,901 members. A large body of Presbyterians declined to enter the union of 1925 and continued as the Presbyterian Church in Canada which in 1953 reported 181,270 members.

The Presbyterian Church of *Australia* reported 103,791 members in 1951; the Presbyterian Church of *New Zealand* 67,821 in 1953; and the Presbyterian Church of *South Africa* 36,807 in 1952, with the Bantu Presbyterian Church, also in South Africa, reporting 22,266 in 1953.

IV. Presbyterianism in Other Lands: The World Presbyterian Alliance (*q.v.*) includes churches throughout the world bearing the name "Reformed" as well as those called "Presbyterian," because these together constitute a single "family" of churches and share the same heritage. According to the Alliance's *Proceedings* for 1954 Christians of this heritage, that is, communicant members of the Presbyterian and Reformed Churches, are distributed over the world as follows: on the European Continent, 3,816,000; in the British Isles, 1,662,000; in Asia, 899,000; in Africa, 1,298,000; in North America and the West Indies, 5,584,000; in South America, 100,000; and in Australia, 171,000.

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LEFFERTS A. LOETSCHER.

PRESBYTER, PRESBYTERATE: I. In the Ancient Church: The word *presbyteros* occurs sparsely in non-Biblical, pre-Christian literature.

The problem of the origin of the presbyterial office in the early church still attracts attention. Otto Scheel (*Die Kirche im Urchristentum*, 1912) contended that the Christian church was not modelled after the Jewish synagogue with its elders, nor after other possible parallels in its pagan environment, but was a unique creation of Christianity (pp. 10 f.). However, the facts that many of the early churches were founded by people who were Jews, and were started in the synagogue, and had a Jewish membership still favor immediate Jewish influence.

Christian August Bugge (*Das Problem der aeltesten Kirchenverfassung*, 1924) regarded the organization of the early church as based on Jewish prophetic and pagan mystery principles. The presbyter represented a certain gradation of the spiritual order.

The development of the office seems to have been as follows: Apostolic times lack uniformity. Presbyters were found in the churches founded by Paul and likely also in other churches (cf. James 5:14 and I Peter 5:1). It is not absolutely clear in these two instances whether they were presbyters by virtue of election or seniority. Bishop and presbyter were still interchangeable terms in this period.

Since these two offices were still existing separately in the church in later times, it might be due to continued fluctuation of the terms bishop and presbyter that the *Didache* (*ca.* A.D. 100–130) does not mention presbyters at all, but only bishops (*episkopoi*—note the plural) and deacons (*diakonoi*) as office-bearers who were to be elected by the people (xv. 1).

Early in the subapostolic period I Clement (*ca.* A.D. 96) appears to distinguish more clearly between the bishop (note the singular) and the presbyters (note the plural) (xlv. 1, 5; cf. liv. 2; lvii. 1). The writings of Ignatius point to a threefold office, namely bishop, presbyter, and deacon, and it appears to be a legitimate inference that the presbyters comprised the presbytery (*presbyterion*) which was headed by the bishop (*Ephesians* iv). He admonished obedience to both the bishop as to Jesus Christ (*Trallians* ii), who presides "after the likeness of God," and to the presbyters who [hold office] after the likeness of the council of the apostles (*Magnesians* vi). The Eucharist, baptism, and love feasts were under the jurisdiction of the bishop or of one appointed by him (*Smyrnaeans* viii).

The close relationship between bishop and presbyter comes out further in the use of the same prayer of ordination for the two except for the exchange of the words "presbyter" and "presbyterate" for "bishop" and "episkopate" respectively and for the omission of enthronization in the case of presbyters (*Canones Hippolyti* iv. 30–32; cf. Hieronymus, *Epistola*, cxlvi, *Ad evangelum* 1). The Nicene Creed mentions both bishops and presbyters in the administering of the Eucharist to deacons (Canon XVIII). The Synod of Laodicea (*ca.* A.D. 343–381?) decreed that both bishops and presbyters should instruct and baptize converts from the heresy of the Phrygians (Canon VIII).

Eventually the office of the presbyter was taken up in the priesthood of the Catholic Church and emerged again during the Reformation as an office which could be held by laymen.

II. In Presbyterianism: The Presbyterian form of church government is based on the principle of representative government and of one spiritual order which is vested in the presbyters. A series of ascending judicatories, session, presbytery, synod, and general assembly exercise government (the General Assembly does not occur in all cases of Presbyterian government). Each judicatory has original power in its own sphere.

Presbyters are usually elected by the communicant members of a congregation, subject to the approval of a higher judicatory, the presbytery.

See also ORGANIZATION OF THE EARLY CHURCH.

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[Sup.] DANIEL JOHANNES THERON.

III. In Modern Times: Even before the end of the nineteenth century it had become clear that the Puritan-Presbyterian claim that the presbyterian form of church government alone has New Testament sanction could not be sustained. Subsequent research has proved that presbyterian church government, as set up in Calvinist churches during the sixteenth century, was no exact replica of New Testament models, but rather was developed according to local needs and circumstances.

Since Calvin's Genevan church was only citywide in extent, it had no place for the graded hierarchy of courts characteristic of modern Presbyterianism. This development took place in France (1559). Though John Knox (*q.v.*), leader of the Scottish Reformation in 1560, was

a disciple of Calvin, he did not establish a purely presbyterian organization, for his church had superintendents who, though making no sacerdotal pretensions, discharged the functions of former bishops. Only with the Second Book of Discipline, adopted in 1581 under Andrew Melville's (*q.v.*) leadership, did the Scottish Church become strictly presbyterian in government, and the system of church courts then set up was derived mainly from France.

The present-day justification for presbyterian polity rests on two grounds: (1) It is faithful to the spirit of the New Testament church, in which authority was democratically delegated from below and not autocratically handed down from above. (2) It has proved reasonably effective in enabling the church to fulfill its divinely-given functions. Some have recently thought that the government of the Presbyterian Church would be strengthened by the addition of officials with quasi-episcopal authority, but this idea has not yet been put into practice.

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[Sup.] NORMAN VICTOR HOPE.

PRESENTATION: 1. A feast of the Roman liturgy, on Nov. 21, to commemorate the presentation of Mary to the Temple by her parents, in fulfillment of a vow, according to the apocryphal Gospel of the Infancy.

2. The right of an individual or corporation to designate a candidate to an ecclesiastical office or dignity. See also NOMINATION; PATRONAGE.

GEORGES A. BARROIS.

PRESS AND INFORMATION SERVICES, RELIGIOUS: Religious bodies now commonly establish committees and offices through which to inform the public of their work, using the secular and religious press and other media of communication. A relatively recent development, this practice reverses the traditional position that if the press desires knowledge of religious affairs it must itself search out the sources.

This change occurred largely in the United States, where religious leaders came to realize that secular press and radio, in countries with complex societies, cannot disseminate religious information fully unless aided.

Virtually all large and a number of small denominations, as well as boards, regional organizations, and local churches, have press services, called departments of publicity, divisions of public relations, or information offices. Ecumenical groups have similar services.

The larger offices are staffed by news reporters, article and script writers, photographers, and editors. Some, like the Baptist News Service, issue news releases regularly at no charge. Most mail out materials as events occur; these may be articles announcing activities and offering related pictures. They also provide coverage of conferences and other meetings.

The more highly developed of such services are maintained by the Methodist Church (Committee on Public Information), the Protestant Episcopal Church (Department of Publicity), and the Roman Catholic Church (N.C.W.C. Information Bureau). Also important is the National Lutheran Council News Bureau.

Usually these services are both internal and external, providing materials for publications issued by the supporting organization itself as well as for the secular outlets. Their internal objective is to convey uniformly the official position of the controlling group.

On the local church level such work, if done at all, is under direction of a policy-making committee of laymen or of one or two experienced journalists. Issuing of news stories and compiling of information is left to the church office. Only the largest or unusually publicity-conscious churches do such work. Thus well-organized denomination-wide press and information services often break down at the local church level for lack of a transmission belt to the community.

BIBLIOGRAPHY: W. Austin Brodie, *Keeping Your Church in the News*, 1942; Stewart Harral, *Public Relations for Churches*, 1945; Stanley Stuber, *Public Relations Manual for Churches*, 1951; Roland E. Wolseley, *Interpreting the Church Through Press and Radio*, 1951.

ROLAND E. WOLSELEY.

PRESS, ASSOCIATED CHURCH: An informal organization representing a hundred Protestant periodicals in the United States and Canada. It seeks "to promote acquaintance and fellowship, to foster helpfulness among editors and publishers of its member publications, and to stimulate higher standards of religious journalism." An annual meeting in the week following Easter is the chief activity of the ACP, held usually in New York or Washington. Programs are designed to inform editors on current religious and social problems and on techniques in journalism.

Tentative beginning of the group was on Dec. 6, 1916, at a meeting of the Federal Council of the Churches of Christ (*q.v.*). Magazines generally classified as church publications, which have paid circulation lists and are mailed under the second-class postage privilege, may qualify for membership.

Articles suitable for publication in ACP member papers are syndicated to the editors at cost. The ACP represents its member papers before Congress on matters of mutual concern, and provides other services on various occasions.

G. ELSON RUFF.

PRESS, RELIGION AND THE SECULAR: The existence throughout the world of thou-

sands of religious newspapers and magazines attests to the inability of the secular press to print enough religious news and views. This situation differs by countries. In those nations where religion preoccupies the majority of citizens the secular press usually gives more attention to religion than in lands where religion is a minor concern.

Even in countries where religion, of whatever name or denomination, has an important place, the privately-owned secular press is limited in the quantity of material it can publish. The general newspaper or magazine cannot report or comment upon the minutiae. Even in the typical small city of the United States there is too much church news for the papers to report thoroughly. If the abundance of news is coupled with the lack of interest among some readers, publishers cannot be expected to make their papers or magazines voices of religion.

Conflict has long existed between the professional journalist and the professional religionist. The journalist, seeking to attract all readers, secular and religious alike, generally resists the pressures from the religionist for more space and attention to the religionist's causes. The religionist, on the other hand, sees the press chiefly as a tool to advance his activities. Only when he realizes that the secular press, in many countries, must be a profit-making enterprise and must sell a great proportion of its space to advertisers, does the religionist understand that the press cannot serve the church as freely as both might wish.

The consequent misunderstandings have been reduced in those religious bodies that have given their clergy and other church workers comprehension of the situation, guidance in the proper preparation of materials for the press, instruction in the differences between news and paid advertising, and other directions for co-operation with journalists.

The place of religion in the secular press occasionally is studied by researchers in journalism, sociology, and religion. In the United States it has been learned that: (1) Religion plays a minor part in metropolitan secular newspapers and secular national magazines but a somewhat larger part in country weeklies and none in secular specialized periodicals. (2) The secular press gives place to *church* information rather than *religious*, the distinction being that religious information has to do with a philosophy of life whereas church information has to do with the activities of organized groups, such as local churches or denominations. (3) Despite appearances, no particular denominational groups regularly obtain more or less space than others, although in communities where a given creed is unusually strong there may be preferential treatment.

In the United States that part of the secular press that is not subsidized by governments or special agencies can exist only by publishing largely what will keep readers interested. The church and religion, therefore, receive attention chiefly when they are newsworthy.

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ROLAND E. WOLSELEY.

PRIEST CODE. See PENTATEUCH; LAW CODES, ANCIENT.

PRIEST, PRIESTHOOD: The term Levi first referred to a tribe (Gen. 49:5–7; Deut. 23:8–11; cf. Gen. 29:34; 35:23; Ex. 2:1; Deut. 10:8; 18:1–8). As a tribe the Levites had as their god Nahash, the serpent deity (cf. Nehushtan, II Kings 18:4). Note the verb *nahash*, "to divine," in this connection. Moses the Levite set up the bronze serpent to heal the Israelites (Num. 21:5–9). The magic wand he used became a serpent (Ex. 4:2–5). Levi was a word once associated with Leviathan, the dragon-god. The Arabic *lawah* means "to twist," "to coil": note the Hebrew *lawah*, "to join" (Gen. 29:34).

BIBLIOGRAPHY: A. C. Welch, *Prophet and Priest in Ancient Israel*, 1936; J. Hoschander, *The Priests and Prophets*, 1938; T. J. Meek, "Aaronites and Zadokites," in *AJSL*, XLV (1929); *idem*, *Hebrew Origins*, rev. ed., 1950.

[Sup.] OTTO J. BAAB.

PRIMITIVE METHODIST CHURCH. See HOLINESS CHURCHES.

PRINGLE-PATTISON, A(NDREW) S(ETH): B. 1856; d. 1931. He taught logic and metaphysics at Edinburgh (1891–1919). Opposed to mechanistic evolutionary naturalism, he sought constantly to preserve the judgment of values and also to avoid the loss of the individual self in any Absolute. He wrote: *The Idea of God in the Light of Recent Philosophy* (1920); and *The Idea of Immortality* (1922).

RAYMOND W. ALBRIGHT.

PRIOR, PRIORESS: In several religious orders, especially the mendicant orders, with the exception of the Franciscans, the title of prior or prioress is given to the elected superior of a local convent formally erected. [Sup.]

PRIVILEGES: In Roman Catholic canon law, privileges can be acquired either by concession from the authority, or by custom or prescription. Privileges lawfully acquired from the Holy See before the promulgation of the Code (1918) continue unless expressly revoked. Privileges from other sources, whenever they are at variance with the general laws of the church, are declared abrogated. Cf. *Codex Juris Canonici*, can. 63–79. GEORGES A. BARROIS.

PROBABILIORISM. See PROBABILISM, in Vol. IX.

PROBATION, FUTURE. See ANDOVER CONTROVERSY.

PROCESSIONAL: 1. The ceremonial movement of choir and clergy from one part of a church structure to another, as, for instance, in the consecration of a new part or ornament of the building, to the baptistery for the sacrament of baptism, or in the Christmas season, to the crèche.

2. The entry of the leaders of worship into the sanctuary. Even in small and liturgically informal parishes the entrance and departure (recessional) of choir and clergy are accomplished with some ceremony. There is little agreement as to whether the entrance should be silent, the opening hymn of the service being sung only after the choir and clergy have taken their places; or whether the congregation should join in all (or only some) of the stanzas of the hymn sung while the procession enters. Even such mechanical details as the keeping of step, and the moment at which the congregation is to rise, are subject sometimes to violent differences of opinion. Perhaps most parishes would agree on the order of *junior prius*. The practice of elaborate processionals has become so fashionable that it has lost much of its purely utilitarian nature and has introduced an element of pageantry in otherwise liturgically impoverished services. In some cases, congregations have insisted on processionals and recessionals where architectural considerations have made the action unnecessary, if not almost impossible. PAUL ALLWARDT.

PROCURATOR: In monasteries and other religious communities, the official in charge of the temporal goods of the house. He is also called syndic or cellarer. [Sup.]

PROFANITY: Basically, profanity is that which profanes (a verb) or is profane (an adjective); from the Latin *pro,* meaning "before" or "in front of," i.e., "outside of," "not within," and *fanus,* "a temple." Thus the profane is that which does not belong to or is not devoted to the sacred. It may be simply the common or secular; but because this is not hallowed (negatively), the term comes to mean, more positively, the unhallowed and thus the polluted. In this sense of the term, "to profane" is to pollute, and profanity is that which pollutes. But, from this merely ethical meaning, the religious significance is never far distant. It may be absent, but it is usually in the background and it may be in the foreground. To profane is to treat the sacred as if it were not sacred whether through oversight and indifference and ignorance, or deliberately. In any case, to profane rightly incurs censure and punishment. It may involve an act or attitude directed against sacred ritual, or it may have a more moral and spiritual dimension. In both cases, it is regarded with extreme seriousness. The object ultimately affronted may be personal, as in the Scriptures, or impersonal or semi-personal, as in the taboos of the Polynesians. The act of profaning expresses an attitude of carelessness, indifference, disregard or active contempt with regard to that which is sacred. It thus awakens horror and incurs the direst penalties.

In Heb. 12:16, we learn that Esau was "a profane person" because "for one morsel of meat [he] sold his birthright." Apparently this was regarded as a profane act because the birthright was God-given, and his light sacrifice of it was an affront to the Giver. In the five chapters (Lev. 18–22), there are six references to profaning "the name" of God. It might be done by worshipping Moloch (18:21; 20:3), or by swearing falsely (19:12). It might be done by the priests even in "those things which they hallow unto me" (22:2). How this might happen is perhaps suggested in Mal. 1:12 where an attitude of regarding the temple sacrifices as a "weariness," and the offering of animals which are torn and lame and sick, are characterized as profaning the name of God. In Lev. 21:4 we learn that a "chief man" in the theocracy may, but is forbidden to, profane himself. In Neh. 13:18, working upon the sacred Sabbath is said to profane it; and in Acts 24:6 Paul is charged with profaning the temple because he had brought into it one who was thought to be uncircumcised. In Ezek. 44:23, one of the duties of the priests in the restored temple is to "teach my people the difference between the holy and the profane, and cause them to discern between the unclean and the clean." But prior to that, it is foretold that God Himself will profane His sanctuary, presumably a reference to the destruction of the temple.

In all these cases, the profaning is represented as something evil, a calamity or a misdeed; but Jesus, in defending his disciples for plucking and eating corn on the Sabbath day, asked, "Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?" (Matt. 12:5).

It is against a background such as this that the modern characterization of certain forms of speech as profanity is to be understood. Such speech is polluting because it involves an indifference to or a defiance of that which should be treated as sacred. The sacredness may be naturalistically considered, e.g., the purity of a human person, or the value of certain ideals or relationships. But in the fullest use of the term it has a definitely religious significance. Profanity is expressive of carelessness or of enmity towards God. ANDREW K. RULE.

PROHIBITION, PROHIBITION PARTY. See TEMPERANCE MOVEMENT.

PROOFS OF GOD'S EXISTENCE: Religion rests on faith. But, whether we agree with the rationalists that faith depends on understanding, or with the more widely held view that faith issues in understanding, in either case understanding is essential to faith. The proofs of God's existence are a part of the effort to explicate and to defend the faith through understanding. Christianity is a religion of revelation (*q.v.*), and the revelation objectively involves both supernatural and natural aspects. The theistic proofs are an effort to discover how far the basic fact of the supernatural revelation may be supported, and our understanding of it enriched, by sound reason based on an appeal to the facts of the natural revelation. They are a part of the effort to bring these two aspects of revelation into a systematic harmony. They are inevitable expressions of a "faith which enquires." The widespread conviction, therefore, that theistic argument is irrelevant to real religion would appear to be more pious than intelligent.

Two of the three "metaphysical" proofs—the cosmological and the teleological—were already elaborated in pre-Christian times. The roots of the third—the ontological—may be found in Plato, though he never developed it into a theistic argument. Augustine (A.D. 354–430) and Erigena (810–880) were both aware of this argument, but Anselm of Canterbury (1033–1109) is usually designated its "father." Since his time, equally great thinkers might accept or reject it, but all have had to take account of it. Prior to the time of Hume (1711–76) and Kant (1724–1804), each of these three arguments, if it was accepted as valid, was commonly regarded as an independent proof; i.e., it was offered as itself sufficient, without aid from any other, to compel the assent of the intellect. But the critical treatment to which these men subjected theistic argument convinced subsequent thinkers that: (1) severally they are arguments, but not demonstrative proofs; (2) they do not stand alone but mutually support one another; and (3) taken together, they still constitute an argument and not a demonstration. Kant's negative attitude towards the possibility of metaphysical theistic argument has appealed to many subsequent thinkers, as has his preference for a moral argument; and it was commonly asserted by the liberal theologians of the nineteenth century that only moral argument is valid or religiously relevant. Hegel, however, presented an ontological argument; Lotze worked out an argument which, beginning with cosmological reasoning, sought to move through a teleological to an ontological stage; and Flint and Orr presented the three along with others. It is perhaps too early to determine what effect on theistic argument will come from the change in theological climate, from the liberal to more conservative trends, which took place in the second decade of the present century (see LIBERALISM; NEO-ORTHODOXY). Already, however, the concentration of the earlier liberals on moral argument has been charged to "cosmic blindness"; there appears to be a strong tendency to advocate a teleological philosophy and, with it, a teleological argument; and arguments based on epistemology (*q.v.*), religion, history and psychology (*q.v.*) seem to be receiving increasing attention.

The cosmological argument moves, by way of the causal principle, from the observation that something now exists to the conclusion that something must exist necessarily. The objection that an *ens necessarium* is far from being the God of religion is not serious so long as this argument is regarded simply as one strand in a wider argument. The objections which demand, and reward, more consideration have to do with the objective validity of the causal concept (see CAUSALITY). If, with Hume and Eddington, we deny the objective validity of the causal concept, or, with Kant, refuse to affirm it, the cosmological argument will collapse. If its objective validity is restricted to the relating of particulars within the world of sensory experience, then its use in the cosmological argument must be pronounced invalid. If the causal relation is admitted to involve temporal sequence, the cosmological argument will have to face the difficulty of the "infinite temporal regress," and if the cause is identified with the logical "ground" the argument will find it difficult to avoid a pantheistic conclusion. In order to use this argument intelligently, one must face and overcome these difficulties.

The teleological argument rests on an analogy drawn between the organization of the objective world and that of a work of human contrivance, on the basis of which a personal Creator of the world is affirmed. The objections that: (1) only an architect, not a creator, of the world is indicated; that (2) he cannot be said to be infinite since the world is finite (see INFINITE, INFINITY); and that (3) an analogical argument such as this cannot amount to a proof—these cannot be regarded as serious unless the argument is presented as an independent demonstration. The important point to be considered is the validity and strength of the analogy (*q.v.*) involved. If the objective world can be adequately explained without the use of teleological categories, then the analogy is false and the argument fails; if teleological categories are required, then a valid analogy exists, and the forms of teleology (*q.v.*) may be so rich and varied as to indicate a quite developed theism as the conclusion of this argument.

The moral, aesthetic, epistemological, historical and religious arguments are commonly presented in isolation; but they may all be regarded as concrete forms of teleological reasoning and thus serve to enrich the theism to which teleological reasoning leads.

The moral argument maintains that the existence of God is somehow implied in moral experience. Its validity will depend on whether this claim can be sustained and also on ability to show that moral experience has objective validity. Kant's claim that the existence of God is a postulate of the moral reason, Paley's contention that moral commands require divine sanction, and the argument based on a hedonistic calculus, do not carry conviction in our day. The present tendency is to base an argument on the unconditionalness of the moral imperative or imperatives. The defence of the objective significance of moral experience is a part of the argument for teleology in general; but it is sometimes undertaken directly (see W. R. Sorley, *Moral Values and the Idea of God;* A. J. Balfour, *Theism and Humanism*).

The epistemological argument seeks to show that, in the process whereby truth is attained, there is something which points directly to the existence of a God of truth (see J. Royce, *Religious Aspects of Philosophy,* p. 435), or to belief in a Power that makes for truth as most congruous (see A. J. Balfour, *op. cit.*).

The religious argument may rest simply on a *consensus gentium,* the reality of which has been denied (Leuba, *Belief in God and Immortality*), but which it will seek to defend historically. Or it may go deeper and, as with Schleiermacher (*Reden*) or Otto (*The Idea of the Holy, q.v.*), seek to show that religion, with its belief in God, is inseparable either from the essential constitution of human nature or from its inevitable development. On the other hand, Bergson (*q.v.*) (*The Two Sources of Morality and Religion*) and many contemporaries, find in the direct experience, not of mankind in general, but of religious mystics the highest justification for belief in the existence of God (see Empirical Theology).

Historical theistic arguments may rest on a philosophy of history or on the historical reality of some particular institution. Historical development may be regarded as the creative work, not of individuals, but of a super-individual Power or Spirit, which then is identified with God. The discovery by the emergent evolutionists of a *nisus* in evolution (*q.v.*), which leads Alexander to posit an immanently transcendent God and Lloyd Morgan an ontologically transcendent God, is an argument of this type based on natural history (see Immanence and Transcendence). The contention of W. R. Matthews that evolution requires the effective control of every stage by or in terms of the end which, so far as the process is concerned, does not yet exist, and that this can be conceived only in terms of a Mind transcendent to the process is another argument based on natural history. Alan Richardson, on the other hand, pointing to the fact of the historical existence of the church, urges that a sufficient cause for this phenomenon must be acknowledged and maintains that this can only be the truth of the basic convictions on which the church is founded, and thus gets a theistic argument. Joad finds a compelling argument in the historical fact of evil.

The most effective psychological argument rests on the discovery by practicing psychologists of the supreme value for personality integration and adjustment of active participation in religious living.

The ontological argument, which has had the support of some very great thinkers but is not widely accepted at present, is the idealistic contention that value is the best clue to the nature of reality, plus the religious identification of God and Supreme Value. To those who accept the idealistic epistemology its force is overwhelming; to those who do not, this argument seems completely empty (see Idealism).

See also God; Irrationalism.

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Andrew K. Rule.

PROPAEDEUTICS: From *pro,* "before," and *paideuein,* "to bring up a child," "to teach." Hence, the learning considered necessary as a preliminary to the study or practice of any art or science. As a subject in the curriculum of a theological seminary, it was a systematic consideration, in the light of some basic principle or principles, of the subjects which should be involved in the preparation of men for preaching the gospel, showing their nature, the reason for their inclusion in the curriculum, the logical or other relations between them, and thus the unitary conception underlying the curriculum. See also Theological Encyclopedia.

Frank H. Caldwell.

PROPAGANDA, CONGREGATION OF THE: The status and competence of the Roman Congregation of the Propaganda are defined in the *Codex Juris Canonici,* canon 252, modified by *motu proprio* of Pius XI, *Sancta Dei Ecclesia* (June 24, 1938), whereby Roman Catholic Missions in the Near East were placed under the exclusive jurisdiction of the Congregation for the Eastern Church.

The Congregation of the Propaganda has jurisdiction over the ordinaries of foreign missions, their clergy and laity. It has charge of

all institutions, schools, home bases, funds and properties related to the operation and promotion of foreign missions. Its powers, in territories subject to its authority, extend to all matters pertaining elsewhere to the other Roman congregations, but not to matters pertaining exclusively to the *Holy Office,* the *Congregation of Rites* and the *Congregation for the Eastern Church.* The competence of the Roman tribunals with regard to matrimonial causes is also reserved. Since 1931, the erection and government of universities and institutions of ecclesiastical studies in territories submitted to the jurisdiction of the Propaganda were transferred to the *Congregation of the Seminaries and Universities.*

The Propaganda exercises its jurisdiction over those regions in which the hierarchy of the Roman Church is not yet constituted (or in which it has ceased to exist), and in which church activities are of a missionary nature. Ecclesiastical circumscriptions in such territories are designated as apostolic vicariates, prefectures, or independent missions (*missiones sui juris*). Archdioceses and dioceses recently constituted in former missionary countries often continue for some time under the jurisdiction of the Propaganda.

At present, the jurisdiction of the Propaganda extends to some European countries (see NORTHERN MISSIONS); the Middle and Far East, with the exception of Goa, Macao, and of the districts of Malabar subject to the *Congregation for the Eastern Church;* Africa, with the exception of the Portuguese territories, of the archdioceses of Algiers and Carthage, of the dioceses of Constantine and Oran, and of Egypt and Eritrea; various territories in America and Oceania.

The Propaganda communicates with the ordinaries of the circumscriptions subject to its jurisdiction either directly, or through the regional representatives of the Holy See, namely the apostolic delegates to South Africa, Pretoria; British East and West Africa, Mombasa; French Africa, Dakar; Albania, Tirana; Australia and New Zealand, Sidney; Belgian Congo, Leopoldville; Japan, Tokyo; Indochina, Hue; Korea, Seoul; and the internuncios to China, India, and Indonesia.

See also CONGREGATIONS, ROMAN.

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[Sup.] GEORGES A. BARROIS.

PROPERTY, ECCLESIASTICAL: Since the opening of the twentieth century several national churches have been stripped of much of their traditional patrimony by disestablishment and disendowment. Presumably the growing secularization of life has been the fundamental reason for this movement, but local circumstances have been responsible for touching it off in each particular case.

In 1905 the Roman Catholic Church was disestablished in France. Though that church had been given a privileged position under the Concordat of 1801, relations between it and the state had deteriorated after the setting up of the Third Republic in 1870. To this new regime the strongly monarchist Roman Catholic hierarchy was opposed. Tension between them steadily mounted until, in 1905, the Law of the Separation of Church and State was enacted, under which, among other things, all financial contributions by the state to the church were abolished.

The Orthodox Church of Russia was disestablished and disendowed in 1917, in consequence of the Bolshevik Revolution. Not only did the Bolsheviks regard all religion as merely "the opiate of the people," but they thought—and with much justification—that the Orthodox Church had been a strong pillar of the reactionary and oppressive Romanoff regime which they had supplanted. So, on taking over the government of Russia in 1917, Lenin and his fellow Bolsheviks had no hesitation in confiscating the property of the Church and depriving it of all state subsidies.

In 1920 the Anglican Church in Wales was disendowed. Here there was no open breach between church and state; but it was contended that, since the Anglican Church did not command the allegiance of anything like all the Christians of Wales, many of whom were Methodists, the Anglican Church should not unilaterally enjoy the priviliged position and endowments of an established church. Though under this act of 1920 the church lost all but £90,000 out of a yearly endowment of over £250,000, its religious vitality has by no means been impaired—rather the contrary.

This movement of disendowment has not, of course, prevented churches from acquiring property by gift and bequest from private donors, and in non-established churches of various countries property holdings have markedly increased during the present century.

See also MEXICO; ENGLAND AND WALES.

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[Sup.] NORMAN V. HOPE.

PROPHECY AND THE PROPHETIC OFFICE: Significant investigations have been made in recent decades regarding the ecstatic, cultic, and poetic aspects of prophecy and the methods employed in the transmission of the text. Hoelscher, Th. Robinson, Lindblom and others have stressed ecstatic experience as the chief characteristic of prophecy, while Lofthouse, Mowinckel, Rowley and others have

cautioned against attempting to explain the phenomena in terms of modern psychology. Opinions differ widely as to what is basic in prophecy. Albright approaches it from the standpoint of divine vocation; Micklem, poetic inspiration; Hines, mysticism; Wheeler Robinson, corporate personality; Graham and May, social function; Rowley, experience of God.

Study of terms used to designate prophets (*nabhi', chozeh, ro'eh*) has stressed the variety of prophets in Israel. Among other topics investigated have been abnormalities in prophets, different classes of prophets, distinctions between true and false, and the predictive element. New light from the Near East has brought an emphasis on the cultic function of prophets. Mowinckel, Hooke, Johnson, Haldar, Engnell, and others claim that prophets as well as priests and psalmists had connections with the worship of the sanctuary and that their books exhibit cultic patterns. Myths and rites related to the enthronement festival and divine kingship (*q.v.*) are mentioned among the influences exerted on Israel's cultic prophets. In differentiating between poetic and prose elements, critics, in general, have related the former more closely to the prophet; the latter, as projected later. Many view the prophecies not as written by the men themselves but as transmitted orally among disciples in the cultic associations, then later expanded by the inclusion of related sayings of divergent origin and adapted to suit contemporary situations. Hence the writing of the books is regarded as a later mechanical process, and referred to exilic or postexilic times.

The several lines of investigation have been applied to the individual books (*q.v.*). Research in apocalyptic (*q.v.*) has brought about a much better understanding of New Testament prophecy, particularly as set forth in the Revelation of John.

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[Sup.] ELMER E. FLACK.

PROPHETS AS PREACHERS, THE: The study of preaching ought to begin with its history, which starts with the prophets. Except for our Lord and two apostles, the prophets were the mightiest preachers of the ages. By nearness to God, strength of personality, power of messages, brilliancy of style, and influence over later times, especially over New Testament times, the prophets were the most amazing preachers in history. As the greatest men of the Old Testament, the seers are coming into their own among Bible scholars, but seldom as preachers. Learned men have written about them as theologians, reformers, statesmen, and poets, but little about their preaching. Not only do they show us today what to preach: e.g., the sovereignty of God, and His judgment on the nations; but the prophets, each one differently, show how to preach doctrine and ethics with authority and power. "Thus saith the Lord!" Various signs indicate that the pulpit of tomorrow will follow the reformers, notably Calvin, in preaching from the prophetic books as the most important part of the Old Testament (except the Psalms), the most difficult, and the most rewarding.

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ANDREW W. BLACKWOOD.

PROSKOMIDE. See PROTHESIS.

PROTESTANT CHURCH-OWNED PUBLISHERS' ASSOCIATION. See BOOK PUBLICATION, RELIGIOUS.

PROTESTANT EPISCOPALIANS: Historical studies made since 1910 have altered judgments on some earlier phases of Protestant Episcopal history: The church began as a confederation of parishes and dioceses, and its reorganization (1780–89) followed the pattern of the Articles of Confederation more closely than of the Constitution of the United States. The consecration of Charles E. Cheney by Bishop Cummins, though highly irregular, was technically valid (see Wilson, *Lambeth Conference and the Reformed Episcopal Church*, 1941). The earlier confidence that partisanship between Anglo-Catholic and Protestant wings of the church had become "utterly insignificant" has been belied by debates in successive General Conventions over unity negotiations with the Presbyterian Church, U.S.A. The two wings continue to live in a state of dialectical tension rather than of synthesis.

I. Unity: No merger was effected with any Protestant church, though negotiations were vigorously pursued with Methodists and intermittently with Presbyterians. Intercommunion was established with the Old Catholic Church (*q.v.*), and various Orthodox Churches gave qualified recognition to Anglican orders. Episcopalians took leading parts in the Faith and

Order movement. The church became a member of the Federal Council of Churches (in 1940) and of the World Council of Churches (1948). The movement toward church unity was largely an outgrowth of missionary needs (see BRENT, CHARLES HENRY).

II. Prayer Book: A new and thorough revision of the *Book of Common Prayer* was completed in 1928, providing more flexibility, many additional prayers, new Offices of Instruction based on the old Catechism, and altered baptismal offices; and a revised and improved hymnal appeared in 1940. The trend toward Gothic churches with vested choirs in the chancel continued, but was sharply challenged in America, as it was by the Englishmen Addleshaw and Etchels (*The Architectural Setting of Anglican Worship,* 1948).

III. Missions: Missionary work advanced. Overseas, new districts were organized in China (Anking, 1910), Japan (Kyoto, 1912; Osaka, 1923; Tohoku, 1930), Brazil (Central Brazil and Southwestern Brazil, both in 1949, each taking part of the area of Southern Brazil), Panama (1919), the Dominican Republic (cut out from Puerto Rico in 1940), the Virgin Islands (1947); and notably growth was shown in the previously established jurisdictions of the Philippine Islands (1901), Honolulu (1902), Mexico (1904), Cuba (1904); and some new vitality in Liberia (1850) and Puerto Rico (1901). In Cuba and Mexico the work was hampered by the vigorous opposition of Roman Catholics, marked in Mexico (*q.v.*) periodically by physical violence.

The fact that the Episcopal Church's geographical center of population has always been in the East (to date having shifted from the seaboard only as far as central Pennsylvania) is one reason why it became more rapidly aware of America's and its own world-wide responsibilities than was the case with churches predominantly Midwestern in membership. Other reasons were its sense of responsibility for the state and for churchmen living outside the national boundaries, both inherited from its English origins, and the missionary concern since 1830 of its seminary in Alexandria, Va.

Other recent missionary developments have been a vital college work, given great impetus by the 1928 General Convention; military chaplaincies in both world wars, in each of which the denomination contributed more chaplains (*q.v.*) than were required by its relative size; the attempt to meet the religious needs of the vastly increased populations in states like California and Texas, and the major industrial centers, though the ability to deal effectively with the constantly moving population was seriously handicapped by lack of plans, personnel and funds, and the church's principle of diocesan autonomy.

IV. Education: The church's concern for Christian education increased markedly when World War II disclosed the religious illiteracy of most Americans. More stress was put on the older grades and adult classes, new and vastly better material was produced, and emphasis shifted back again from educational methodology to the communication of Christian conviction. A few parochial schools were begun. Their increase depends on whether restrictions on religious teaching in public schools grows or lessens and on the quality of public-supported, nonsectarian schools. The number of church-connected boarding-schools grew steadily. Church colleges decreased, and many more Episcopal chaplains were appointed in non-church colleges and universities. In 1950 there were ten theological seminaries instead of the sixteen once reported; but the shortage of clergy coinciding with an unprecedented number of volunteers for the ministry at the end of World War II caused the beginning of new ones in Texas and Kentucky, as well as the doubling of the size of the existing ones, changes in the curriculum and teaching methods of several, the introduction of clinical training into all, more vigorous recruiting, higher standards of admission and performance, and an annual church-wide offering for seminary support.

Graduate level courses in theology for layfolk, taught by seminary professors, were initiated at the Washington Cathedral Library, and post-ordination training is given at the College of Preachers and the School of the Prophets connected respectively with the Washington and San Francisco cathedrals. Beside contributing to such theological movements as Liberalism (*q.v.*), Neo-Calvinism (see NEO-ORTHODOXY), and Neo-Thomism (*q.v.*), which have affected all American churches, Episcopal scholars have reexamined, historically and theologically, that denomination's genius, and some have conceived its role as that of a genuine *tertium quid* to post-patristic Catholicism and to Protestantism, greatly influenced by its heritage from Greece and the Renaissance. Episcopal journals include *The Church Historical Magazine,* a scholarly quarterly; *Forth,* an illustrated monthly; *Episcopal Churchnews* and *The Living Church,* both weeklies, the former Evangelical and the latter Anglo-Catholic.

V. Social Service: Episcopalians have contributed largely to philanthropic enterprises, but generally through community rather than denominationally controlled funds administered by professionally trained social workers. The gradual substitution of the term "social relations" for "social service" (*q.v.*) symbolizes the changed conceptions of most diocesan social departments. No Episcopal leaders have played larger parts in awakening the denominations' social consciousness than Bishops Parsons of California and Scarlett of Missouri.

VI. Administration: The present-day administrative machinery of the Episcopal Church, which owes more to Bishop Lawrence of Massachusetts (1850–1941) than to any one man, was reorganized in 1919 when General Convention created The National Council of the Protestant Episcopal Church. It consists of six bishops, six presbyters, and twelve laymen elected by General Convention, one member chosen by each of the eight Provincial Synods, and four members of the Women's Auxiliary. National Council administers the policies of the General Convention between meetings of that body and is responsible to it for "the unification, development, and prosecution of the Missionary, Educational, and Social Work of the Church." The executive responsibility is lodged in the presiding bishop (holding office till he attains the compulsory retirement age), a vice-president, a treasurer, a secretary, and in the Home, Overseas, Education, Social Relations, Finance, and Promotion Departments, each with full-time staff. Of inestimable importance is the Women's Auxiliary to the National Council.

In 1910 a pension fund for the clergy was established, and through federal legislation the church's lay employees have enjoyed the protection of the Social Security Act (see SOCIAL SECURITY) since 1951. In recent years greater care has been taken in admitting men to ordination (including the requirement of physical and psychological tests) and retirement is now mandatory at seventy-two and optional at sixty-eight.

VII. Statistics: Official statistics for 1951 reported 2,643,488 baptized persons, an increase of 47.7% over those reported 25 years previously; 6,805 ministers, an increase of 9.6%, serving 7,851 parishes and missions, a decrease of slightly over 10% during the same quarter century. Of more significance is the increase in the ratio of communicants to the total national population, from 1: 415.85 in 1830 to 1: 97.35 in 1930 and to 1: 91.88 in 1951. The total contributions reported for parochial, diocesan, and national purposes in 1951 was $81,946,472, an increase from $43,313,716 (nearly 40%) from 1926.

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[Sup.] ALEXANDER CLINTON ZABRISKIE.

PROTESTANTISM: I. Definition of Term: It is a collective name for all denominations, sects, groups, and religious associations which have developed out of the Reformation; and beyond these for all cultural phenomena which owe their existence largely or entirely to the Reformation. Originally it was a technical term in the field of church history, but in recent times it has become more and more a cultural concept. This has partly resulted from the fact that a number of orthodox Protestant denominations are often called Evangelical rather than Protestant, since their leaders wish to emphasize the preaching of the pure gospel in preference to the negative idea of a protest against Rome. On the other hand, modern historical research has devoted itself to an increasing extent to the influence exerted by the Reformation upon modern civilization and institutions. In this field of intellectual activity the name "Protestantism" is indispensable. Historically it was derived rather accidentally from the "Protest" of the Lutheran representatives assembled at the so-called Second Reichstag (Diet) of Speyer (Spires). This happened on April 19, 1529. The delegates from a number of Lutheran states objected to the attempt made at the meeting by the Catholic members in the Holy Roman Empire to prohibit all innovation in the field of religion. After that the Evangelical leaders were known as "Protestants." The subsequent extension of the term is justified in that the official protest has become the only thing that all the multifarious institutions and cultural manifestations known as Protestant have in common. This is the opposition to the Roman Catholic Church and all Catholic thought as expressed in literature, art, science, and culture in general: an opposition in the name of individual responsibility before God. The present article is intended to delineate the most important forms of Protestantism and to analyze the differences among these.

II. Old and New Protestantism: The most important difference between these two entities has been made fully manifest only through recent historical research. We have in mind the so-called Old Protestantism of the sixteenth and seventeenth centuries, over against the New Protestantism of the period after 1700. The unyielding stability of ecclesiastical traditions (founded in the official creeds of the Reformation times, which until the present have retained their authority in wide circles) covered up this difference just as ably as did the misunderstanding of the Reformation on the part of the "Enlightenment" of the eighteenth century and the liberal historiography of the nineteenth century. It was made to appear as if the leaders in the Reformation wanted above all things to break apart the shackles forged by church and dogma, to make theological thought more subjective, to free the world from the religious ties of tradition. Furthermore, even Roman Catholic circles from the beginning have emphasized the idea that Protestantism was a veritable revolution, and until this day they

accuse the orthodox Protestants of the sixteenth century of having been responsible for the apostasy of the modern world, since their conclusion is that this apostasy has resulted from the schism in the Christian Church and the destruction of the medieval civilization in the West. When seen in this light, the Reformation was closely connected with the Renaissance, running parallel with it; and these two phenomena were considered merely the early stepping stones from medieval bondage to modern liberty of spirit, but also to the secularization of modern culture.

It was not until the path-blazing labors of Ernst Troeltsch (1906 and after), inspired in large part by the religious works of Wilhelm Dilthy and the sociological studies of Max Weber, that a fundamental change was made. Troeltsch's famous thesis, that Luther's Reformation was much closer to the middle ages than to the spirit of the period since 1700, and that the real transition from the middle ages to the "modern world" was not to be sought in the sixteenth but in the eighteenth century, was at first attacked most bitterly from all directions. The historians concerned with secular affairs were even more vehement in their adverse criticism than were the theologians. Today this thesis is receiving increasingly favorable attention and approval. It is being strongly reinforced by the observation that in the decisive changes which occurred in the social sciences and institutions which brought about the end of the medieval world the real transition did not occur either until the eighteenth century. In particular it is becoming ever more obvious that in the age of rationalism, cultural and religious changes were produced which show a much greater chasm between the eighteenth century and the age of the Reformation than that between the latter and the middle ages. The Protestantism of the last two centuries flourishes in an entirely different intellectual climate from that of the earlier type. As a result the remarkable changes seen since the year 1700 are so outstanding that no amount of "Luther renaissance" attempted by modern theologians and no planned "restorations" of the confessional churches can lead our age back to the days of Luther. It is true that the New Protestantism of recent decades shows tendencies of fidelity to the creeds of the sixteenth century, but a fundamental return to the actual spirit of the reformers is now out of the question. Undoubtedly the Old Protestantism and the New Protestantism are much farther apart than are the present Roman Catholic Church and its predecessor in the middle ages. The great difference between Old Protestantism and New Protestantism is to be found in the secular alterations affecting mental and spiritual attitudes and habits. These changes are not the result of the Reformation but of entirely different phenomena. See also NEO-PROTESTANTISM.

III. Connection between Old Protestantism and the Middle Ages: The more deeply modern Reformation research delves into the writings of the reformers, the more certain it appears that for them the Reformation was the exact opposite of a revolution, namely a return to and an absolute restoration of primitive Christianity, and a continuation, improvement, healing of the medieval church. The so-called "Luther renaissance" in Germany, begun with the great Luther studies of Karl Holl (since 1910), has definitively annihilated the liberal idea that the first of the reformers made common cause with that secularization of the European mind and spirit which reaches from the Italian Renaissance through the so-called Enlightenment to our own age. Renaissance and Reformation are only related in a very superficial sense, particularly in the reform program of the Erasmian circle aiming at what has been somewhat erroneously called Christian humanism. The latter was in fact a sort of compromise, a middle way. In their fundamental essence Renaissance and Reformation are widely apart from each other, and in their cultural effects hostile to each other. The Old Protestantism, far from wanting to promote the secularization of human institutions and thought, places itself in the position of a road block as the forces of paganism advance toward the great apostasy of our day. For a short time it actually assists in the process of new devotion, even among the Roman Catholic adversaries. Without the Reformation the restoration of Catholic piety in the age of the Jesuit baroque would not have been entirely possible.

That which separated Luther from the middle ages was in the first place his new dogma, which flowed from a new, quite direct experience of the reality of God. His was a radical approach to the sacramental system. He wished to break away from all mediation between God and man in the process of salvation. In his opinion all came from God, nothing from man. Thus he sought to undermine the old sacramental system of the middle ages. But many who in recent times have studied this remarkable development of Luther's theology, including even Karl Holl, came to an erroneous conclusion. They were correct in their opinion that Luther did develop a startling exegesis which exerted profound influence in all directions and carried its weight in many channels. It led to the destruction of the priestly office, as conceived in the minds of the medieval theologians, and it also sought to teach a new sense of the duties of the Christian in the social sphere of action. However, this novelty on Luther's part cannot be simply understood as a real restoration of Christianity in its original form. Luther was

not so far removed from medieval theology and ethics as is often widely claimed.

Undoubtedly he departed from medieval traditions the farthest in the field of dogma, especially in the dogma of salvation. All the many recent studies dealing with the "Initia Lutheri" (i.e., Luther's earliest writings) have confirmed afresh this statement. Nevertheless we see now that even his conception of "justification" is based less exactly on St. Paul than Luther himself imagined, and more on the Augustinian and strictly medieval concept. This is what Troeltsch also indicated in his discussion of absolution and divine grace. The early reformers were mistaken in their belief that they had brought about the restoration of New Testament Christianity in its original form. The more modern Evangelical theologians who are emancipating themselves from Luther's interpretation of the Scriptures, not only of the Old, but also of the New Testament seek to make use of the rich and profound literature bequeathed by the reformers, but more than former generations they stumble upon repercussions of scholastic traditions in these writings, even in the doctrine of the sacramental system.

In the realm of politics and economics medieval traditions influenced the Old Protestantism more than they did in the field of doctrine. It is erroneous to allege (though this is often done) that Luther's concept of the two kingdoms (the kingdom of God and the kingdom of the world—a true Augustinian idea) meant the emancipation of the civil government from the duties of Christian ethics and as a result the founding of the totalitarian state in the modern world. What he did help destroy was the temporal power of the hierarchy, and with that naturally also the whole grand system of a Christian civilization built up as a unit, which, however, had long been in the process of disruption, particularly in the states of the Italian Renaissance. What he put in its place was the same "Christian authority" well known to the late middle ages, with far-reaching social activities performed by the clergy, together with the customary labors tending toward salvation from sin and damnation, physical well-being, and Christian education for its subjects. It was freed from the right of supervision and from the close contact with the papacy, the "spiritual government," but by no means from the command of Christian ethics, which was urged upon it with the increased earnestness of those who preached repentance. The state churches led by the civil ruler as "summus episcopus" for each state (if not actually so ruled, at least it was intended) were not free associations made up of newly awakened members, but rather true medieval churches of the population at large, though without the priestly hierarchy and for that reason unable to organize themselves without the aid of the civil government. That which thus was instituted in Germany was a new type of confessional state, unique in its nature all over Europe, whose civil rulers for several generations sought in Christian education one of their main objectives and were narrowly confined in their efforts to usurp a great amount of temporal power.

In the framework of medieval civilization the leadership of religious principles guided all forms of life and society, and the age of the Reformation with its unfolding of new religious ardor and hard confessional struggles did not weaken these principles but rather strengthened them. This is also true of Zurich, the scene of Zwingli's activities, and especially of Geneva, the city of John Calvin. Most impressively did the researches of Walter Koehler on the marriage laws of Zurich and the Consistory of Geneva delineate the heavy hand of religious ordinances set forth by the Protestant clergy. These went far beyond the medieval traditions. Finally, the most radical reformers of the Old Protestantism, the Anabaptists and the Neomystics (Spiritualists), whom Luther fought as "Schwaermer," that is, fanatics or visionaries, aimed at a spiritualizing of life, even a complete abandonment of all ties with the world by the Christian community. They actually went so far as to refuse military service and taking up the duties of magistrates, to own and administer private property, and to charge interest on loans. What this all amounted to was the refusal to utilize all the facilities of ordinary and customary practices which render life profitable in a material sense. The love ethics of the Sermon on the Mount of Jesus, applied to a new order of society, was transferred from the monastery to the laity as a whole. The Anabaptists accused the official people's churches of the Reformation of merely having become associations of the baptized, not of the truly converted and regenerated, letting themselves be forced to make a thousand compromises with the world, and being as the result unable and unworthy to conduct a truly spiritual life. There was a time when a number of authorities (led by W. Dilthey) concluded that these visionaries were the precursors of a later type of religiosity, but their opinions have recently been corrected. The misunderstanding stemmed largely from the fact that the "Inner Word" as it was first most impressively formulated by Thomas Muenzer, seemed more a forerunner of later ideas than what it actually was, namely a reverberation of medieval mysticism. The English Baptists of the seventeenth century, however, manifested a novel type of personal devotion, nearer to the individualism of our time.

IV. Protestantism and the Modern World:

It must be granted at the outset that the distance which separates the Protestantism of recent times from the religious movements of the sixteenth century is enormous. Nevertheless this supposition does not imply that the Reformation must be looked upon merely as a late form of medieval religion and that the overwhelming power of the thrust must be underestimated which led to the religious and social development of modern society. This thrust, far beyond the intention of the reformers, helped to destroy the medieval system of thought and life which, without the outer aid of the papacy, could no longer be maintained. The temporal power of the papacy had been greatly diminished since the Great Schism of 1378 and the reforming councils of the fifteenth century. But the revolt of so large a portion of the West against Rome changed to a marked extent the relation between church and state. There was no longer an ecclesiastical authority recognized everywhere as a matter of course, and never since that time has it been possible to restore such an *ordo mundi,* as conceived in a medieval sense. The authority of the Bible, which in the Old Protestantism was to take the place of the ecclesiastical power as the seat of recognized knowledge, was subject to a manifold theological interpretation, and as a result it was not a real substitute. The faith of the Protestants was based upon revealed truths which the reformers as well as earlier church leaders did not doubt in the least (for which reason in part they were not at all tolerant in the modern sense of the word, for they did not tolerate any public preaching of whatever doctrine might happen to please the speaker at the moment); but faith was to be a personal matter and placed each Christian in direct touch with God. The intensification, spiritualizing, and deepening of Christian piety resulting from the disappearance of the magical nature of the sacramental system, the growing religious appeal to each individual, the freeing of Christian ethics from false legalities and from the casuistry of the confessional chair, the change into a pure ethics of sentiment and conviction, the extension of the notion of religious service and religious duties in the realm of society as a whole, the elimination of monastic and priestly asceticism from the catalogue of Christian virtues—all this must certainly have had the most extensive results for the development of western civilization, and not merely on the upper levels. For one thing, the moralistic and religious education of the masses was undertaken with great zeal by the reformers and their newly founded churches, a zeal which found very little counterpart in the states of the Italian Renaissance. It unquestionably impelled the Catholic authorities to devote new energies to this tremendous task. Nor must it be overlooked that the secularization of church property coming as a result of the Reformation carried in its train many upheavals. Notably in England it caused an economic and social revolution. One of the most complicated and also the most important tasks for historians is to trace the influence of the Reformation upon the general culture of modern countries in the West. The discussion of these problems has been rather fragmentary until now.

We may probably be justified in concluding that the effect of Lutheranism on secular culture was confined more than was Calvinism to the sphere of spiritual life. In the field of politics the Lutheran churches and forms of civil government were able to develop freely only in the north, particularly in Sweden. In the small states of the Holy Roman Empire they were too closely dependent upon the civil rulers to play a part of their own. It used to be fashionable to argue that they educated the German people to become humble and dutiful subjects of the rulers, but those who indulge in such speculations forget that this sort of thing was common in all German lands, and even more so in the Reformed, that is, Calvinistic states, while the Catholic areas went farther than the Protestant states. In those regions where the Catholic or Counter Reformation was most successful the local nobility and political estates were suppressed. At all times German Lutheranism, in contrast with Calvinism and Zwinglianism, has exhibited a nonpolitical trend. On the other hand, in the field of higher cultural activity Lutheranism developed very fruitful activity, notably in music, literature, and philosophy. There are indeed many critics who affirm that Lutheran influences upon German idealism have been pronounced and highly beneficial. But Lutheranism became fully qualified for this task only after it had experienced strong inner changes, especially since the orthodox types of Old Lutheranism were superseded by the movement known as Pietism. The latter powerfully affected the lay elements of the German population and replaced to a large extent the stubborn dogmatism of the orthodox Lutheran sermons with a new piety, much more strongly imbued with throbbing religious fervor. Too little historical research has been done on the powerful effects of August H. Francke's pietism, made popular through his famous slogan of "Pray and work!" It was he who found numerous followers at the court of the soldier king Frederick William at Potsdam, where a new bureaucracy was formed by Prussian government officials and army officers. It seems that Francke's pietism played a very remarkable part in the forming of Prussian spiritual traditions.

The Calvinistic share in the development of modern political and social institutions and

thought seems at first glance enormous and many-sided when the whole compass of modern civilization is examined. Calvin's concept of the *politia Christiana,* built in the confines of a Swiss canton which was strongly municipal in character, instead of a German monarchical state, views the citizens as members of a political association, not as subjects. For this reason it was much easier to arrive at the formation of political estates and democratic forms of government in Geneva than it was in Saxony or Brandenburg. Not without reason is Calvinism looked upon as the breeding ground of liberal and democratic thought, as distinguished from the monarchical and authoritarian attitude of Lutheranism. Nevertheless one must be very careful not to derive these differences from differences in the field of theology. The political theories of Luther and Calvin are not nearly so widely apart as has often been imagined. The power of the sword was wielded as much in Calvinistic as in Lutheran countries. The Genevan reformer was neither a revolutionary nor a democratic champion. On the contrary, he favored conservative and aristocratic ideals. But political circumstances forced the churches of his denomination to fight a struggle against Catholic authorities in which the aristocratic estates as a rule assisted the Calvinistic leaders only partially. With the Lutherans the situation was different, for they relied heavily upon princes in their fight against Rome. Out of the Calvinistic revolutions there arose the political maxims of liberty for all citizens, first in France and the Netherlands, later in England, and also to some extent in the United States. At the beginning the old theme of three estates representing the masses of the people (as in the pamphlets issued shortly after the massacre of St. Bartholomew's Night in 1572) was the leading slogan. There was opposition to a strong monarchy. Afterward the Puritans and Independents in England fomented a great revolution and introduced republican principles under the leadership of Oliver Cromwell. In the field of social reform the so-called Levelers became the precursors of democratic legislators during the nineteenth century. Liberty and equality were then ideas to conjure with, as the Beggars of Holland arose against mighty Spain and the Puritans dared to defy the Stuart dynasty. Without the religious zeal of the Calvinists it would not have been possible to found the liberal governments of England and Holland, which became the center of the later attempts made to establish parliamentary government in nearly all European countries. Their enthusiasm was a fruit of real Calvinistic thought. They fought like the warriors of Zebaoth, as if they had been directly elected by God for this purpose. In such a role did Zwingli fall in the religious struggle against Catholic opponents. The theology of the Swiss reformers evinced a harder core than that of Luther. It also aroused great practical energies.

V. Origin and General Character of the New Protestantism: It is impossible to make a detailed comparison between the effects of early Protestant theology and various secular factors which facilitated the rise of modern society and institutions. The same may be said about the thesis of Max Weber and others concerning the rise of modern capitalism. The influence of the Protestant (and particularly the Calvinistic) ethic upon capitalistic society is so difficult to trace and evaluate that no amount of research will ever determine exactly how Protestantism vied with secular forces to bring about our present-day form of free enterprise as contrasted with communism. The worldly love of material possessions and religious fervor which seeks to foster a feeling of security and divine favor, are in actual practice very difficult to distinguish. At any rate it is certain that the treatises of Protestant writers during the seventeenth century which set forth capitalistic tendencies, particularly those written by Puritans and Baptists, do not belong to the Old but to the New Protestantism.

How do we distinguish the second stage of Protestantism from the first? By recognizing the introduction of foreign elements into the religious spirit of the Reformation. Let it suffice to note the most important ones.

In the first place, we observe a radical subjectivity of piety, activated largely by the sects (such as Anabaptists and spiritualists) which already in the sixteenth century refused to submit themselves to ecclesiastical authority and teaching. It is still impossible to determine exactly how the religious subjectivity originated, whether in part out of an exaggerated form of Lutheran biblicism and the reformatory principle of free and individual interpretation of the Scriptures and ecclesiastical tradition, and in part out of medieval sects (including Joachimistic apocalyptists) with their mystical and pietistic ideas and habits. Many maltreated stepchildren of the Reformation require much further study, especially the early Baptists in Switzerland, Germany, the Dutch Republic, and in England. These elements supported the religious zeal of the Puritans and some of the Presbyterians, as well as the Congregationalists in their struggle against episcopacy, and the "half-Catholic" doctrines and church government of the Anglicans. Under the name of Independents they assisted Oliver Cromwell in obtaining victory for his party. Numerous ramifications of these early Protestant denominations in England and the Netherlands have attracted the attention of historians, but we shall for the present confine ourselves to two types of influence upon the New Protestantism.

In the first place, the originally pure theological concept of the "inner light" (as revelation of God in the heart of each individual believer) became ever more mixed up with the "natural light" shed by natural reason, and often designated as common sense. The religious subjectivity, which turned against ecclesiastical authorities, gradually became a political subjectivity and fought for free conventicles and independent congregations, as well as for political democracy, meaning popular sovereignty. In this manner the political rationalism of the eighteenth century was developed. Men like John Locke derived much of their political thought from Puritans and Independents. Locke also spent four fruitful years in the Dutch Republic, just before the Glorious Revolution of 1688. He took with him to England important theories about religious and political liberty, which thus far had not been widely accepted by the English leaders. Those who still imagine that political and religious democracy developed first in England and spread from there into various Continental countries might do well to examine the thousands of pamphlets published in the Dutch Republic during the seventeenth century. Nowhere else at that time did so much literature appear that led to the so-called Enlightenment.

In the second place, it must not be lightly assumed that religious and intellectual toleration in the modern sense of the word developed entirely out of the thought and practices of the Anabaptists and the Baptists. The Independents fought primarily for their own liberty, and they often became (especially in North America) as intolerant as the Calvinistic pastors had been before them. As soon as the persecuted churches had the good fortune to achieve local power above other denominations they forgot about their previous experiences as humble martyrs for their faith. The appearance of a Roger Williams, the Baptist founder of Rhode Island, is by no means a normal phenomenon. It is true that the idea of toleration was readily derived from the theory of a general priesthood of all believers, which theory appealed far more to the Anabaptists than to the state churches of the large denominations. But the Independents in the majority of cases were at first so afraid of what they called worldly society that they could not contribute much to the shaping of lasting institutions and ideas. They certainly were in no position to fashion the far-famed thesis of "the general rights of man." This is particularly true of the German spiritualist Sebastian Franck, a compiler whose alleged modernity and intellectual importance has often been overemphasized since the work of Dilthey made its appearance. In the struggle of the English Independents in the seventeenth century the idea of a separation of church and state won wide acceptance. Modern toleration in general owes more to secular than to religious factors. The first important case of this development may be seen in the political adherents of Chancellor L'Hôpital, who during the Huguenot wars spoke for the national government in his appeal for reconciliation between the two great religious parties. Similar ideas are to be found among the Dutch patricians of the seventeenth century, who, largely because of their economic interests, opposed the Calvinistic zealots who could not tolerate the existence of non-Calvinistic congregations in New Amsterdam, to mention but one example. These patricians were equally critical of the leaders in the Catholic Reformation, particularly those Spanish agents of autocracy who tried in vain to block the rising tide of liberty in the Dutch Republic. The influence of the Dutch universities in this respect was very important.

It is not difficult to understand that the religious neutrals were chiefly responsible for the rise of modern toleration in the fields of religion and politics. Moreover, the need of preserving the modern state caused a speedy end to the religious wars. But the politicians received support in this direction through a theological movement that found its origin more in the spirit of the Renaissance than in that of the Reformation. Its roots went down to the Neo-Platonism of Florence, back in particular to Ficino; and they were nourished especially by such personages as Servetus (Serveto), Castellio, Acontius, as well as the anti-Trinitarianism of the Socinians. Also in the Dutch Republic one can find much evidence of the new spirit of liberalism among the Arminians, while in England during the seventeenth century many scholars and church leaders drew heavily upon the thought of Arminius. These liberals sowed the seeds of rational criticism as they fled from one country to another. Some went a long way toward the ultimate goal of skepticism and worldliness, while others, including Grotius, were content to accept a compromise with the deeply religious thinkers. The dogma of the Trinity and that of the Incarnation of the Logos were now deemed incompatible with human reason. The attempt made by Erasmus to concentrate heavily upon a core (which was ethical rather than theological) of Christianity, namely the love ethics of Jesus, at the expense of dogma, to simplify the creeds in general, was seized upon by numerous theologians and preachers. We may regard them as the precursors of the rationalists, but must hastily add that they with their liberal theology made only a slight contribution to the general process of secularization of European thought, which began at the end of the middle ages and after that time expanded in all directions. About the middle of the seventeenth century this process produced

the first great philosophical systems of modern times, systems of original strength, and it played havoc with orthodox theology in many flourishing universities. That this sort of thing made much more rapid progress among the Protestants than among the Roman Catholics can readily be understood. Protestantism did not have such a close corporation as the theological faculties in the Catholic universities because it had no papal authority, nor such a rigid and supposedly infallible creed as that fashioned by the Council of Trent. Division upon division among the leading Protestants greatly facilitated the onward march of skepticism and infidelity. It would be a gross falsification of the facts to assume that the Reformation was largely responsible for these phenomena in the New Protestantism, although this is often done. The real origin of this secularization was not the Reformation, which means an increase of religious fervor, seen in various places and movements, but the exact opposite. It was the weakening, resulting from humanism, of the old concept that man was sinful and born in corruption, a vacillating creature, dependent upon God for his own good. The Renaissance had taught the doctrine of human self-confidence. In its attempt to restore classical civilization it introduced a new feeling of respect for human reason. This renewal of self-confidence had some good results in that scientific progress now became possible on a large scale. It was seen correctly that man could learn much from the study of nature, as distinguished from the realm of religion and theology. The tremendous increase of technical knowledge strengthened afresh the self-confidence of human reason.

As to how the Protestant world has come to terms with this secular movement: whether by adapting itself to its ideas, and adopting them to the point of being literally overwhelmed by them, with a consequent dilution of content, or on the other hand by a deliberate stiffening of attitude, restoring the Old-Protestant heritage to its full validity, or again by withdrawal into the ivory tower of pious sentiments and rejection of "the world," or by entering the arena, whereby great risks are run and great victories won, whether the challenge came from eighteenth-century rationalism or from nineteenth-century historism—all this cannot even be touched upon here. It covers most of the intellectual movements of the last 250 years. The road Protestantism had to follow, and still has to follow, is very insecure—in contrast to that of the Catholic Church. But this has made it incomparably more productive as regards general culture. To be sure, it seemed at times as though the original driving power of the Protestant faith was flagging, with a consequent falling off of Protestant influence on general culture. It was shortly before World War I that Troeltsch put his presentation of events on record; it reads almost like an epilogue. But again and again, and precisely in the great cultural crises of our own century, the forces of the faith broke out anew with astounding vitality. Our day, when faith in secular culture has suffered immense disillusionment and been utterly shaken in its complacency, more than ever depends on the inner vitality of Protestantism, and also on the timely refuelling of its attacking forces. The ecumenical movement (*q.v.*) for the union of all Protestant churches and groups, which arose after World War I, has, since World War II, studied the ground and made rapid advances.

See also Reformation; Secularization of Western Christendom.

Bibliography: Numerous titles have been presented in the articles dealing with the Reformation, Luther, Calvin, Zwingli, Melanchthon, etc. See also those on the leading Protestant denominations and that on the Renaissance. A few German titles are added here: Ernst Troeltsch, "Protestantisches Christentum und Kirche in der Neuzeit," in *Kultur der Gegenwart* (Hinneberg, ed.), Vol. I, Part IV, Issue 1,2 (1909); E. Troeltsch, *Die Soziallehren der christlichen Kirchen und Gruppen*, in his *Gesammelte Schriften*, Vol. I, 1912, 2d ed., 1919, Eng. tr. 2d ed., 1949; E. Troeltsch, "Die Bedeutung des Protestantismus fuer die Entstehung der modernen Welt," in *Hist. Bibl.*, XXIV (1912); Wilhem Dilthey, *Weltanschauung und Analyse des Menschen seit Renaissance und Reformation*, in *Ges. Schriften*, Vol. II, 2d ed., 1921; Karl Holl, *Gesammelte Aufsaetze zur Kirchengeschichte*, 3d ed., 3 vols., 1923; Max Weber, *Gesammelte Aufsaetze zur Religionssoziologie*, Vol. I, 1920; Heinrich Hoffmann, *Der Protestantismus*, in *Menschheit und Gottheit in den Religionen*, 1942; Emanuel Hirsch, *Geschichte der neueren protestantischen Theologie im Zusammenhang mit den allgemeinen Bewegungen des europaeischen Denkens*, Vol. I, 1949, Vol. II, 1951; Karl Barth, *Die protestantische Theologie im 19. Jahrhundert*, 1947; Otto Brunner, *Adliges Landleben und europaeischer Geist*, 1949; Werner Elert, *Morphologie des Luthertums*, 2 vols., 1931, 1932; Heinrich Hermelink, *Das Christentum in der Menschheitsgeschichte von der franzoesichen Revolution bis zur Gegenwart*, Vol. I: *1789–1835*, 1952; Walter Koehler, *Luther und Luthertum in ihrer weltgeschichtlichen Auswirkung*, 1933; Koehler, *Zuericher Ehegericht und Genfer Konsistorium*, 2 vols., 1932, 1942; *Archiv fuer Reformationsgeschichte*, new series in German and English under the editorship of G. Ritter, H. J. Grimm, R. H. Bainton, and H. Bornkamm, devoted especially to the results of the Reformation in the field of the social sciences. Wilhelm Pauck, *The Heritage of the Reformation*, 1950; James Hastings Nichols, *Primer for Protestants*, 1947; Hugh T. Kerr, Jr., *Positive Protestantism*, 1950.

[Sup.] Gerhard Ritter.

PROTESTANT RADIO COMMISSION. See National Council of the Churches of Christ in the United States of America.

PROTESTANT REFORMED CHURCH. See Christian Reformed Church in America.

PROTESTANTS AND OTHER AMERICANS UNITED for Separation of Church and State: Organized in 1947 for the single purpose declared in its title. Undenominational, broadly inclusive of those Americans—Christians, Jews, and those of other faiths or of no religious affiliation—who recognize the fundamental importance of church-state separation in maintaining religious liberty. An independent, nonprofit agency, supported by voluntary contributions, it has no official connection with any re-

ligious, political, or other organization. POAU carries on an educational program by holding public meetings, distributing literature, encouraging the study of American constitutional history and law in colleges and local groups with special reference to religious liberty and the First Amendment. It supports local movements to redress violations of church-state separation by mobilizing public opinion and, where necessary, by legal process. Its operations are not concerned with the religious tenets of any church, but only with violations of church-state separation by any church or political agency. Local chapters are maintained in 100 cities. Officers (1951) included: Edwin McNeill Poteat, John A. Mackay, G. Bromley Oxnam, Charles Clayton Morrison, E. H. DeGroot, Jr., J. M. Dawson. These with eight others constitute its Board of Trustees with Louie D. Newton, chairman. A National Advisory Council composed of 125 educational, religious, and civic leaders meets annually. Glenn L. Archer, former dean of the Law School of Washburn University, is executive director.

CHARLES CLAYTON MORRISON.

PROTESTANT UNION. See FREE CHRISTIANITY, GERMAN ALLIANCE FOR.

PROTHESIS: In Byzantine churches, the table, also called *paratrapezion,* placed in the sanctuary on the left of the altar, opposite the *diakonikon* (*q.v.*). There the priest prepares the elements of bread and wine in view of the celebration of the Eucharist. This part of the service, introductory to the liturgy, is itself called *prothesis* or *proskomide.*

GEORGES A. BARROIS.

PROTOCOLS OF THE ELDERS OF ZION: The Protocols purport to be the secret plans of Jewish leaders to enslave the world. They were first published in 1903 in a Russian newspaper, and then in a book by Sergei Nilus (1905) and by G. Butmi (1906). In the 1917 edition Nilus said that the Protocols had been read by Theodore Herzl at the first Zionist Congress in 1897 (see ZIONISM). The Protocols have been translated into many languages and published throughout the world. In 1921 Philip P. Graves, London *Times* correspondent, showed that the Protocols plagiarized a book by a Paris lawyer, Maurice Joly, published in Brussels in 1865. Joly's book was written to discredit the government of Napoleon III; the author was arrested, fined, and sentenced to imprisonment; the book was confiscated. The author of the Protocols used large portions of Joly's book, attributing to Jewish leaders the aims of world conquest which Joly had attributed to Napoleon III. In 1934–35 a suit was brought in Berne, Switzerland, against distributors of the Protocols under a law which bans offensive literature; the court, in an opinion which attracted world-wide interest, held that the Protocols were "a forgery, or plagiarism, and silly nonsense"; two of the defendants were fined. Upon appeal (1937), it was decided, without regard to the question of authenticity, that the Protocols were not within the statute against offensive literature. There is evidence that the Protocols originated with the Czarist political police. Anti-Semites (see ANTI-SEMITISM), including Adolf Hitler, have made use of the Protocols and given them publicity.

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MILTON R. KONVITZ.

PROVERBS, BOOK OF (Hebrew, *Mishlē*): Kittel's masterly article in this Encyclopedia, published four decades ago, is far from outdated. The principal new element in research on Proverbs has been the discovery of the larger framework of Oriental Wisdom, Egyptian, Babylonian, Canaanite and Sumerian, of which biblical Wisdom is a part (see WISDOM LITERATURE). This extensive Oriental literature, which goes back as far as the third millennium B.C., has demonstrated that biblical Wisdom is not a late development based on Greek prototypes, but that it is an indigenous Hebrew activity. The *Mashal* (lit. "comparison," hence both "parable" and "proverb") parallels the *Torah,* the teaching of the priest, and the Vision or Word of the prophet (cf. Jer. 12:18; Ezek. 7:26). Hence, in addition to the pre-exilic *mashal* fragments which are imbedded in the Historical Books (Judg. 9:7 ff.; I Sam. 24:13; II Sam. 12:1; 14:14; II Kings 14:9), much of the material in the Book of Proverbs goes back to the Hebrew monarchy. Kittel has acutely observed that while the postexilic *Ben Sira* mentions the king only four times, Proverbs refers to the king thirty times. It is therefore far more likely that the reference is to a king in Palestine than to a Ptolemaic ruler in Egypt.

The generalized character of the material and the absence of historical allusions make it difficult to date the individual apothegms or even the various collections in the book. They fall into several broad types: (1) predominantly secular gnomes, practical and realistic in spirit (chaps. 25–27; 24:23–34; 30:1–10; 31:1–9; 31:10–31); (2) collections synthesizing secular and religious motives (22:17—23:14, on which see below); and (3) basically religious and ethical utterances (chaps. 10–15; 16:1—22:16; 1:7—9:18; 23:15—24:22).

Oriental Wisdom in its origin was secular, as is clear from the chronological sequence of Egyptian Wisdom writings and from the Wisdom fragments to be found in the Historical Books of the Old Testament. The secular collections are, therefore, the oldest and may as-

cend to Solomon's reign, if not earlier. The Solomonic tradition of the authorship of Proverbs (and Ecclesiastes) testifies to his reign as the first Golden Age of Wisdom Literature.

The collection 22:17—23:14, which embodies both secular and religious elements, has striking affinities with the Egyptian "Teaching of Amenemope," generally dated between the tenth and the seventh centuries B.C. Since the publication of the Egyptian text and the translation by Budge in 1923, it has been suggested that both the Hebrew and the Egyptian have a common origin (Lange) or that the Egyptian is derived from the Hebrew (Kevin). The prevalent view, however, is that the Hebrew collection, which consists of thirty apothegms (cf. the Hebrew *šālīšīm* in 22:20) is an adaptation based on the Egyptian work, which speaks of "thirty houses" or chapters (Oesterley, Pfeiffer).

The religiously motivated collections are probably the latest. They reflect the impact on Wisdom of the other strands of Hebrew thought, the priestly tradition embodied in the Torah and the prophetic activity. Hence, the high valuation placed upon the Law (Prov. 28:4, 9), the reference to both prophecy and the law (28:18), and the superb formulation of the prophetic concept of history (14:34), as well as the general emphasis upon divine retribution and other advanced religious ideas. This interaction of the three strands is particularly characteristic of postexilic Judaism and is best ascribed to the period after Nehemiah. The *terminus ad quem* for the book is fixed by Ben Sira (190 B.C.), who refers (47:17) to Solomon as the author of "riddles and proverbs," an allusion to the title of Proverbs in 1:6. The date of the final redaction of the book is probably *ca.* 300 B.C.

The absence of context for many gnomes in the book coupled with our lack of knowledge concerning many concrete details of life in Israelitish times makes the interpretation of many passages in Proverbs very difficult. Considerable light has been shed by literary and linguistic parallels from Arabic, Aramaic, Ugaritic, as well as Egyptian. Thus the "ascending numeration" in the maxims in Prov. 30:15; 18:21, 24 (which occurs also in Prov. 6:16 ff.; cf. also Job 5:19 ff.) is used in the Aramaic Ahikar Proverbs. The continued growth of the corpus of extant Oriental literature may be expected to contribute richly to our understanding of the background and content of the Book of Proverbs.

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[Sup.] ROBERT GORDIS.

PROVIDENCE. See CREATION AND PRESERVATION OF THE WORLD.

PROVIDENTISSIMUS DEUS: Encyclical of Pope Leo XIII, issued on Nov. 18, 1893, for promoting Biblical studies. It was composed to counteract the influence of independent criticism. The encyclical quotes the decree of the Vatican Council on scriptural inspiration. After a historical survey of the efforts of the church to foster the diffusion and right interpretation of Scripture, the pope states the principles that are to guide Roman Catholic scholars. While the Vulgate is regarded as the "authentic" version of the church, the study of the original texts and early versions is advocated. It is mandatory that exegetes should abide by the traditional interpretation held in the church and unanimously expressed by the Fathers. Allegorical interpretation is regarded as valid, especially when supported by the literal sense and the "authority of many." As a "means of defense" against modern criticism, the Pope recommends the study of ancient languages and the use of sound critical, scientific, and historical methods. He stresses the consequences of the doctrine of inspiration. Since all parts of Scripture were written at the dictation of the Holy Ghost, inspiration and the resulting inerrancy cannot be restricted to certain parts only of the Bible, like those regarding faith and morals.

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GEORGES A. BARROIS.

PROVINCE: (1) In the Roman Church, the ecclesiastical territory placed under the jurisdiction of an archbishop or metropolitan, namely his own diocese and the suffragan dioceses. According to canon law, the metropolitan and the bishops of his province must convene every twenty years in a provincial or metropolitan council.

(2) A territorial circumscription of some religious orders, chiefly the mendicant orders and regular clerics, under the ordinary jurisdiction of a superior, prior, or minister provincial.

GEORGES A. BARROIS.

PRUDENTIUS OF TROYES:

BIBLIOGRAPHY: H. Peltier, in *Dict. de Théol. Cath.*, Vol. XIII (1936), cols. 1079–1084. [Sup.]

PRUSSIA: At the conclusion of World War I church and state were separated, and in 1922 the Evangelical Church adopted a constitution with the name Evangelical Church of the Old Prussian Union. As before, Lutheran, Reformed, and Union congregations were united under a common ecclesiastical administration. Each province had its own provincial synod, which elected delegates to a General Synod. The lat-

ter elected the members of the ecclesiastical Senate, which in turn appointed the superior church council.

Under National Socialism the so-called German Christians secured control of the church administration (see GERMANY, I) and abolished the Senate and General Synod. The German Christians were removed after World War II, and in 1945 a provisional administration was established, but its work was hindered by the fact that the territory of the church lay in several occupation zones between which communication was difficult. This was especially true with respect to East Prussia, West Prussia, Posen, and parts of Pomerania, Silesia, and Brandenburg. In 1947 the political state of Prussia was dissolved by occupation authorities. In 1950 the Evangelical Church in Hohenzollern was transferred to the Church in Wuerttemberg (*q.v.*).

A new constitution was adopted in 1951 according to which the Evangelical Church of the Old Prussian Union included these provincial member Churches: the Evangelical Churches of Berlin-Brandenburg, Saxony (see SAXONY, II), Pomerania (*q.v.*), Silesia (*q.v.*), and Westphalia (*q.v.*; see also RHINELAND). These were embraced, not in a federation, but in a united church organization, but there has been a tendency toward decentralization. The united church is responsible for questions of worship, the training and ordination of clergymen, and finances. Synods of member churches send delegates to a General Synod, which also includes bishops or other heads of member churches, representatives of theological faculties, and members elected by the superior church council. The council consists of bishops and other persons elected by member churches. The central administration is in the hands of a commission consisting of theological and legal experts who form the *Kirchenkanzlei*. The resulting organization is a compromise between those who desire a centralized Prussian Church and those who would increase the independence of the provincial churches.

In 1939 there were 19,491,037 Evangelicals, comprising 57.6% of the total population. In 1953 the name Old Prussian Union was changed to Evangelical Union Church.

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[Sup.] WALTHER TROEGER.

PSALMODY: A term sometimes used to include the use in worship of hymns and psalms. Here we consider only the latter. Most scholars agree with Gunkel and Mowinckel that the Psalms originally were connected with Hebrew worship, and that they still lend themselves admirably to such uses. In modern times they have suffered from wooden versifications and unworthy tunes. Some of our noblest hymns come from paraphrases of Psalms, such as Luther's "Ein' feste Burg ist unser Gott," and Watt's "O God, our Help in ages past." The singing of Psalms in worship is more common in Scotland than in the United States. The exclusive use—an inheritance from followers of Calvin—has almost disappeared, except among a few very small bodies. The United Presbyterian Church and her sister in the South, the Associate Reformed Presbyterian, have sanctioned the use of hymns, to permit a fuller praise of Christ as King. Our hymnody needs a larger infusion of Psalms, to safeguard against "I and me songs," with their subjectivity and sentimentalism.

[Sup.] ANDREW W. BLACKWOOD.

PSALMS, BOOK OF: In recent investigation of the Psalms there are three trends which represent lines of advance in their interpretation:

I. The Relation of the Psalms to the Psalm Literature of the Near East: Zimmern, Langdon, and Cumming have made available the rich psalm literature of the Tigris-Euphrates area, including the Sumerian, Babylonian, and Assyrian psalms, all of which were connected with the official cult of the great temples. Gadd points out the great influence of Babylonia in Hebrew religion both before and after the Exile, maintaining that "since Babylonia was at once the creator of one of the world's oldest civilizations and the general mentor of Western Asia, both in religion and in the arts, it is only natural that its influence upon the Hebrews . . . would be the most distinguishable of all." Erman, Breasted, and Sethe have made available the most significant psalm literature from ancient Egypt. Here likewise the Egyptian psalms are closely related to the official cults of the great temples. Since 1929, through excavations carried on at Ras Shamra in North Canaan, a region closest of all to Israel in chronological and geographical relationship during the development of Israelite civilization in Canaan, cultic myths and religious and liturgical materials paralleling the psalms at many points have become available. These sources speak a similar language and share identical concepts with the psalms of Israel. Schaeffer has made these texts accessible, Jack has explored their bearings on the Old Testament, and Patton has pointed out specific parallels with Old Testament psalms. For all of these areas, Babylonia, Assyria, Egypt, and Canaan, the best assemblage of pertinent source material is that edited by Pritchard. These sources make it possible to view the psalms of the Old Testament as a part of the psalm literature of the ancient Near East. Here we meet, as in the Psalms, the language of individual and social worship, the mood of devotion to deity, the desire for fellowship and for right relations with deity, the

ceremonies and rituals of the public cult, and lyrical, religious utterance from the heart of pious individuals. Yet this comparative study sends us back to the psalmody of Israel with a deepened sense of the latter's incomparably higher level of religious and ethical insight and its immeasurably greater spiritual power.

II. The Relation of the Psalms to the Official Israelite Temple Worship: To a considerable extent this second trend is the outgrowth of the first. The almost universal connection of the psalms of Babylonia, Assyria, Egypt, and Canaan with the public cult argues for the likelihood of the same relationship in Israel. And the great antiquity of the psalms in areas that were environmental to developing Israel witnesses to the likelihood of an early date, certainly pre-exilic for many of the psalms of the Old Testament. Mowinckel has argued convincingly that practically every psalm in the psalter was intended for rendition in the regular and officially constituted worship of the Temple. His insight into the nature and power of the cultus has given immense impetus to research in the Psalms.

III. The Classification of the Psalms According to Their Literary Types: This third trend owes its stimulus to Gunkel, who saw each psalm as a fragment of ancient Israelite life. He sought to penetrate through each psalm to its setting in the actual worship life (*Sitz im Leben*) in Israel. These various worship settings gradually created forms of religious utterance which developed into clear-cut literary types or *Gattungen*. Each type is distinct and has its own unique indications. Moreover, each type has its own history, including both its secular and religious expression. The various types remained distinct until about 500 B.C., when they began to meet and mingle in particular psalms. The primary question to ask about a particular psalm is not, What is its date?—although that remains important—but, What is its function? or, What is it intended to do? When we become sensitive to the distinctive marks in each psalm that reveal its function in Israelite worship, then we can classify the Psalms according to their original setting in the worship life of Israel. Working from the angle of *Sitz im Leben* as interpreted by Gunkel, with the enrichment of insight as given by Mowinckel, Kittel, and Schmidt, the following ten classifications of the Psalms may be made: (1) General Hymns of Praise, Hymns of Zion, of Pilgrimage, and of Great Individuals; (2) Hymns, Songs, and Prayers for the Hebrew New Year, Preparatory Night Hymn, Hymns for the Enthronement of the Lord, "New Songs" for the Newly Enthroned King, New Year Songs, and Prayers for the Reigning Monarch, Hymns of National Thanksgiving, Hymns to the Lord as Judge, and Prayers for the Turn of Fortunes; (3) Hymns of the Revelation of God, in Nature, in History, and in Law; (4) Psalm Liturgies, of Entrance, of Praise and Thanksgiving, of Prophecy, and of Supplication; (5) National and Congregational Laments; (6) Psalms Concerning the King; (7) Songs of Personal Thanksgiving; (8) Prayers for the Falsely Accused, seeking Vindication, and Spending the Night in the Sanctuary; (9) Prayers of the Sick and Penitent; and (10) Songs of Trust and of Wisdom.

See also FORM CRITICISM.

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[Sup.] ELMER ARCHIBALD LESLIE.

PSEUDEPIGRAPHA, OLD TESTAMENT: In its Protestant sense, the word means those Jewish writings of the period 200 B.C. to A.D. 200 (other than the works of Philo, Josephus, and most of the Alexandrian Jewish writers, as well as the books included in the Apocrypha) which for a time were popular in some of the Oriental Christian churches. Opinions vary, however, on the list of works called Pseudepigrapha. R. H. Charles, for instance, in his standard edition of *The Apocrypha and Pseudepigrapha in English* (1913) includes works unknown to the ancient Christians (*The Sayings of the Fathers, Fragments of a Zadokite Work*) or at least never regarded as religiously significant (*The Story of Ahikar*). These books are omitted in the German translation of the Apocrypha and Pseudepigrapha edited by E. Kautzsch (1900), and in C. C. Torrey, *The Apocryphal Literature* (1945); the latter adds, however, *The Lives of the Prophets* and *The Testament of Job*. The text of a number of similar writings is lost, but they are mentioned in patristic literature: see M. R. James, *The Lost Apocrypha of the Old Testament* (1920). It is believed that the *Book of Lamech* in Aramaic has been found in 1947 among the Hebrew scrolls from a cave near the Dead Sea. Judaism by A.D. 200 ceased to be interested in these works, but is again reclaim-

ing them through the complete edition in text and translation planned by the Dropsie College of Philadelphia under the editorship of Prof. Solomon Zeitlin. We may class the Pseudepigrapha as Palestinian (written in Hebrew or Aramaic) and Alexandrian (written in Greek).

I. Palestinian Pseudepigrapha: A. THE TESTAMENTS OF THE TWELVE PATRIARCHS: Was probably written in Hebrew during the reign of John Hyrcanus (135–104 B.C.), but is extant only in a Greek translation containing Jewish and Christian annotations. Inspired by Gen. 49 and Deut. 33, the author imagines what the twelve sons of Jacob might have said to their sons before their death: everyone recalls his sins, urges his descendants to practice virtue, and predicts their future vicissitudes. The moral, rather than the ceremonial, precepts are stressed.

B. THE BOOK OF JUBILEES: Is a legendary expansion of Gen. 1:1—Ex. 12:47, probably written in Aramaic (rather than Hebrew, as some scholars maintain) shortly after the *Testaments of the Twelve Patriarchs* (not long before 100 B.C.); it survives in an Ethiopic translation of a lost Greek version. Events are dated exactly (but fictitiously) according to the jubilee (49 years) and its subdivisions, since the creation of the world: e.g., the thirty-fifth jubilee, third week, first year (11:1) means the year 1681 after creation (*aera mundi*). The text of Genesis is either supplemented with legends, or followed closely, or radically curtailed: the most valuable part, the additions, are either juristic or narrative.

C. THE MARTYRDOM OF ISAIAH: Is preserved in Ethiopic. The Jewish work (1–5, in part) was written in Aramaic shortly before the beginning of the Christian Era and tells how Isaiah was "sawn asunder" by order of Manasseh. The Christian additions (3:13—5:1a; 6–11) refer to Nero (A.D. 54–68) and were written in the second century.

D. PARALIPOMENA OF JEREMIAH: Chaps. 1–8 are probably of Jewish origin and were presumably written in Aramaic during the second century of our era (there is a reference to Agrippa I or II); chap. 9 is Christian. The work survives in Greek; it relates that Jeremiah went to Babylonia before Nebuchadnezzar destroyed Jerusalem and returned eventually with a body of exiles; those who would not divorce their heathen wives founded the Samaritan sect. According to chap. 9, he was stoned after predicting the redemption through Jesus Christ.

E. THE LIVES OF THE PROPHETS: These legendary biographies of the Old Testament prophets written in Hebrew during the first century of our era survive in a Greek version included among the works of Epiphanius, Bishop of Salamis in Cyprus (*ca.* 315–403), of Dorotheus of Tyre, and elsewhere.

F. THE TESTAMENT OF JOB: Is an Aramaic collection of legends about Job written in the last century before our era, which survives in a Greek version; cf. the additions after 2:9 and 42:18 in the Greek version of Job.

G. THE LIFE OF ADAM AND EVE: Is erroneously called *Apocalypse of Moses* in the Greek version; it survives also in a Latin version. The original book was written in Aramaic in the period A.D. 1–70. Like most of the preceding legendary works it has been edited with notes by Christians.

H. THE PSALMS OF SOLOMON: Were composed in Hebrew during the last century B.C.: Ps. of Sol. 2 refers to the assassination of Pompey in 48 B.C. These eighteen psalms of the Pharisees are extant in a Greek version.

I. THE BOOK OF ENOCH: Also called *I Enoch* or *Ethiopic Enoch,* was written by various authors in Aramaic during the period 163–80 B.C. but survives only in an Ethiopic version; in Greek we have only 1:1—32:6; 97–104; 106–107. It comprises the following writings: 1–5 (introduction; 150–100 B.C.); 6–36 (the fallen angels; Enoch's two journeys; *ca.* 100 B.C.); 37–71 (the three similitudes; 100–80 B.C.); 72–82 (the heavenly bodies and the new calendar; *ca.* 100 B.C.); 83–90 (the flood and the history of Israel; 163–130 B.C.); 92:1–5; 91:1–11, 18–19 (exhortations; 100–80 B.C.); 93:1–10; 91:12–17 (the apocalypse of weeks; *ca.* 160 B.C.); 94–105 (the final judgment; 100–80 B.C.); 106–108 (latest additions; *ca.* 80 B.C.).

J. THE ASSUMPTION OF MOSES: Was written in Aramaic during the life of Jesus (4 B.C.—A.D. 28) and survives in part in a Latin version from the lost Greek rendering of the original, quoted in Jude: 9. Before his assumption (the account of which is lost), Moses predicts to Joshua the history of Israel as follows: 2 (1200–586 B.C.); 3 (586–538 B.C.); 4 (538–444 B.C.); 5 (332–170 B.C.); 8 (170–164 B.C.); 9 (168 B.C.); 6 (164–4 B.C.); 7 (after 4 B.C.).

K. THE APOCALYPSE OF BARUCH: Also called *Syriac Baruch* because it is preserved in a Syriac translation of a Greek version of the Aramaic original, was written shortly after II (IV) Esdras (A.D. 90–100). Both works, in view of the tragic situation of the Palestinian Jews following the destruction of Jerusalem in A.D. 70, question the justice of God without reaching a plausible solution of the problem of evil.

II. Alexandrian Pseudepigrapha: A. THE LETTER OF ARISTEAS: Was written by an Alexandrian Jew about 100 B.C.—*not* by Aristeas, an official of Ptolemy II Philadelphus (285–245 B.C.)—to glorify the Jews through a legendary account of the translation of the Pentateuch into Greek about 250 B.C.

B. THE SIBYLLINE ORACLES: Books III-V, are likewise Jewish writings (except for such pagan material as III:110–154) attributed to

Gentiles. The extant collection in fifteen books (of which 9, 10, and 15 are lost) is Christian for the most part. The oracles are written in hexameter verses, like the Homeric poems. The Jewish books (III-V) date from the period 140 B.C.-A.D. 125; they predict the ruin of the pagan kingdoms and the triumph of the Jews.

C. III MACCABEES: Was written about the beginning of our era. According to this fictitious story the Egyptian Jews were miraculously saved from destruction in the days of Ptolemy IV Philopator (221–203 B.C.); cf. Josephus, *Against Apion* ii:5.

D. IV MACCABEES: Is a Jewish diatribe, or popular address, on the Stoic theme: devout reason is master over the passions. After the philosophical exposition (1:13—3:18), the thesis is demonstrated historically (3:19—17:24) through the fortitude of Eleazar, of seven brothers, and of their mother: all preferred tortures and death to apostasy (II Macc. 6:18—7:42).

E. SLAVONIC ENOCH: Also called *II Enoch* or *The Book of the Secrets of Enoch,* is a Greek apocalypse written by an Alexandrian Jew during the first fifty years of our era; it survives only in Slavonic. It describes Enoch's journey through the seven heavens (three more heavens have been added) and the divine revelations he received; the work is concluded with Enoch's moral admonitions to his family before his translation to heaven.

F. GREEK BARUCH: Also called *III Baruch,* is extant only in Christian abridgments (in Greek and Slavic) of a work written in the second century of our era. It contained originally a description of the seven heavens.

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[Sup.] ROBERT H. PFEIFFER.

PSEUDO-ISIDORIAN DECRETALS AND OTHER FORGERIES: The Pseudo-Isidorian Decretals and Isidor Mercator: That the collection originated in Gaul is also apparent from the fact that all the documents were derived from translations that were current in Gaul, and that the collection was first made known in Gaul. But the experts are not agreed on the question as to the local origin, whether at Rheims (as F. Lot and J. Haller allege), or at Le Mans (according to P. Fournier and G. Le Bras), or among the clergy at the court of Charles the Bald (according to M. Buchner and G. Oesterle).

Benedict Levita: M. Buchner ascribes the collection to Lupus, Abbot of Ferrara (*ca.* 805–862), who spent several years at the Abbey of Fulda, together with Hildwinus Junior. The latter is said to have been one of the compilers of the Pseudo-Isidorian Decretals. Additio IV is according to P. Fournier one of the sources of the Pseudo-Isidorian Decretals.

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[Sup.] E. KUYPER.

PSYCHIANA: Psychiana was founded in 1929 by Frank B. Robinson, a pharmacist, at Moscow, Idaho. It is rather unique in that it was from the first, and is, primarily a "mail order" faith, its membership being recruited almost entirely through advertising by radio and the press. Robinson was son of an English Baptist minister, but at the age of fourteen was sent to Canada. He studied for the Baptist ministry, but a variety of circumstances led him to change his plans and eventually to sever his connections entirely with the church. He fell under the influence of New Thought (*q.v.*) and on one occasion had a remarkable conversion experience. An ardent evangelist for his new found faith, he decided to prepare a series of lessons and circulate them by means of advertising. Borrowing money, he printed the first lessons and spent the entire remaining sum on one ad in the magazine, *Psychology.* That advertisement, "I Talked With God," which a professional advertising agency refused to place, has appeared since in most of the magazines and periodicals of America which would carry it. In less than fifteen years a million people had bought his lessons or his other books and he had built up a substantial organization in Moscow.

He was ordained by one of the bishops of the Old Catholic Church (*q.v.*) and incorporated the movement with himself as Archbishop of Moscow. A small board of directors, consisting of himself and four other ordained clergymen, became the ruling body. Tentative efforts were twice made to form local societies, but membership still remains primarily an individual matter, the students having direct relationship only to the central office.

Robinson's was the typical New Thought emphasis on health, prosperity, and happiness. He dwelt continually on the theme of the power of God which is available now to every man. There is nothing, he declared, absolutely nothing, one can need for one's own good which the power of God cannot bring if one will but meet the conditions. These are set out in the lessons and numerous books issued from Moscow. Dr. Robinson's death, in 1948, left the movement under the direction of his son, Alfred W. Robinson, and it carries on in Moscow much as before.

Two magazines are currently published, *The Psychiana Bulletin,* and *The Way.*

BIBLIOGRAPHY: *Your God Power,* 1943; *The Autobiography of Frank B. Robinson,* 1941; the various series of *Psychiana Lessons,* by Robinson; Marcus Bach, *They Have Found a Faith,* 1946; Charles S. Braden, *These Also Believe,* 1949.

CHARLES S. BRADEN.

PSYCHIATRY: From the Greek *psychē,* "the mind," and *iatreia,* "healing." Correctly speaking, a medical term, referring to medical treatment of mental disorders. Because two great movements, psychoanalysis and mental hygiene, came to the foreground early in the present century, psychiatry now has a wider application, often a misapplication, since psychiatry belongs entirely to those who have had sufficient medical training and experience. In the technical sense, psychiatry deals with the mind of man from a medical standpoint. Specialists in the study of the mind, its function, order, and disorder, belong to the medical profession.

Unfortunately many psychiatrists are non-Christian, and fail to employ the spiritual therapy of God's Word and the means of grace desperately needed in meeting all the needs of modern man. Hence the Christian psychiatrist who uses his medical knowledge and technique, together with a spiritual understanding of life and of the Bible, is a most effective and trustworthy person to handle the total needs of regenerated and unregenerated man.

Many students and practitioners of today have studied psychology or observed medical psychiatrists and then set themselves forward as spiritual psychiatrists. Unless they are fully qualified with medical knowledge of man's mind, as well as spiritual understanding, such supposed leaders are blind leaders of the blind. Even to a specialist who believes in Christ, the field of psychiatry presents many problems. The pastor and the doctor must serve as coordinating advisers in ministering to physical, mental, and spiritual needs.

See also COUNSELING, PASTORAL; PSYCHOLOGY.

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WILLIAM GOULOOZE.

PSYCHICAL RESEARCH AND THE FUTURE LIFE: Interest in psychical research has continued and some great names have been associated with it. Sir Oliver Lodge, distinguished British scientist, became a confirmed believer in the phenomena of spirit communication, as did A. Conan Doyle, who wrote a history of Spiritualism.

The major work bearing upon the subject is presently carried on under the name of parapsychology (*q.v.*), which is dedicated to a rigidly objective scientific study of the familiar phenomena now known as "extra-sensory perception," or ESP. Professor J. B. Rhine, director of the parapsychology laboratory at Duke University, in North Carolina, has pioneered the field, but it has been taken up by other institutions in America and Europe. Duke University publishes the *Journal of Parapsychology,* the best source for an understanding of the problems studied, the methods used, and the conclusions which are reached. Starting with the simplest problems, in which effectively controlled experiments are possible, more complex data are also collected and analyzed, but as yet few conclusions have been announced. Professor Rhine has said that, while in establishing the fact of ESP the theory of spirit communication has not been proved, the chief obstacle to belief in immortality (*q.v.,* Vol. V) has been scientifically removed. Since ESP has, he thinks, been found to operate without the limitations of time or space, immortality, which is precisely freedom from those limitations, would seem to be at least a possibility.

See also OCCULTISM.

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[Sup.] CHARLES S. BRADEN.

PSYCHOANALYSIS. See FREUD, SIGMUND; PSYCHOLOGY; SUBCONSCIOUS.

PSYCHOLOGISM: Psychologism is psychology (*q.v.*) running wild, the making of psychology into an "ism," the habit of viewing life solely through psychological spectacles. It is a variation of scientism, which sees scientific method as the only way to truth. Sometimes, in philosophy, the psychological study of mental processes is deemed the key to epistemology (*q.v.*). Often, psychologism takes the form of a belief that the social sciences can be understood only as one understands "the underlying psychology." HARRY G. GOODYKOONTZ.

PSYCHOLOGY. See ADLER, ALFRED; ASSOCIATIONISM; AUTOSUGGESTION; CHILD PSYCHOLOGY; EMPIRICAL THEOLOGY; EPISTEMOLOGY; EROS; FEAR; FREUD, SIGMUND; HALLUCINATION; JUNG, C. G.; MAN, DOCTRINE OF; PARAPSYCHOLOGY; PHILOSOPHY; PSYCHIATRY; PSYCHOLOGISM; PSYCHOLOGY OF RELIGION; SEX, ETHICS OF; SUBCONSCIOUS; THEOLOGICAL SCIENCE, AMERICAN CONTRIBUTIONS TO.

PSYCHOLOGY OF RELIGION: Primarily an American development, has had a sporadic and uneven growth, but has persisted in its appearance at the spontaneous growing edges of the corporate life of the church and of theological thought.

I. Theological Background: A groundwork for its emergence was laid in Continental theology by Friederick Schleiermacher (1768–1834), who based theology on religion as experience in the form of emotion—the feeling of absolute dependence, universal and fundamental in men; and Albrecht Ritschl (1822–89), who distinguished sharply between the outer world of causal relations and the inner world of experienced values. In philosophy, Kant (1724–1804) sharply distinguished the *form* of knowledge from the experienced *content* of knowledge. The epistemological pattern which gave room for the development of an empirical method in the study of religious experience was developed by these men.

In America, Jonathan Edwards (1703–58) was preaching that man's reason is an inadequate instrument for revelation. From his own counselling with converts, he wrote *A Treatise Concerning the Religious Affections.* Walter Rauschenbusch, in his attempts to develop a theology that was relevant to the suffering of people, opened a further need for scientific description of religious experience, not as it is in its best forms merely, nor as it ideally should be, but as it is actually presented by people to trained observers.

II. Historical Development: Into the seed bed of this kind of theology and philosophy was cast the scientific research of several psychologists. G. Stanley Hall is of primary importance, because of his great works on adolescence and religious awakening, done as early as 1881; because of his influence as a teacher on such brilliant men as E. D. Starbuck and William James; and because of his friendliness to Freud and C. G. Jung when most of the religious world was hostile toward and ignorant of their contribution.

Although Hall, Daniels, and Coe had written journal articles on the scientific study of religious experience prior to 1899, E. D. Starbuck wrote the first book entitled *The Psychology of Religion,* presenting a survey of the ages and typology of religious conversions. In 1902, William James published *The Varieties of Religious Experience,* giving a penetrating and sympathetic analysis of religious experience based on literary records of actual religious experiences. Edward Scribner Ames published *The Psychology of Religious Experience* (1910), using the findings of social psychology. James H. Leuba presented *A Psychological Study of Religion* (1912), using the methods and materials of anthropology as a sort of "genetic" explanation of religious experience.

These men made dependable contributions, and most of those who followed from 1915 to 1937 were slavishly dependent upon them. One wonders why the field fell into a sort of quiescence for so long. Conjecture suggests several reasons. One, that philosophizing and the making of rash generalizations distracted attention from the scientific task of describing observable phenomena. Another, that too little attention was given to developing research instruments and experimental designs—at this point any science stands or falls. A third, that the discoveries made in psychotherapy by men like Freud, Jung, Adler, Janet, and Meyer threw the whole field of psychology into confusion for a period of twenty years. A fourth, that the naive optimism of the philosophical and theological world during this period lulled most religious thinkers into quiescence. It took the turbulent cataclysm of World War II to push research men to the deeper problems of existence again.

III. Present Situation: At this point two sources of reawakening appeared: first, the research of secular psychologists in the field of experienced religion. Sigmund Freud wrote his clinical papers in which religious thought appeared as a factor. C. G. Jung wrote *Psychology and Religion.* Theodor Reik wrote his book on ritual. Otto Rank wrote papers on a psychodynamic interpretation of myth and symbol, as well as clinical papers on religion which have since been published under the title, *Beyond Psychology* (1946). Likewise Rank produced *Psychology and the Soul* (1950).

Second, the clinical experience of ministers themselves in the care of the mentally and physically ill, and of socially maladjusted delinquents, stirred them to confront religious experience existentially, as it appeared in human suffering. Seeking to perfect means of healing "sick souls," they began to gather data of specific cases of religious experience. Thus arose a literature of fresh material in this field. Anton Boisen is the central figure in its authorship. His *The Exploration of the Inner World* (1937), was republished in 1952. His numerous articles in journals are vignettes of insight into religious experience. Carroll A. Wise wrote *Religion in Illness and Health* (1942). P. E. Johnson wrote *Christian Love* (1951). Gote Bergston wrote *Pastoral Psychology* (1951). All of this literature includes vitally fresh observations on the psychology of religious experience.

This development is eventuating in a method of education for theological students in the psychology of religion. They are beginning to be taught the survey, the case history, and the interview methods by ministers who have been trained in clinical settings and have done basic research in the religious counselling of disturbed people.

Finally, the development of clinical methodology is eventuating in increasing interest and cooperation among psychologists and psychotherapists who are not theologians and ministers. The list of more recent books is impres-

sive: Gordon W. Allport, *The Individual and His Religion* (1951); Karen Horney, *Our Inner Conflicts* (1946); Erich Fromm, *Man for Himself* (1947), and *Psychoanalysis and Religion* (1950).

IV. Future Issues: The maintenance and increase of present-day psychology of religion depends upon the same factors which govern its life: (1) Fidelity to the empirical method, with its obvious limitations as well as its advantages. When a scientific method becomes a philosophical position, it has introduced its own stagnation. (2) Continuous effort at devising methods of scientific investigation and discovery in the field of religious phenomena. (3) Critical evaluation of evidences discovered by secular psychologists and psychotherapists.

WAYNE E. OATES.

PUBLICITY, CHURCH: Any information or impression designed to attract attention and advance the interests of the church. Usually publicity takes the form of advertising in newspapers, by radio, television, audio-visual aids, and news items. It may also come through care of property, exhibits, towers, bells, music, souvenirs, etc. For biblical aspects see Deut. 32:3, Jer. 50:2, Mk. 2:45, and Matt. 5:16. St. Paul shows the publicity value of letters. Good public relations, from dealings with the sexton to music by the choir and the sermon by the minister, afford the church priceless publicity. The objective throughout is to develop a constituency that will support and carry out the ideals of the church program. See also PRESS, RELIGION AND THE SECULAR. ROBERT CASHMAN.

PUBLIC SCHOOLS, RELIGION IN: Religious teaching in tax-supported schools obtained in all Europe until the French and Russian revolutions, when it was there banned. Ten American colonies had "established" religions that were abolished by the early nineteenth century. Religion still influences public education indirectly, through teachers, content of certain subjects and texts, national celebrations (such as Thanksgiving), school assembly addresses on religious theses, with reading of the Bible and reciting the Lord's Prayer (required in eleven states and the District of Columbia; permitted in six other states). Elective courses on Bible are offered in North Dakota, Iowa, and Indiana, with high school credit for successful completion. Where Bible reading is permitted, some states sanction only the Old Testament. Others limit the number of verses.

In the McCollum Case (1948) the Supreme Court ruled it unconstitutional for church groups to offer religious instruction in public school buildings, and for public school administrators to favor or support organized religion, thus constituting an "establishment." Whether this meant that public education must not deal with religion is a matter of debate. Critics say the decision was contrary to our traditions, and would make public education secular. Many educators desire to relate religion to school without violating the separation clause. They rejoice in the ruling of the Supreme Court (New York Case, 1952), allowing "released time" (*q.v.*).

The Harvard Report on General Education (1945) would substitute for religion the cultural heritage of American democracy. Some educators feel they are teaching religion through honor and citizenship emphasis; pupils are graded not only on academic achievements, but also on personal and social character. Other educators think the religious content of art, history, literature, and social studies can be taught without bias. Still others would cooperate with religious groups in releasing pupils an hour or two each week, for week-day classes in nearby churches or synagogues. Various proposals concern making religion integral at the public schools. Extreme positions: (1) educators who regard sectarian religion as divisive and dangerous to democracy, and democratic education as "religious"; (2) a sectarian Christian who thinks his interpretation of religion the center of all education, parochial or church-controlled education essential, and general education dangerous. In general the problem is acute everywhere, since education is regarded as the potent means of forming character in the younger generation.

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ELMER G. HOMRIGHAUSEN.

PUBLIC SPEAKING: The popular effectiveness of a spoken sermon depends on the delivery more than on anything else. Preachers as different as Jowett, G. C. Morgan, and James Black owed their popular effectiveness largely to mastery of the spoken word. An American bishop who oversees more than a thousand pastors reports that laymen object to faulty sermon delivery more than to anything else. This attitude has been intensified by radio and television. After sitting spellbound before Winston Churchill, Madame Chiang Kai-shek, or Douglas MacArthur, people note the difference when they come to church and hear a man who has not prepared to deliver a message from his King. Many schools of theology train young men in use of the voice, and in ways of public address. Early in his preparation each man should decide which way to prepare for delivery. Among people of culture he may read from the manuscript. If he aspires to become an orator he may commit the message to mem-

ory. If a pastoral evangelist, he will speak from heart to heart, and eye to eye, but not without writing, and careful preparation for the spoken word. In the pulpit he should forget about "technique," and be his best self. Modern standards call for "conversational delivery," always animated. By use of a tape or wire recording machine one can secure a reproduction of any sermon, and of the entire hour of worship. With the help of an expert, or alone, any man can learn how to improve his ways of revealing God in the pulpit.

ANDREW W. BLACKWOOD.

PUERTO RICO. See WEST INDIES.

PUGH, WILLIAM BARROW: Presbyterian; b. at Utica, N. Y., Jan. 20, 1889; d. near Thermopolis, Wyo., Sept. 14, 1950. He graduated from the University of Pennsylvania (1910), and Princeton Theological Seminary (1913). He was pastor of Beacon Presbyterian Church, Philadelphia (1915–28), and of the First Presbyterian Church, Chester, Pa. (1928–38). In World War I he was chaplain of the 28th Division of the United States Army. In 1938 he became Stated Clerk of the General Assembly of the Presbyterian Church U.S.A., and was reelected in 1943 and 1948. He had unrivalled mastery of Presbyterian church law, knew intimately the church's life, and was an able administrator of its affairs. In World War II he was chairman of the General Commission on Army and Navy Chaplains. For many years he was secretary of the Western Section of the Alliance of the Reformed Churches. From the formation in 1948 of the World Council of Churches he was a member of its Central Committee.

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ROBERT HASTINGS NICHOLS.

PULLAN, LEIGHTON: Anglican. He studied at Oxford (B.A., 1888; M.A., 1891). He was ordained a deacon in 1891, priest in 1892. He was theological lecturer at St. Joseph College (1889–1930; fellow, 1892–1930), and lecturer in church history at Oxford (1927–30). His books include: *Lectures on Religion* (1896); *History of Early Christianity* (1898); *History of the Book of Common Prayer* (1900); *The Books of the New Testament* (1901); *The Christian Tradition* (1902); *The Church of the Fathers* (1905); *The Atonement* (1906); *The Gospels* (1912); *Religion Since the Reformation* (1923); *The Significance of Nicea* (1925); *Mrs. Eddy's Christian Science* (1928); and *From Justinian to Luther* (1930). RAYMOND W. ALBRIGHT.

PULLEN, PELGRUM: One of the last great leaders of the Netherlandish mystic school; b. 1544 or 1545 at Straelen near Roermond; d. at 's-Hertogenbosch, July 22, 1608. He studied at the University of Cologne, and officiated as priest at Venray, Roermond, Ghent, Cologne, Liége, and 's-Hertogenbosch. He was a gifted writer, whose inspired work has suddenly attracted much attention during the past three decades. There are fifty-seven treatises ascribed to him, of which thirty-eight are authentic, and of these twenty have been found in manuscript. Only one has been published, *Van een nieuwe creature* (*Of a New Creature*). His mysticism reaches the very highest plane, where life is closely in touch with God. He definitely represents the Netherlandish school and owes much to *The Evangelical Pearl;* also to the German mystics, notably Eckhart. Since he resembled Eckhart's method of describing mystic experiences, his works were often adversely criticized, though he was undoubtedly orthodox. This is probably the reason why only one of his works has been published.

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M. M. J. SMITS VAN WAESBERGHE.

PULPIT: From the Latin, meaning a platform. Ezra once spoke from "a pulpit of wood" (Neh. 8:4a). In the early church the ambo, or ambon, served as reading desk and place for preaching. During the middle ages the ambo gave way to the lectern and the pulpit. After the Reformation some churches returned to the center pulpit, putting on it the open Bible. There the minister conducted the service, as "the man behind the Book." In recent times the trend has been towards the chancel arrangement, from which many Protestants did not depart after the Reformation. The altar or table for the Lord's Supper stands at the focal point, with the pulpit on one side of the chancel, usually the north; that is, the side on the left hand of one in the pew. Older pulpits were sometimes highly ornamented with symbolic figures. The material might be stone, but more often was wood. There might be a long stairway leading up to an enclosure, and above it a canopy, or sounding board. All of that belonged with "sacred oratory." Now church builders prefer a pulpit high enough to permit the speaker to be seen, but not too far above the listeners for "animated conversation." About many such matters opinions differ. Some believe that the chancel arrangement stresses the primacy of worship, especially the Sacrament, and that the central pulpit stresses the primacy of preaching. See also LECTERN.

[Sup.] ANDREW W. BLACKWOOD.

PURGATORIAL SOCIETIES: Various associations in the Roman Catholic Church, which

have for their purpose to assist the souls of the deceased, presumably detained in the purgatory, by means of alms, prayers, and the offering of masses. They were extremely numerous during the Middle Ages and the Renaissance. Some of them were reorganized in the course of the nineteenth century, and new ones were created with the status of archconfraternities and the power to aggregate local societies on a regional basis, and eventually throughout the church, as, for instance, the "Archconfraternity of the Poor Souls" established at Lambach, Austria.

GEORGES A. BARROIS.

PURIFICATOR: One of the altar linens used in the Roman Church and in the Anglican Church. It is a piece of white hemp or linen, twelve to eighteen inches long, by means of which the priest wipes the chalice dry. It is often embroidered with a little cross in its center, in order that it may be distinguished from the towel used by the priest after the washing of hands which follows the Offertory of the Mass.

GEORGES A. BARROIS.

PURITANISM: Historic Puritanism was a movement for reform of religion, hostile to the *via media* adopted by the Church of England. The English Reformation had been an act of state: both Henry VIII and Elizabeth (*q.v.*) had a greater interest in the maintenance of their ecclesiastical authority and the success of their foreign policy, than in a thorough reformation of religion. The Puritans were those Englishmen who, influenced by the course of the Continental Reformation, wanted ecclesiastical reform "without tarrying."

English reformers had always maintained contact with their European brothers and this became still closer when in the short reign of Edward VI reformers like Martin Bucer came to live and teach in England. During the Marian persecutions many divines, in their turn, went to the Continent where they established congregations in the Rhineland and in Geneva. During this formative period of English Puritanism the divines formulated certain basic theological dogmas, though Puritanism was never to acquire a clearly defined and universally accepted theology.

Their common bond was the belief in the dynamic Pauline doctrine of the overruling power of God, the equality of men before God and the immanence of God in the individual soul. Puritans also embraced the Augustinian concept of piety, that if man once achieved knowledge of God and of his soul, the answer to all other questions would soon follow. God, for them, had explained all that man can know about him in the Bible, though essentially God was hidden and his secret will was beyond mortal understanding. Yet God had consented to covenant with man. Puritans stressed the view put forward by Rhineland reformers like Bucer and Oecolampadius that the eternal covenant between man and God was the law of love, written on man's heart by creation and expounded by God's work in the Bible. This "covenant of grace" was a true contract of mutual obligation in which the condition for the mortal partner was faith. Towards 1580 men like Thomas Cartwright added the "covenant of works" to the "covenant of grace." This covenant with God affected all mankind, and not just those who had acquired faith. The double covenant proved helpful to the maintenance of religious order, for, taken by itself, the "covenant of grace" might easily lead to claims for direct divine inspiration and thus to religious radicalism.

As all mankind was under the covenant of works, no one was at liberty to sin against the Lord, all had to follow the example of the "elect" who had already attained to the covenant of grace. Most Puritans did not think of themselves as religious radicals, and this became more marked when Calvinistic influences asserted themselves in Elizabeth's reign, with greater stress on the leadership of men of faith, the "elect" ("saints"), and the corresponding emphasis upon stricter discipline. Combined with this theology those Puritans who leaned towards Calvinism stressed the concept of God's predestination as over against the Anglican idea of free will. It is here also that the theocratic system began to play a part. Church and state were closely interrelated because man's goal on earth must be the fulfillment of God's purpose, and it was the "elect," those who had been predestined to salvation, who through their faith knew what God's purpose was. Thus civil government must listen to the advice of the "elect," except in ideal cases like New England where the magistrates themselves were "saints" and in consequence could rule absolutely, for their actions were both an expression of the will of the state and of the will of God. This theocratic ideal had been embodied in Scottish Presbyterianism and those who followed this Calvinist inspiration in England formed the Presbyterian party of Puritanism. In this sense the contribution of the Puritans to democracy was indirect, arising only through their prolonged opposition to the monarchy.

All Puritans made an effort to put their case before the people by means of popular preaching. The sermons of those divines who had come under Calvinistic influence had the additional purpose to demonstrate the "method" to be used in expounding the Bible. Instead of dwelling on learned allusions as did the Anglican ministry, these Puritans, while not adverse to learning, stressed the "logic" to be used in dealing with scriptural and other problems.

The system of logic which they, like Calvin, took from the Frenchman Ramus, gave clarity to their sermons and disciplined the minds of their adherents. For the conservative and Calvinistic Puritans were concerned with the maintenance of discipline, just as their main body of adherents, the English middle class elements, were consistently opposed to religious or political excesses.

During Elizabeth's reign the divines tried to work from within the Church of England. They began by attacking clerical vestments as not hallowed by scriptural authority. It was during this vestiarian controversy (1564–66) that they acquired their nickname "Puritan." Though suppressed by Elizabeth's Church, Thomas Cartwright now took the lead in pressing for changes in the Book of Common Prayer and for the abolition of bishops. An Admonition to Parliament was drawn up (1571) urging the establishment of presbyterian discipline, the substitution of eldership for episcopacy. Under increased pressure of royal disapproval a short-lived secret presbytery was started at Wandworth (1571). Puritans continued to harass the bishops by means of "prophesying": an exercise of preaching originally adopted by Zwingli in Zurich for the clergy, but now thrown open to laymen as well. The Marprelate tracts (1588) climaxed Puritan agitation in Elizabeth's reign with their acrimonious attacks against bishops.

It was the accession of James I to the English throne which drove Puritanism out of the Anglican Church and into direct opposition to the monarchy. The Puritans once more set forth their views in the Millenary Petition and James called a conference at Hampton Court (1604) to settle the problem. Having had experience with Presbyterianism in Scotland, James found against their English brethren at the conference ("no Bishop, no King"). He followed this decision with immediate action depriving from their livings some 300 Anglican ministers who had sympathized with Puritanism. James's only concession was to order a new translation of the Bible.

Puritanism was now driven into open opposition, something Elizabeth had tried to avoid. There had always been Puritan sympathizers in Parliament voicing repeated demands for ecclesiastical reform. Puritans now collaborated readily with the Parliamentary opposition against the Crown. The covenant theology, especially the "covenant of works," lent itself to the elaboration of the state contract theory. During their Marian exile John Ponet and Christopher Goodman had already stated that a ruler who violated the law of God (i.e., Puritan theology) might be resisted and deposed. All men, including kings, had covenanted to obey God before man. Some, like Thomas Wentworth, expressed this thought in Parliament, others like John Robinson (Holland) or John Winthrop (New England) went to countries where God could be obeyed without posing the thorny issue of resistance against established authority.

When, with the outbreak of the Civil War (1641), resistance became militant, triumphing with Parliament's victory, it became apparent how broad the theological base of Puritanism had been. The attempt to impose Presbyterianism on England (Westminster Assembly of Divines, 1643–47) was resisted by those who did not believe as strongly in the Calvinistic elements which had been added to Puritanism. With the barriers of ecclesiastical discipline down, Puritanism split into many sects of which the Presbyterian party, though strong in Parliament, was only one. The Independents rejected the Church organization of the Presbyterians and believed in the independence of individual congregations. This independence, through absence of the larger ecclesiastical discipline which the Presbyterians exercised through the assembly of parishes (classis) and the provincial synod, meant the production of varieties of religious opinions. A host of minor sects, rejecting the covenant of works, relied on individual inspiration; some even discarding the Bible as a check on unbridled religious enthusiasm. In Elizabeth's time individualistic sects like the Brownists, led by Robert Browne, had been suppressed with the approval of most fellow Puritans. In New England the Puritan Divines banished Anne Hutchinson and others for their claim to direct divine inspiration. The broad theological basis of Puritanism made the maintenance of ecclesiastical discipline a constant problem, and the fears entertained by the more conservative Puritans were fulfilled during the Revolution. After the Restoration (1660) Puritanism suffered under the reputation of radicalism and only slowly gained back respectability as it was transformed into Nonconformity based on middle class support rejecting violent action for a more tolerant attitude.

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Studies in English Puritanism, 1931; G. P. S. Wodehouse, *Puritanism and Liberty*, 1950.

[Sup.] George L. Mosse.

PUUKKO, ANTTI FILEMON: Lutheran; b. at Hirvensalmi, Finland, Feb. 25, 1875. He studied at the universities of Helsinki (Ph.D., 1909; Th.D., 1917), and Leipzig; was lecturer in Hebrew language and literature at the University of Helsinki (1910–45), and dean of the theology faculty (1931–45); member of the Finnish translation commission of the Bible (1925–38). He wrote: *Das Deuteronomium* (1910); *Jeremias Stellung zum Deuteronomium* (1913); and *Paulus und das Judentum* (1927); in Finnish: *The History of the Religion of Israel* (1940); *Introduction to the Old Testament* (1945); and *The History of the Finnish Translation of the Bible* (1946).

PYRAMID TEXTS. See Book of the Dead.

Q

Q. See Gospel and Gospels.

QABBALA. See Cabala.

QUADRAGESIMO ANNO: Encyclical of Pope Pius XI (*q.v.*) published May 15, 1931, the fortieth anniversary of *Rerum Novarum* (*q.v.*). The contents of the earlier encyclical are reasserted and extended. Private property, a just wage, and the interdependence of capital and labor are defended. Socialism (*q.v.*) and communism (*q.v.*) are condemned. It is recommended that the social order, paganized and disrupted by individualism, be reconstructed by restoring medieval guilds (*ordines*) which embrace both employers and workers in each trade or profession.

Bibliography: Latin text in *Acta Apostolicae Sedis*, Vol. XXIII, pp. 177–228; English in Joseph Husslein, *Social Wellsprings*, Vol. II (1942), pp. 178–234.

Theodore G. Tappert.

QUADRILATERAL. See Lambeth Conference.

QUADRILATERAL, CONGREGATIONAL: The National Council of the Congregational Churches in 1895 adopted an official declaration of faith which by reason of its four principles was designated the Congregational Quadrilateral, viz.: (1) The acceptance of the Scriptures of the Old and New Testaments, inspired by the Holy Ghost, to be the only authoritative revelation of God to man. (2) Discipleship of Jesus Christ, the divine Saviour and Teacher of the world. (3) The Church of Christ, which is his body, whose great mission it is to preach the gospel to the world. (4) Liberty of conscience in the interpretation of the Scriptures and in the administration of the church.

See also Anglican Quadrilateral in Vol. IV, p. 413, Vol. VI, pp. 403–404, Vol. XII, pp. 69, 72.

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Richard D. Pierce.

QUAKERS. See Friends, Society of.

QUANTA CURA: Encyclical of Pope Pius IX, issued together with the *Syllabus of Errors*, on Dec. 8, 1864. The Pope denounces religious and political liberalism, rejects the principle of the separation of church and state, and condemns the political theories, described in the encyclical as socialism and communism, which consider the family as an arbitrary creation of civil law, and would give to the state full authority to limit and regulate the activity of the churches, especially in matters of education. A protest is raised against the overruling by various states of pontifical decrees condemning freemasonry. Several European governments opposed the promulgation of the encyclical.

Bibliography: Original text in *Acta Sanctae Sedis*, Vol. III (1867), pp. 160–168.

Georges A. Barrois.

QUARTET: During the nineteenth century, many well-to-do congregations delegated the musical responsibilities of public worship to choirs of four singers, whose professional reputations often attracted increased attendance at services. At their best, these choirs supplied excellently performed music, representative of the times, suitable to the cultural and theological attitudes of the congregations they served. Under less fortunate circumstances, performance became careless of taste and skill, seriously stultified by routine. By the second quarter of the twentieth century, the fashion had begun strongly to favor chorus choirs, professional quartets being frequently employed as the solo voices in these larger groups.

Paul Allwardt.

QUASIMODO. See Low Sunday.

QUASTEN, JOHANNES: Roman Catholic; b. at Homberg, Germany, May 3, 1900. He studied at the university of Muenster and at the Pontifical Institute of Christian Archaeology in Rome (1927–29). He taught in Muenster (1931–37). Since 1941 he taught ancient church history and Christian archaeology at the Cath-

olic University of America, Washington, D. C., and was dean of the School of Theology (1945–49). He has written: *Musik und Gesang in den Kulten der heidnischen Antike und christlichen Fruehzeit* (1930); *Expositio antiquae liturgiae Gallicanae Germano Parisiensi ascripta* (1934); *Monumenta eucharistica et liturgica vetustissima* (1935); *The Beginnings of Patristic Literature* (*Patrology* I) (1950). He was founder and editor of the series *Studies in Christian Antiquity* (12 vols. to date, 1941 ff.); joint editor and founder: *Ancient Christian Writers* (14 vols. to date, 1946 ff.); *Stromata Patristica* (1950–); *Vom Christlichen Mysterium* (1951).

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QUAYLE, WILLIAM ALFRED: Methodist bishop; b. June 25, 1860, at Parkville, Mo.; d. March 9, 1925. Bishop Quayle studied at Baker University (A.B., 1885; A.M., 1888). Ordained to the Methodist ministry in 1886, he taught ancient languages at Baker (1886–88); taught Greek (1888–91); and was president of Baker (1890–94). He served pastorates in Kansas City, Mo. (1894–97); Indianapolis (1897–1900); Kansas City (1900–1904); and St. James' Church, Chicago (1904–8); and was elected to the episcopate in 1908. Among his books are: *The Poet's Poet and Other Essays* (1897); *The Blessed Life* (1900); *Books and Life* (1901); *The Song of Songs* (1910); *The Pastor-Preacher* (1911); *The Climb to God* (1913); *Poems* (1914); *Recovered Yesterdays in Literature* (1916); *The Dynamite of God* (1918); *The Throne of Grace* (1919); *Books as a Delight* (1920); *The Uncommon Common Place* (1921); *With Earth and Sky* (1922); and *The Healing Shadow* (1923). RAYMOND W. ALBRIGHT.

QUEEN ANNE'S BOUNTY: On April 1, 1948, Queen Anne's Bounty and the Ecclesiastical Commissioners were united at the request of the Church Assembly by an act of Parliament. The new board of governors comprises not more than thirty commissioners, and the scope of work has been enlarged to include practically every aspect of the work of the Church of England in which finances are involved.

BIBLIOGRAPHY: *The* [annual] *Official Year-Book of the Church of England.*

[Sup.] NELSON RIGHTMYER.

QUILLIAN LECTURES: Established in 1897 at Emory University, in Georgia, by the Rev. W. F. Quillian to provide for the delivery and publication of lectures on theological subjects by Methodist ministers.

QUIMBY, CHESTER WARREN: Methodist; b. at Tilton, N. H., June 17, 1891. He studied at Ohio Wesleyan University (A.B., 1916); Boston University School of Theology (S.T.B., 1920); Drew Theological Seminary (1923–24); American School of Oriental Research, Jerusalem (1932). He taught English Bible at Fargo College (1918–19); Kansas Wesleyan University (1920–23); Dickinson College (1926–34); Ohio Wesleyan University (1946–47); Cornell College (1947–51); and Kentucky Wesleyan College (1951–). His books are: *Jesus as They Remembered Him* (1941); *The Gospel Today* (1942); *Paul for Everyone* (1944); *The Jubilant Year* (1946); *John the Universal Gospel* (1947); and *The Great Redemption* (1950).

QUIRINIUS, PUBLIUS SULPICIUS. See CENSUS.

R

RABANUS MAURUS: He was often called with much justice "the first teacher of Germany." His encyclopedia, *De rerum naturis,* or *De Universo,* supplanted the *Etymologies* of Isidore of Seville, from whom he copied a great deal. He persecuted the poet Gottschalk, because the latter defended the Augustinian doctrine of predestination.

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[Sup.] ALBERT HYMA.

RACE RELATIONS: The existence of races in itself does not create race relations. Biological differences may exist without being sociologically important. The term "race relations" has meaning only in an environment in which people of different races consider these differences to be important. Race relations exist where people relate themselves on the basis of group physical differences. Moreover, these differences do not have to be real; they need only to be imagined. One of the peculiar features of contemporary racism is the fact that it has penetrated into the sphere of imaginary differences. For example, the twentieth century has witnessed conflict between the "French race" and the "German race."

Race relations cannot be understood apart from the nature and development of racism, for it is the latter which has created the present state of affairs between races or alleged races of the world. "Racism is the dogma that one ethnic group is condemned by nature to hereditary inferiority and another group is destined to hereditary superiority. It is the dogma that

the hope of civilization depends upon eliminating some races and keeping others pure" (R. Benedict, *Race, Science, and Politics,* p. 98).

Contrary to popular opinion, racism is a modern phenomenon. Groupism—the notion that "we are the elect, the best people"—is found everywhere and at every stage of human development, except among the suppressed and subordinated. But this in-group feeling is not racism as modern man knows it. It is group exaltation, conflict, and antagonism on cultural grounds. This is the nature of group conflict among preliterate peoples, and was the nature of group conflict in the entire history of the West to the Middle Ages. During the middle ages the basis of cleavage between groups was largely religious. The only genuine racism which appeared prior to the modern era was developed in ancient India under the form of the caste system. The apparent expression of racism among the Jews, sharply focused in Ezra's annulment of marriages between Israelites and foreigners, must be dismissed because it is confused with religious and cultural elements.

Racism had its origin in the situation created by modern slavery and colonial expansion. As slavery and colonialism expanded and became profitable, the distinction between believer and unbeliever weakened in application and eventually practically dropped out of use even as a theory. Economic and political interests created the necessity of finding a new basis for superiority and inferiority. The process was gradual. The shift from the claim of religious superiority to that of race was practical. It was a response to social conditions. It was becoming increasingly profitable to expand the exploitation of both human and natural resources. The old believer-unbeliever distinction between peoples became inimical to economic and political interests. A new theory of superiority and inferiority was necessary. A rough and ready explanation was at hand. When, about four centuries ago, Europeans extended their conquest, they killed or subjugated the "native world." Conquest suggested mental and physical superiority. The white man had overcome the black and the brown, and therefore superiority was explained by color and caste.

Racism, then, began as the doctrine and practice of color caste and persists at the present time in that form. Race relations as color caste are especially aggravated in two types of social situations. First, race relations are severe in those parts of Africa and Asia where the white man established himself as a permanent settler. In such situations he enters into direct competition with the "natives" for land and the control of affairs. By means of superior power and weapons, he has generally held the colonial populations to the status of peasants, coolies, and servants. The second type of situation in which race relations as color caste are severe is that in which the African lives inside the Western world as a former slave. The United States provides us with the chief illustration of this condition.

A qualification must be made upon what has been said about color caste. Europeans have not been equally color conscious. The color aspect of colonialism has been negligible among the French and Dutch. In these two empires group distinctions have been largely based on class and the relation of conqueror and conquered. On the other hand, English-speaking people are known the world over for their color consciousness. This can be explained, at least in part, by reference to the fact that English-speaking people came into direct contact with the modern struggle for power through colonialism and slavery without the background of the medieval, groupal distinction based on religion. The other aspect of the qualification, that which relates to the presence of Africans inside the Western world as former slaves, is that those European groups which were deeply indoctrinated with the religious distinction have not embodied color caste in their political and social institutions. The chief illustration of this fact is Brazil, a Portuguese settlement. Brazil has no race problem or race relations as such. Distinctions in this country are based on class.

Race relations as color caste held the field alone until the middle of the nineteenth century. Count Arthur de Gobineau published (1853–57) what came to be the classic racist pronouncement, a four-volume work entitled *The Inequality of Human Races.* This work shifted the emphasis from color to class. Gobineau's concern, and that of many racists who followed him, was with superiority and inferiority within the white race. Elaborate arguments were drawn up to show the superiority of the Nordic over the Alpine and the Mediterranean. Race relations became identical with class conflict within the white race, since the Nordic was identified with the aristocratic ruling classes everywhere.

During the nineteenth century several European nations reached political maturity. This development was attended by an increase in the spirit of nationalism. Now that nationhood had been effectively won, the leading nations of Europe began to stress the aspirational element of nationalism. There was much talk about a "place in the sun" and "national destiny." In this atmosphere the ideas of Gobineau were revived and race came to be identified with nation. Derogatory claims were hurled between France and Germany setting forth the "racial" superiority of the one or the other. Race relations in this form attained their most monstrous proportions as part of the Fascist way of life, particularly in Germany under Hitler.

At the present time race relations take both the form of color caste and national patriotism. The latter form is generally expressed as "pan-Germanism," "pan-Slavism," etc., so as to embrace the nationals at home and abroad. There is no clear evidence that this form of racism is abating (see, e.g., ANGLO-ISRAEL). In some respects the system of color caste is not abating either. The colored people all over the world are in revolt. Race is not the only factor in this revolt. As a factor, it varies in different places. In at least two quarters of the world, the counter-revolutionaries are treating the revolt as purely racial and are meeting it on that ground. These are the southern states of the United States and the Union of South Africa. The latter is the darkest spot in the world of color caste today. Here the government itself is devoting its energies to a program of segregation and suppression. The recent history of the United States stands in contrast to this tendency. Racists are strong in the United States. They have great influence and strength in the government, but in all the major phases of American life and in all sections of the country, there are white people who oppose racists and their program of segregation and suppression.

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GEORGE D. KELSEY.

RAD, GERHARD VON: Lutheran; b. at Nuremberg, Oct. 21, 1901. He studied at the universities of Erlangen and Tuebingen. He was vicar in parishes of the Evangelical Lutheran Church of Bavaria (1925–28). He was assistant and dozent at Erlangen and Leipzig (1929–34); professor ordinarius for Old Testament at Jena (1934–45), Goettingen (1945–49), and Heidelberg (1949–). He wrote: *Das Gottesvolk im Deuteronomium* (1929); *Das chronistische Geschichtsbild* (1930); *Die Priesterschrift im Hexateuch* (1934); *Das formgeschichtliche Problem des Hexateuch* (1938); *Deuteronomiumstudien* (1947); *Der heilige Krieg im alten Israel* (1951).

RADBERTUS, PASCHASIUS: Latest researches have indicated that his commentary on the Gospel of Matthew owed a great deal to Hrabanus Maurus. Of the treatise entitled *De corpore et sanguine Domini* there are two versions known. The longer of the two is the older one. His terminology is archaic and not clear; his manner of formulating the exact doctrine he had in mind caused numerous false statements regarding his views to appear in practically all countries where scholars were interested in the development of the doctrine of transubstantiation. It was not until the definitive study by J. van Opdenbosch was published that at last his real standpoint could be understood. The result of this work is very interesting. Radbertus came extremely close to the doctrine of transubstantiation as it was later developed by Thomas Aquinas. The views held by Bucer, Zwingli, and Calvin, as Professor A. Eekhof demonstrated in 1917 and as Walther Koehler also proved after this, were derived from the work of Cornelius Hoen. And it was Hinne Rode, rector of the Brethren of the Common Life in Utrecht, who persuaded the Reformers of Alsace and Switzerland to break with Martin Luther on this point. The result of this development was far-reaching, for Luther never was willing to make a compromise, and the Protestants became divided, remaining so until the middle of the twentieth century.

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[Sup.] MATHIAS GOOSSENS.

RADIO: Within our half century radio has been invented, has invaded countless homes, and has begun to lose its appeal. Ministers and churches with radio equipment look on it as an asset in extending the gospel and winning friends. Especially does it help invalids and other shut-ins. Many ministers without equipment for broadcasting look on radio as a liability, religiously, because it tempts people to remain away from church. Indirectly, radio has made laymen critical of shrieking voices, rambling prayers, unprepared sermons, and unplanned services. On the other hand, it has afforded the special advocate, such as W. A. Maier, or Fulton J. Sheen of the Roman Church, unparalleled opportunities to present the claims of his church, and win converts for his cause. Radio will probably give way in part to television (*q.v.*). As in every other age of history, the church must adapt her methods to scientific discoveries, without deflecting her message. See also BACK TO GOD HOUR; CATHOLIC HOUR; LUTHERAN HOUR; NAZARENE, CHURCH OF THE; SEVENTH-DAY ADVENTISTS, II.

ANDREW W. BLACKWOOD.

RADIO COMMISSION, PROTESTANT. See NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA.

RAHDER, JOHANNES: B. at Loeboeg Begalang, Sumatra, Netherlands East Indies, Dec. 27, 1898. He studied European history, Germanic philology and Indic languages at the

University of Utrecht (1917–22); and Chinese, Japanese, and Russian at the University of Leiden. He taught Indic languages, University of Utrecht (1930–31); Japanese language, literature, history, University of Leiden (1931–46); Oriental Languages, University of Hawaii (1946–47); Japanese, Tibetan, Mongol languages, and Oriental philosophy, Yale (1947–).

RAHLFS, OTTO: Lutheran; b. at Linden near Hanover, Germany, May 29, 1865; d. at Goettingen, April 8, 1935. He studied at Goettingen (Dr. Phil., 1887; Lic. Theol., 1891). He was privatdozent (1891–1901); professor extraordinary (1901–19) and professor of Old Testament at Goettingen (1919–35). A disciple of Lagarde, Rahlfs devoted his whole life to the preparation of a critical edition of the Septuagint. From 1908 he was director of the Septuagint Project of the German Academies. He wrote: *Lucians Revision der Koenigsbuecher* (1911); *Das Buch Ruth Griechisch* (1922); *Septuaginta I: Genesis* (1926); *Septuaginta* (Handausgabe, 1935); (ed.), *Mitteilungen des Septuaginta-Unternehmens.* OTTO A. PIPER.

RAINES, RICHARD CAMPBELL: Methodist; b. at Independence, Iowa, Dec. 23, 1898. He studied at Cornell College, Mt. Vernon, Iowa (A.B., 1920; D.D., 1931); and at the universities of Boston (S.T.B., 1924; S.T.D., 1950) and Oxford (1924–25). He was assistant and later pastor of Eliot Church, Newton, Mass. (1923–24); pastor at Church-at-the-Harbor, Scituate, Mass. (1926–27); Mathewson Street Church, Providence, R. I. (1927–30); and Hennepin Avenue, Minneapolis, Minn. (1930–48); he was elected a bishop of the Methodist Church in July, 1948, and assigned to the Indiana Area (1948–52).

RALL, HARRIS FRANKLIN: Methodist; b. Council Bluffs, Ia., Feb. 23, 1870. He studied at the universities of Iowa (A.B., 1891; A.M., 1892); Yale (B.D., 1897); Berlin; Wittenberg-Halle (Ph.D., 1899). He was pastor of Trinity Methodist Church, New Haven (1900–1904); First Church, Baltimore (1904–10); president Iliff School of Theology, Denver (1910–15); professor of theology, Garrett Biblical Institute, Evanston, Ill. (1915–45). His writings include: *New Testament History* (1914); *A Working Faith* (1914); *A Life of Jesus* (1917); *The Teachings of Jesus* (1918); *Modern Premillennialism* (1920); *The Coming Kingdom* (1924); *The Meaning of God* (1925); (with S. S. Cohon), *Christianity and Judaism Compare Notes* (1927); *A Faith for Today* (1936); *Christianity: An Inquiry into Its Nature and Truth* (1940; received the Fiftieth Anniversary Bross Prize Award of $15,000); *According to Paul* (1944); *The Christian Faith and Way* (1947). He has edited *A Guide for Bible Readers* (8 vols., 1945–47).

RALL LECTURES: Established in 1949 by the faculty and trustees of Garrett Biblical Institute to honor Harris Franklin Rall, its "most distinguished service" professor. The resolution instituting these lectures stated that they are "dedicated to the interpretation and promulgation of the Christian faith." Lecturers have been Nels F. S. Ferré and John Bennett.

HORACE G. SMITH.

RAMABAI, SARASVATI: D. April 5, 1922. In 1896, during a severe famine in the Central Provinces, the Pandita Ramabai established, at Kedgoan, an orphanage for over 300 women and children, called Mukti Sadan. This "House of Salvation" was a rescue hospital and training institution for sick, helpless and broken women. In recognition of her superb service here she received in 1919 the Kaisar-i-Hind gold medal. She also supervised a new Marathi translation of the Bible free from Sanscrit bearing the taint of Hinduism.

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[Sup.] EDWIN E. CALVERLEY.

RAMAKRISHNA PARAMAHANSA. See INDIA, III, B.

RANSOM. See SOTERIOLOGY.

RANSON, CHARLES WESLEY: Methodist; b. at Ballyclare, Ireland, June 15, 1903. He studied at Queen's University, Belfast; Oriel College, Oxford (B. Litt.); Edgehill Theological College, Belfast. He was a missionary in South India (1929–45); secretary, National Christian Council of India (1943–45). He made special studies of Indian social problems, of the life of the Indian church and the training of the Christian ministry. He became research secretary of International Missionary Council (1946–48); general secretary, International Missionary Council (1948–). His publications include: *A City in Transition: Studies in the Social Life of Madras* (1938); *The Rural Church in the Madras District* (1939); *The Things that Abide* (1940); *The Christian Minister in India* (1945); and *Renewal and Advance* (1947).

RAS SHAMRA ("Fennel Head"; more correctly Ras esh-Shamra): a tell (city mound) on the Syrian coast, about seven miles north of Latakia. Soundings have revealed that it is the tomb of five distinct strata of occupation, of which the bottom one dates from the fifth and possibly even the sixth millennium B.C. The excavations which have been carried out to date, however (a few months each year in the years 1929–39 and 1949) have exposed only about one-eighth of the topmost stratum (occupied *ca.*

1600–1200 B.C.) and a little of the one next to it (2100–1600 B.C.). At least during these last two periods of occupation the name of the city was Ugarit. A low mound on the shore of nearby Minet el-Beida ("Whitehaven") marks the site of its port town.

The objects brought to light by the less extensive exploration of the second stratum of Ugarit include iconic representations of deities, one of them with an Egyptian inscription. These finds suffice to establish that Baal-zephon was already the principal deity worshiped at this site—under that very Semitic name—in the first half of the second millennium B.C., and that consequently its dominant population must already have been Semitic at that time. In the top stratum there have been exposed, among other things, a temple of Dagon and a temple of Baal (or Baal-zephon), and between the two a building in which were stored a large number of tablets, inscribed some with Babylonian cuneiform writing but most with a hitherto unknown script which has come to be known as the Ugaritic alphabet. (Outside Ugarit only two small specimens have been found to date, both of them in Palestine.) The building in question is usually referred to as the library. Most of the texts in the new alphabet are in a Semitic dialect which we call Ugaritic, a small minority in Hurrian (Horite). The presence of Hurrians at Ugarit is confirmed by the occurrence of Hurrian proper names in the various non-Hurrian texts.

Most of the texts found in the library are poetic in form, and most of the poetic texts are religious in content. Of a religious character are also naturally two votive inscriptions found in one of the temples. Tablets containing letters, lists, and other non-literary documents were found in another building. Most of the tablets date from *ca.* 1375 B.C.

I. Origin of the Ugaritic Alphabet: Two of the tablets (one of them defective) contain nothing but a list of the thirty signs of the new alphabet; the twenty-two which have equivalents in the common North Semitic (Hebrew) aleph-beth occupying the same position as in the latter and the other eight being inserted at various points. This doubtless indicates that the cuneiform alphabet was merely an adaptation of the ordinary linear one, which must therefore have been perfected by 1400 B.C. at the latest.

II. Analysis of the Three Great Epics: The most important of the poetic texts are the three epics of Baal, Aqhat, and Keret. Unfortunately all three are fragmentary.

A. "BAAL": Is a completely mythological composition. Its purpose is to glorify Baal ("lord"), also called Hadd (which probably means "thunder" or "thunderer"; cf. *Hadad* in biblical proper names, e.g., *Ben-hadad*) and often referred to as the Rider of the Clouds (*rkb ᶜrpt*, which is also to be read for *rkb bᶜrbwt* in Ps. 68:5 [EVV. 4]) and the Prince, Lord of the Earth. It is he who, by his quickening rain, insures the earth's fertility. The epic tells how, with the help of his sister the warrior goddess Anath, as also with that of the craftsman god Kothar wa-Khasis (Skillful and Clever), he vanquished first a series of marine beings and then Mut or Mot, who seems to be an objectification of the principle of sterility. All this was no doubt suggested by observation, on the one hand, of the furious beating of the sea against the land in an apparent attempt to engulf it during the stormy Syrian winter, and, on the other, of the apparent danger of dessication and famine during the hot, rainless summer.

B. "AQHAT": Is, on the other hand, only half mythological. Its hero is a human being, the youthful only son of the pious judge or king, Daniel. Aqhat hunts with a composite bow, a gift of the craftsman god which Anath requests him to surrender to her in exchange for riches or immortality. The youth refuses in disdainful language, so Anath commissions an assassin to slay him, but apparently with the intention of reviving him after filching his bow. Somehow the corpse is consumed by a female vulture without being revived. Daniel splits the vulture open and buries his son's remains, and his daughter Paghat takes revenge of the assassin for her brother's death. Here our text breaks off. That Aqhat is a youth and a hunter and refuses the request of a goddess is very reminiscent of Adonis. However, there is no hint in our poem of a desire on the part of the goddess for the youth himself. His death is followed by blight and drought; but in the present text that seems to be a consequence of the crime as such, not of any Tammuz-like quality in Aqhat. Nevertheless, our poem may be a variation upon the Adonis-Tammuz theme, and the lost conclusion may have told of some arrangements which Daniel obtained from the gods for his son to return to the land of the living for six months in the year.

C. "KERET": Is, finally, a legend pure and simple. King Keret, who reigns at Khubur, has had no luck in his family life. He has lost his wife and children or—according to another interpretation—seven successive wives. He weeps at the prospect of the extinction of his line, but is instructed in a dream by El, or the Kindly One, El Benign, the head of the Ugaritic pantheon, to mobilize all the manpower of his realm, march upon Udum and lay siege to it until its king, Pabel, tries to buy him off. He is then to reply that the only tribute he will accept is Pabel's lovely daughter Hurriya. Keret thus wins Hurriya and she bears him sons and daughters. It seems, however, that he owes this felicity, at least in part, to El's consort, the

mother goddess Asherah, who has been moved to bestow it upon him by certain vows—which Keret fails to keep. He is consequently smitten with a deathly illness. His younger son Elḥau and his daughter Tithmanet display a truly filial grief. Finally El takes pity on Keret and dispatches a certain female being, Sha'teqat, to heal him. It is while he is recuperating that, for the first time in this episode, his eldest son Yaṣṣib appears on the scene. He has the impudence to suggest that since his father is neglecting the duties of kingship he should step down and make room for him, Yaṣṣib. Keret curses him roundly. The tablet(s) containing the continuation is (are) missing. Keret is represented as a demigod, a descendant of El, but he was doubtless a historical character. One of the purposes of the poem may have been to explain why he was succeeded on the throne by his younger son Elḥau rather than by his firstborn Yaṣṣib (cf. I Kings 1–2).

III. Old Testament Affinities: All alleged references in the Ugarit texts to Terah, Asher, Zebulon, Edom, and localities in southern or even northern Palestine (with the possible exception of Lake Semachonitis) are hallucinations. But these writings do teach us a good deal about Canaanite religion and folklore, and at the same time beguile by their affinity with biblical poetry. At every turn one finds meters, varieties of parallelism, pairs of parallel synonyms, phrases, and what were evidently stock similes, which recur in biblical poetry. Thus, when we read (III. AB. A. 8–10): *"Lo, thine enemies, O Baal,/ Lo, thine enemy wilt thou smite,/ Lo, thou wilt cut off thine adversary./ Thou wilt win thine everlasting kingdom,/ Thy dominion of generation and generation;"* we promptly compare the tricolon with Ps. 92:10(9) and the dicolon with Pss. 145:13 and 146:10. We even find in the Baal epic a reference to the smiting of Leviathan, who is furnished with the same epithets as in Isa. 27:1, and to whom are attributed a multiplicity of heads (seven) as in Ps. 74:13. By "thine enemy" or "thine adversary," the lines quoted above mean a being to whom one refers in parallelism as Sea//River. This Sea is also alluded to as an ancient foe of YHWH in one of the Bible verses cited for Leviathan (Ps. 74:13), and with the Parallelism Sea//River(s) in Hab. 3:8. On the whole, the texts have shed a great deal of light on the wider cultural milieu of biblical literature, its background of ideas and tastes, and its lexicography. In some cases it has even suggested near-certain emendations of the biblical text. At the same time, Ugaritic poetry is vastly inferior to biblical, even as the crude Ugaritian god-concept is vastly inferior to the biblical one. In particular, it should be noted that in Hebrew poetry Leviathan and Sea are not gods but rebellious creatures of YHWH (in Ps. 104:26 Leviathan is even stated to have been created by YHWH "to play with"!), and in Ps. 92:10 they have even been replaced by "the doers of iniquity."

Whether the Ugaritians were Canaanites and their language Canaanite has been argued back and forth. In any case, the principal aid in the interpretation of the Ugarit texts has been the Hebrew Bible; and it is obvious from the known Phoenician (i.e., Canaanite) inscriptions and from Canaanisms in the Tell el-Amarna letters and elsewhere that Phoenician literature would have been even more helpful, were it extant. On practical grounds, therefore, the classification of Ugaritic as Ancient North Phoenician is the best provisional one.

The affinities of biblical with Ugaritic literature are no doubt due in part to Canaanite influence upon Israel after the Israelite settlement in Canaan (cf. the construction and furnishing of Solomon's temple by Phoenicians). But this can hardly be the whole explanation. The people Israel, which came into being as such at or not long before the moment when it adopted Mosaic monotheism, contained according to its own traditions Mesopotamian, Egyptian, and Canaanite elements, and had spent the preceding century or centuries on the margin of Canaanite civilization. At any rate, it was not a cultural *tabula rasa.* And while the Mosaic Revolution was a much more profound change than the American Revolution, in neither case did the new nation disdain to retain, nor could it help retaining, from the culture from which it branched off, whatever elements were compatible with, or capable of being adapted to, the principles of the Revolution.

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H. LOUIS GINSBERG.

RATCLIFF, EDWARD CRADDOCK: Anglican; b. Dec. 16, 1896. Educated at St. John's College, Cambridge; ordained in 1922. He was vice-principal at Westcott House, Cambridge (1924–29); fellow and praelector in church history, Queen's College, Oxford (1930–43); professor of liturgical theology at the University of London (1945–47); and Ely Professor of Divinity in the University of Cambridge and canon of Ely (1947–). He has written: *The English Coronation Service* (1936); *The Booke of Common Prayer of the Churche of England* (1949).

F. W. DILLISTONE.

RATIONALISM. See EMPIRICISM; EPISTEMOLOGY.

RATRAMNUS: Was a monk at Corbie, like his master Radbertus (*q.v.*). But he differed from the latter in many respects, particularly in character and temper. The realist Radbertus was inclined to simplify things too much, while Ratramnus was more subtle and more logical in drawing his conclusions. As for Ratramnus' literary works, the Benedictine scholar A. Wilmart has made a notable contribution to our knowledge. Two writings of Ratramnus are extant under the title of *De Anima.* The manuscript containing the first work, used for publication by Mabillon (only a few excerpts, unfortunately), is no longer extant. The second was published for the first time by Wilmart after a manuscript in Corpus Christi College at Oxford University. Wilmart concludes that Emperor Charles the Bald about the middle of the ninth century consulted a number of scholars concerning the problem of the Gottschalk case, and that one of the issues raised was that of the relation between the soul and the body. Ratramnus indicates that the soul is not made up of material of a physical nature, and for that reason subject to place or time. But from Rheims (probably by Hincmar) came a protest to the effect that spiritual qualities can be combined with physical properties.

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[Sup.] MATHIAS GOOSSENS.

RAUSCHENBUSCH, WALTER: D. July 25, 1918. He was the most influential leader of the social gospel (*q.v.*) movement. His later works include: *Christianizing the Social Order* (1912); *Social Principles of Jesus* (1916); *A Theology for the Social Gospel* (1917).

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[Sup.]

RAUSCHENBUSCH MEMORIAL LECTURESHIP: The founding of a lectureship at the Colgate-Rochester Divinity School, Rochester, N. Y., in memory of Professor Walter Rauschenbusch was made possible through the contributions of friends. The lectureship was inaugurated in 1931 with the provision that the themes in successive years should be chosen in the field of applied Christianity. Four lectures are delivered annually at the spring convocation, and others as announced. The lectures are later set forth in more ample form for publication.

WILBOUR EDDY SAUNDERS.

RAVEN, CHARLES EARLE: Anglican; b. July 4, 1885. Educated at Caius College, Cambridge; ordained in 1909. He was fellow, dean, and lecturer in theology, Emmanuel College, Cambridge (1909–20); rector of Bletchingley (1920–24); canon of Liverpool (1924–32; chancellor, 1931–32); Regius Professor of Divinity in the University of Cambridge (1932–50); master of Christ's College, Cambridge (1939–50); vice-chancellor of the University of Cambridge (1947–49); and warden of Madingley Hall, Cambridge (1950–). He lectured on many foundations including the Donnellan (Dublin), Hulsean (Cambridge), Noble (Harvard), Robertson (Glasgow), Hobhouse (London), and Gifford (Edinburgh). He advocated the cause of pacifism (*q.v.*) and made distinguished contributions to both theological and scientific studies. He wrote: *Apollinarianism* (1923); *The Creator Spirit* (1927); *A Wanderer's Way* (1928); *Jesus and the Gospel of Love* (1931); *War and the Christian* (1938); *The Gospel and the Church* (1939); *Science, Religion, and the Future* (1943); *Good News of God* (1944); and *English Naturalists from Neckam to Ray* (1947). F. W. DILLISTONE.

RAYMOND, SAINT, OF PENNAFORTE:

BIBLIOGRAPHY: A. Teetaert published an admirable study in *Dict. de Théol. Cath.,* Vol. XIII (1937), cols. 1806-1823.

[Sup.]

READ, DAVID HAXTON CARSWELL: Church of Scotland; b. Cupar-Fife, Jan. 2, 1910. He studied at Edinburgh (M.A., 1932; B.D., 1936); at Paris; Montpellier; Strasbourg; Marburg; and in Palestine. He became first chaplain to Edinburgh University (1949). His published books include: *The Spirit of Life* (1939); *Prisoner's Quest* (1944); and *Call it a Day* (1949).

REALISM. See EPISTEMOLOGY.

RECOMPENSE: The word is found oftener in the King James version than in newer translations of the Bible. As noun or verb, it represents several different Hebrew and Greek words (see a concordance). In the Old Testament, God is called a God of recompense (Jer. 51:56). The simple meaning in most of the original words is exactly what it is in English, a repayment, reimbursement, a restoration of a financial or other balance. In the contexts of Old Testament usage, however, the word is most often associated with vengeance, punishment, retribution. In Isa. 59:18 and elsewhere, God pays a "recompense" to his enemies (RSV, "requittal"). The same meaning is found in Joel 3:4, 7. Hos. 9:7 parallels recompense with punishment. In other connections, reward is connoted, as in Ruth 2:12 and II Sam. 22:21. The words are more often used of God's relation to man than of man's to man. In the New Testament likewise the word is used both for repaying evil with evil whether by man (Rom. 12:7) or God (II Thess. 1:6), and for repaying good with good whether by man (Luke 14:12) or by God (Luke 14:14) (RSV, "repay"). The

idea conveyed or suggested by the words so translated is in general the even-handed justice of God, in the sense of seeing that every man receives his just deserts whether of good or evil. The accounts of God and of the universe will be finally balanced.

This aspect of God's justice, in both its relations (penalty and reward), is unwelcome to some minds. It is said, on the one hand, that the revelation of God as a God of grace does away with strict penalties; and, on the other hand, that all consideration of reward is out of place for a Christian, who will do what is right out of love for God and right rather than out of desire for reward. It is said that retributive justice (Kingsley's "Mrs. Be-done-by-as-you-did") is a morally inferior concept incompatible with the God of love. It is said further that the whole concept of justice as developed in classical theology and connected with the idea of recompense, is distorted by primitive and sub-Christian ideas of human justice.

For an understanding of the biblical idea, as against such criticism, it may be briefly noted: (1) Admittedly, the New Testament conception of God's love rises above the average level of Old Testament teaching; but, on the one hand, no New Testament picture of the forgiving God goes beyond the picture of God in Jonah; and, on the other hand, the concept of just reward is as plainly in the New Testament as in the Old Testament. Neither Paul nor Jesus felt that the notion of recompense had been in any way superseded or abolished by a new revelation. (2) Love, in the high sense, includes justice. A God who is unfair in assigning or withholding either rewards or punishments is not a God who can truly love or be loved. (3) The biblical idea of retribution is not that of a giant mad for vengeance. Characteristic of the Bible's viewpoint is the demand that man shall not take vengeance but must give place to the vengeance of God. Human retribution is always tinged with self-seeking; God's is not. The picture of a God who repays slight injuries, or sins of ignorance, with eternal torments, is hardly the Bible picture. Jesus spoke of "many stripes" and of "few stripes," depending on the circumstances as known to God himself. (4) The feeling that evil acts deserve punishment is not (as sometimes alleged) a symptom of *Schadenfreude,* sadistic or mean desire for others' pain. The highest heat of moral indignation may be observed in good persons roused by wrongs done, not to themselves, but to others. Even children have been known to possess such a sense of ill-desert as not to resent punishment when inflicted by one of whose love they were sure. (5) Salvation, or the missing of it, is never a matter of reward or punishment for faith or the lack of it. (6) Protestants stand on the Bible in denying that any man is able to build up enough merit to deserve eternal life on his own account, much less to accumulate so much that he can transfer his account with God to less worthy men (see C. S. Lewis's title essay in *The Weight of Glory,* 1949).

See also RETALIATION.

KENNETH J. FOREMAN.

RECONSTRUCTION. See RELIEF, RECONSTRUCTION, AND INTERCHURCH AID.

RECORDING DEVICES: In 1877 the secret of reproducing sound was discovered. Sound is caused by vibrations of air. These vibrations can now be traced, recorded, and reproduced. The basic principle is that when sound waves strike against a thin, flexible disk, or diaphragm, it vibrates. In reverse, if a diaphragm is made to vibrate, it sends out vibrations that produce sound in the ear. The dictaphone takes advantage of this principle for business purposes, using one machine to record the spoken words, and another to reproduce them. Such a machine is valuable for a minister in handling correspondence, dictating sermons, and various other ways. More recent developments include wire and tape recorders, to preserve addresses, wedding services, and other programs, for future reproduction. Sermons, choir music, and other features of religious programs may be recorded, rehearsed, and reproduced. Recording tape or wire may be kept permanently, or else erased and cleared for repeated use. These devices are proving beneficial in seminaries for training in public speech.

ROBERT CASHMAN.

RECORDS, A PASTOR'S: Like a family physician, a pastor should keep careful records day by day. If he starts at ordination he can learn how while he has few entries. The records should include an up-to-date list of church members, with addresses; a list by families, arranged in geographical districts; a list of prospective members; a record of pastoral calls, and of personal counseling (these notes under lock and key); a file of sermon manuscripts, arranged textually; a list of sermons preached, and addresses made, showing when and where; a file of important letters received, and carbon copies of replies; a list of marriages performed, as of baptisms and funerals conducted—in each case with the necessary facts. Twenty years hence a pastor may have to certify in court that he rendered such a service. He dare not rely on memory. If he early forms right habits he can keep such records with little loss of time and no loss of temper.

ANDREW W. BLACKWOOD.

RECORDS, CHURCH: Every church needs accurate records. Bound volumes, perhaps loose-leaf, may include a roll of members, lists of baptisms, marriages, and funerals—each entry with the pertinent facts. Office records, usually

on cards, may include a membership list; a list of families, perhaps arranged by geographical districts; a reserve list, of inactive members; a non-resident list; and a list of former members. Financial records ought to be as exact as in any business house. Much the same holds true in every church society and organization. The pastor should not keep these records, but should encourage the use of business methods, which will appear in the annual meeting and in reports to the bishop, or other supervising power. A leading historian recently declared that any corporation would be prosecuted if it kept records and statistics like those in many churches. This does not usually apply in Great Britain or on the Continent.

ANDREW W. BLACKWOOD.

RECRUITING: Enlisting young people for the ministry or mission field tends to assume one of two forms, collective or personal. Most church leaders prefer the latter. Like Hannah, many a godly mother has dedicated her babe to the service of the Lord, and many a pastor has spoken to a lad of promise about being a minister. If wise, parent and pastor do not press the matter, but leave it with the lad and his Lord. Especially in times of ministerial shortage, concerted efforts are made to recruit in schools and colleges; also at youth conferences. Such appeals call for skill, tact, and self-restraint. Otherwise they move the weak rather than the strong, and lead to a "manufactured ministry." ANDREW W. BLACKWOOD.

RED CROSS: Between 1905 and 1914 the American National Red Cross developed a sounder organization. Firmer foundations were laid in disaster relief, first aid, and nursing services.

In 1917 President Woodrow Wilson appointed a War Council to direct the activities of the organization in World War I. The Red Cross followed the army overseas, performed the prescribed functions of a national society under the Treaty of Geneva, and acted as a relief agency to many of the suffering peoples of Europe. By the end of the war, the Red Cross had spread out into every crossroads of the nation, and the following twenty-year period provided the experience needed to mature the organization. The many foreign and domestic disaster operations and the experiences of the depression years proved to the American people that the Red Cross could operate effectively on a large scale.

In World War II the American Red Cross faced its most extensive operation. Notable were its services to members of the armed forces and their families, prisoners of war, and foreign civilian victims. The Red Cross gave training in home nursing, nutrition, water safety, accident prevention, and first aid; it recruited nurses for the army and navy. The Red Cross Blood Donor Service, in its four years of operation, collected 13,326,242 pints of blood for the armed forces. When the war ended, the Red Cross took part in the relief and rehabilitation of peoples of war-torn countries. Material assistance valued at $28,200,000 was made available to fifty other countries by the American Red Cross from July, 1947, to June, 1951.

The Red Cross re-examined and streamlined its programs, changing their emphasis. Recommendations for charter changes were incorporated into a bill passed by the U.S. Congress in 1947. The bill provided for a larger governing body with increased representation for delegates chosen by the chapters. The new charter also provided more direct channels for chapter participation.

After the outbreak (1950) of the Korean crisis, the Red Cross emphasized blood procurement, service to the armed forces, and civil defense preparation.

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[Sup.] J. GILMORE MARQUIS.

REDEEMER. See SOTERIOLOGY.

RED SEA: Recent exploration has proved that in biblical times the extension of the Red Sea in the Gulf of Suez and the Gulf of Aqabah reached no further northward than it does now. Consequently, it is impossible to solve the problem of the "Red Sea" by assuming that once the Red Sea reached as far north as Lake Timsâḥ, or even the Bitter Lakes. An Egyptian document of the thirteenth century mentions a body of water called the "Papyrus Lake" (or Marsh) which existed near Tanis (now generally identified with the biblical Raamses). The most reasonable supposition is that it was this, not the Red Sea, which the Israelites crossed, though our knowledge of the geography of the Nile delta is still insufficient to enable us to map the Israelite route in detail. The sites mentioned near the Sea in Ex. 14:2 can all be elucidated from the inscriptions at the present time, though not all can be identified with certainty.

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[Sup.] G. ERNEST WRIGHT.

REDUCTIONS: Communal missionary colonies started by the Jesuits (*q.v.*) in Spanish America for the benefit of converted Indians. Each reduction consisted of about 2,000 Indians with two Jesuit priests in charge. Begun in 1609, they eventually numbered 100 in all, located mainly in what is now Paraguay. They were founded to save Christian natives from

exploitation by their Spanish conquerors and to train them in Christian understanding and living. They seem to have been moderately successful. With the expulsion of the Jesuits from Spanish America in 1767, the reductions came to an end. NORMAN V. HOPE.

REED, LUTHER DOTTERER: Lutheran; b. at North Wales, Pa., March 21, 1873. He studied at Franklin and Marshall College (A.B., 1892); Lutheran Theological Seminary, Philadelphia, Pa.; and the University of Leipzig. From 1895–1904 he was pastor of Lutheran congregations in Pittsburgh, Pa., and Jeannette, Pa. He became director of the Krauth Memorial Library, Lutheran Theological Seminary, Mt. Airy, Philadelphia (1906); professor of liturgics and church art (1911); president of the Seminary (1939–45; president emeritus, 1945–). A leader in the Liturgical Movement in the Protestant Church for more than half a century, he was president of the Lutheran Liturgical Association (1898–1906) and edited its *Memoirs;* chairman of the Joint Committee which prepared the text and music of the *Common Service Book* (1917); and chairman of the Joint Commissions which prepared a new Service Book and Hymnal for the Lutheran Churches in the United States and Canada. In collaboration with Harry G. Archer he published: *Psalter and Canticles Pointed for Chanting* (1897); *Choral Service Book* (1901); *Music of the Responses* (1903); and *Season Vespers* (1905). He wrote *The Lutheran Liturgy* (1947); and edited the *History of the First English Evan. Lutheran Church in Pittsburgh* (1919); and *The Philadelphia Seminary Biographical Record* (1923).

REFORMATION, THE: I. Background: The Reformation is of such great importance in the history of modern civilization that it, as well as the Renaissance (*q.v.*) must be depicted as it actually was. The term "Reformation" has given rise to much debate and vituperation, but it will be treated here merely as a proper noun handed down by the historians of Europe.

Well-informed Protestants, like the two authors of the original article on the Reformation (*q.v.*, Vol. IX), realize that Protestantism did not suddenly fall out of the sky nor come about solely through divine inspiration. Professor Preserved Smith, in his interesting volume, *The Age of the Reformation* (1920), made an honest attempt to evaluate the causes of the Reformation. The chief reason why he failed was that he adopted a standpoint which not only scorned the beliefs of medieval Catholics but showed very little respect for the early Protestants. He stated that the works of John Calvin (*q.v.*) slumber in well-deserved oblivion. He was also of the opinion that the Roman Catholic Church took over from various pagan religions and customs a large part of its ritual and dogma. Such an attitude led to misunderstanding the Reformation, because the latter movement must be seen in relation to the medieval church in the West. Preserved Smith's numerous pupils spread far and wide his concepts of prereform and some of his contempt for medieval Catholicism. Philip Schaff, although he died long before Preserved Smith did, was much better informed about the background of Protestantism than was the latter. But Schaff did not have at his disposal a great many original sources which were discovered and appraised by European and American scholars in the four decades following 1910.

Strange though it may seem, the economic theories of Martin Luther (*q.v.*) and John Calvin until recently were never properly compared. Moreover, the political ideas of Luther and Calvin were also neglected. There were plenty of discussions but few reliable interpretations. Luther was treated as a man with a peasant mind, while Calvin was hailed as the prophet of enlightenment in the realm of economics. It was Calvin who first broke with the Deuteronomic restriction upon the giving of interest on loans, so it was often said. Nevertheless, when Calvin was only sixteen years old Luther in plain language told the municipal council at Danzig that the Mosaic law was absolutely dead in the field of capitalistic enterprise, excepting of course the prohibition of stealing.

During the first two decades of the twentieth century such influential works as the *Encyclopaedia Britannica* and *The Cambridge Modern History* proclaimed that the Reformation was to a large extent a secular movement. It was widely assumed that Luther and his followers did not realize what they were doing. Some have argued that they subordinated religious to economic and political considerations. To this it must be answered that, while it is true that some princes, in their break with the papacy, were not moved by religious fervor, Luther and Calvin themselves showed but little interest in non-religious affairs. Their own writings show this very plainly. To refer only to Luther's *Address to the Nobility of the German Nation* and *The Babylonian Captivity,* as some have done, is misleading; and to exaggerate Luther's emphasis on economic problems is a falsification of facts.

II. The Theological Phase: The writings of Luther, Zwingli (*q.v.*), Calvin, Melanchthon (*q.v.*), Knox (*q.v.*) and other Protestant leaders show that they were greatly concerned about certain Roman Catholic doctrines and practices, but they devoted very few pages to economic and political issues. When we read Calvin's masterpiece we find no important references to economic theories, while political questions are not introduced until the last chapter of the

last book, under ecclesiastical matters. Calvin's correspondence, contrary to the opinion of certain German authorities, reveals almost no interest in the social sciences. Moreover, when Protestant pastors delivered funeral orations, they very seldom praised a deceased believer for having accumulated many worldly possessions. Almost always their emphasis was on things spiritual, as was the case with their Roman Catholic contemporaries.

Luther was the prime mover in the transition from Roman Catholic to Protestant doctrines. True, he had his predecessors, but they lacked the power and prestige for the creation of a new system of theology, that would be accepted by millions of fellow-Christians. Under the influence of Biel (*q.v.*), Occam, Zerbolt (*q.v.*), and Erasmus (*q.v.*) Luther felt the need of doctrinal changes. Until his debate with Johann Eck (*q.v.*) in 1519 he had consistently refused to study Hus, but soon after the debate he exclaimed, "We have all been Husites without knowing it." That statement was only partly true, as was his remark that he and Zerbolt agreed on the nature of human depravity, since Zerbolt believed in partial depravity and Luther in total depravity. Similarly, when Luther said that he and Wessel Gansfort (*q.v.*) agreed absolutely on practically all doctrines, he did not exactly mean that. Some learned and respected Protestant authorities have failed to gauge the drift of Luther's remarks when praising Zerbolt or Gansfort or Hus. What they usually overlook is that Luther did not deliberately formulate a new creed, which Calvin did do in a highly successful manner.

One example of gross error in criticizing Luther is misinterpretation of his famous words, *"pecca fortiter."* Luther did not mean that his friend Melanchthon in 1521 should go ahead and "sin courageously," although these two words were actually used in the letter written to Melanchthon in that year. Luther was impulsive and sometimes very careless with his phraseology. In this case he wanted to imply that Melanchthon must not whine about a little sin. Nevertheless, the phrase looks bad, and if it had been used by Thomas Aquinas or John Calvin it would have amounted to a terrible heresy. Luther's justification by faith by no means justifies the breaking of any of the Ten Commandments, nor does it mean the end of "good works."

III. The Ecclesiastical Phase: Before Luther's time many reformers had clamored for changes in the government of the church. Some did not like episcopacy, others objected to the use of images, still others wanted to do away with the papal office, and all of them were opposed to what they termed empty formalism. There was much debate about the nature of transubstantiation and the proposed administration of the mass or communion service in "both kinds," meaning that the believers should be permitted to partake of the wine (taken only by the priest in charge of the ceremony) as well as of the bread (in the form of a wafer). Much was said about the value of relics, holy water, incense, and rosaries. What was the power of the priest in the process of absolution? Could he actually forgive sins or was he merely permitted to state that in his opinion a person's sins were forgiven? Did the sacraments have power in themselves (*ex opere operato, q.v.*) so that it did not make any difference if the sinner paid serious attention to the administration of the sacrament? The so-called Babylonian Captivity, the Papal Schism, and the evil characters of several popes at the end of the fifteenth century undermined the prestige and power of the papacy. Consequently, the conciliar movement was very powerful during the first half of the fifteenth century. When Luther first attacked the most flagrant abuses he was not doing anything remarkable. His pamphlets of the year 1520 were largely a reverberation of similar literature by Erasmus, *The Letters of Obscure Men,* and the writings of German and French humanists. A short time before the fateful Diet of Worms (*q.v.*), where Luther made his bold stand, the elector of Saxony, who had founded Luther's university at Wittenberg, asked Erasmus what he should do about Luther. Erasmus replied that the prince should offer the professor powerful protection. What the higher clergy needed, he argued, was constructive criticism. So it happened that when Luther was on his way home from the Diet of Worms, the elector had him quietly moved to the Wartburg castle.

Luther's actions did not produce the same sort of results in ecclesiastical matters as they did in the realm of dogma. Whereas practically all Protestants have followed Luther in giving up five out of seven sacraments, and transubstantiation, purgatory, *ex opere operato,* the efficacy of relics, holy water, shrines, rosaries, incense, and the invocation of saints, they have not followed a unified pattern in the field of church government.

IV. Economic Theory: There has been much disagreement as to the relation between the Reformation and economic theory. Some have argued that Luther was reactionary. R. H. Tawney, for example, reasoned that Luther looked upon capitalism as a savage would regard a highly intricate piece of machinery. So Luther, figuratively speaking, took a sledge hammer and wrecked that piece of machinery. Calvin, on the other hand, looked with great admiration at capitalistic society. Such was the line of thought that Max Weber, the famous professor of sociology at the University of Heidelberg, introduced into many textbooks and

monographs; but Weber's knowledge of theology was very superficial.

It only takes a few hours to read the whole body of Luther's references to economic matters —a mere hundred pages out of the many thousands in the great Weimar edition. Calvin's contribution also requires only a few hours to read. The same is true of Zwingli, Bucer, Erasmus, and Melanchthon. The opinions expressed by leaders in the papal court, the great universities, and lesser reformers are simple and not difficult to understand. We find that on ten important points Luther and Calvin entertained identical ideas, and that the municipal governments of many German towns, in addition to the national governments of Spain and England, permitted the charging of interest on a great many loans, at rates varying from 5 to 30%. Zwingli found that in Zurich the official rate was 5% and Calvin witnessed the same phenomenon in Geneva, before he had paid any attention to it in his writings. Calvin showed so little knowledge of these matters that in his opinion the word "interest" meant "interesting."

In the two great Luther biographies of the year 1950 (by Ernest G. Schwiebert and Roland H. Bainton) only a little more than three pages were devoted to the economic views of Luther. No European scholar by 1951 was interested enough in the problem to determine just where Luther and Calvin agreed. The fact that Luther accumulated much more property than did Calvin was not without significance for the problem. Calvin's leading biographer (E. Doumergue) declared that "nobody was more anti-capitalistic than John Calvin." But about half a century passed, and still the old idea about Calvin's progressive attitude and Luther's peasant mentality gained ground. Let it be granted that the Calvinists in the Dutch Republic and the Puritans in England were thrifty and also knew how to develop industries and commercial establishments. But the same was true of the Venetians and the Portuguese before them. Before Calvin was born the little province of Holland sent as many ships into the Baltic Sea for trading purposes as all other European states put together. Was that because the Hollanders expected to become Calvinists? Before the Reformation had begun, the Hollanders and Zeelanders owned the most valuable fishing fleet in the western world. Did this happen because those people did not like the Roman Catholic religion? When the Puritans reached the height of their power in England (1640–60) they showed so little interest in commercial exploits that in the Far East, the Near East, and the Baltic area they lost rather than gained in the race for colonial and commercial supremacy. Was that the result of too much or too little Calvinism? And when the Japanese attained their golden age of industrial activity who said that this occurred because of their adherence to Shintoism or Buddhism? Again, when the Byzantine Empire sent its businessmen all over southern Europe, western Asia, and northern Africa, what experts asserted that this came about because of the principles taught by the Greek Orthodox Church? And who is there in Montreal today who would dare to argue that this great port owes its ascendancy to the presence of so many Roman Catholic priests and professors?

Now it might be argued, as has often been done, that during the second half of the sixteenth century the Puritans in England often referred to John Calvin's economic theories when they wanted to know whether they should permit the charging of interest on loans. But who would have expected them to refer to Lutheran authorities instead, or still less, to the papal experts in Rome? And why should they have been so reluctant to consult the author of their most-beloved book, next to the Bible? In 1552 the Protestant regents of King Edward VI (*q.v.*) of England, admiring Calvin and his former teacher, Martin Bucer (*q.v.*) (who had taught at Cambridge University until his recent death), passed a statute that henceforth no interest might be charged on any loans. What a contrast that was to the law of King Henry VIII (*q.v.*), who permitted the charging of 10%, notwithstanding the fact that his admiration of Calvinist theology was somewhat limited! It would also be refreshing to observe how King Charles of Spain, known better as Emperor Charles V (*q.v.*), when he issued orders to permit the charging of 12% on loans in the Netherlands, was moved by Calvin's overwhelming influence, exerted in his childhood.

As we descend from fantasy to fact we confront statistics. The Danish government, starting in 1497, levied tolls on merchandise passing through the Sound at Copenhagen. Records of this show that from 1598 to 1613, when Puritanism was very powerful in England, at least in the field of religion, an average of fewer than 250 English ships passed legitimately through the Sound each year. In the period from 1614 to 1640, the average was practically the same, although (or because?) the government of James I (*q.v.*) and Charles I (*q.v.*) was very hostile to the Puritans. From 1641 to 1657, when the Puritans controlled the government of England, the average was below 100, while from 1678 to 1740, when Puritanism was being extinguished, it was above 500. In the year 1503, that is, 6 years before Calvin was born, 718 ships from the province of Holland sailed through the Sound, out of a world total of 1,222. In 1587, when the Calvinists were in control of the government in the province of Holland, the proportion was less favorable than in 1503: 2,354 out of 6,465, and in 1600 it was 1,778 out

of 4,288, while in 1608 it was 3,387 out of 6,582. Even more remarkable are the figures for the province of Friesland. In 1574, just before Friesland had a local government controlled by Calvinists, only 46 Frisian ships passed through the Sound; in 1576 there were 52; in 1577, 252; in 1578, 354; in 1579, 380; in 1580, 401; in 1581, 421; in 1582, 442; in 1583, 529; in 1584, 449; in 1585, 360. However, in 1564, when the great majority of Frisians were still Roman Catholic, the Frisian proportion reached the greatest height ever recorded: 799 out of 3,283, when Holland alone accounted for 2,425, and when both Holland and Friesland were dominated by Roman Catholic teachings in religion, politics, and economics. At the very time that Calvinism entered Friesland from the south, that is, from 1564 to 1580, the Frisian share in the Baltic trade dropped from one-fourth to one-tenth, and this proportion was retained from 1587 to 1660, when Friesland had more Calvinists out of each hundred inhabitants than Holland or Zeeland.

The relation between Calvinism and the growth of capitalism has been treated fully in *Christianity, Capitalism and Communism,* by Albert Hyma (1937). Here it has been shown that Max Weber erred in his attempt to separate the Arminians, who had rejected the Calvinistic doctrine of predestination, from the orthodox Calvinists. He did not know that in the Dutch Republic the liberal Calvinists were far more interested in money-making on a large scale than were the orthodox Calvinists. Weber's thesis is indeed so faulty that the exact opposite could be proved to be true more easily than his own thesis. Weber, like many other critics of Calvinism, argued that in Calvin's theology, "the Father in heaven of the New Testament, so human and understanding . . . is gone." Moreover, "in its extreme inhumanity this doctrine must above all have had one consequence for the life of a generation which surrendered to its magnificent consistency." No one could help the condemned sinner, no priest, no sacraments, no church, and finally, not even God Himself. But that is not what the Dutch Calvinists taught. In 1611 their leaders declared officially: "God caused the Gospel to be preached to them, making the same, through the Holy Ghost, of strength upon their minds; so that they not merely obtain power to repent and believe, but also actually and voluntarily do repent and believe." Here is much food for thought on the part of those who want to understand Calvinism.

Luther and Calvin agreed on at least ten important points in the realm of economics: (1) the Mosaic law and all other passages in the Old Testament are intended for the Jews and not necessarily for the Gentiles; (2) no statement to be found anywhere in the Bible can be construed as condemning every form of lending money on interest; (3) a Christian is to be subject to the laws and regulations of the country or city in which he is residing; (4) no matter what those laws say, it is prohibited to charge a poor person interest; (5) one must constantly bear in mind the injunction of Christ, not to do unto others what one does not want done to himself; (6) the proper rate of interest is 5%, but in special cases it is permissible to charge up to 8%; (7) the ideal way is to loan money on security, in the form of real estate; (8) Aristotle's dictum, "Money is sterile," is to be interpreted to mean that money buried in a box is indeed sterile, and nobody would be so foolish as to pay interest on such money; (9) usury is forbidden, but interest, properly charged, has been generally accepted since the first half of the fifteenth century; (10) the desire for personal gain must always be subordinated to that Christian spirit of brotherly love which seeks to aid the poor and the outcasts.

In the year 1642 the outstanding Calvinist leaders in Utrecht suggested to their municipal government that banks should charge interest on loans as follows: (1) the first sum of ——— to call for no interest, (2) the next amount at 1 or 1½%, (3) the next at 3%, (4) the next at 4%, and (5) all amounts above these at 5%, in order that the rich might help the poor get some loans at no expense to the latter. This is not exactly capitalism, but it neatly expresses the economic theories of the early Protestants and of the early Roman Catholic authorities as well.

It is incredible that the Calvinists on the Continent could have initiated the idea of taking interest on all loans, and that the Puritans in England should have been the founders of British imperialism. Much misunderstanding has been caused by the widespread assumption that England during the first half of the seventeenth century took over from Spain the leadership in sea power and commercial activity. Just as the Puritans rose to power in England, so we are often told, their country became invincible upon the seas. But it was the Anglicans in the period from 1660 to 1763, rather than the Puritans between 1588 and 1658, who laid the foundations of the British Empire. That fact was overlooked by Max Weber, Ernst Troeltsch, and K. Holl, who assumed that in 1588 the English immediately took over the lead formerly held by Spain. They ignored the fact of Dutch sea power from 1588 to 1725. See also USURY AND THE REFORMATION.

V. Political Issues and Ideas: The heroic deeds of Martin Luther have sometimes led to mistaken ideas about his political theories, just as his dramatic experiences caused many of his admirers to overlook his economic beliefs and

practices. At the same time Calvinism has suffered from misinterpretation, because Calvin is often treated with lack of sympathy. Many have found it difficult to grasp the political principles of the early Protestants, since they started with the assumption that Luther and Calvin were backward-looking thinkers, unable to adopt a progressive attitude toward social and political problems of their day. Luther did say with Christ: "My kingdom is not of this world." But he was fully aware of what was going on in the realm of politics.

Hans Baron was one of the first European scholars to grasp Luther's political theories in the period from 1523 to 1536. His illuminating article in *The English Historical Review* (July, 1937) made it clear that Luther's position underwent only a moderate change in the fateful period from 1525 to 1535, notably in 1530. Luther's views on the relation between ruler and subjects, and on the relation between church and state were transmitted almost intact by the leaders of the Reformation in Germany, France, Switzerland, the Netherlands, and the British Isles.

During World War II a number of American writers, moved by a profound dislike of totalitarian principles, assumed that Luther had led directly to Nazi philosophy. He was also accused of having precipitated the curious doctrine of *cuius regio, eius religio,* meaning that a prince had the right to dictate to his subjects what their religious beliefs and practices should be. This principle was actually included in the Peace of Augsburg (*q.v.*), but it was the opposite of what Luther had enunciated in his treatise on political theory in the year 1523. Another error that has crept into many textbooks is that first stated by a British writer: "If it had not been for Martin Luther, there would have been no Louis XIV." Luther expressed no preference for any particular kind of government, saying that he was a professor of theology, and he would leave such matters to his colleagues in the law school. Calvin, on the other hand, stated in his famous *Institutes of the Christian Religion* that republics were governed more equitably than monarchies. The Reformation did not make a definite contribution to the development of democratic institutions, nor did it help to establish capitalistic society. It was primarily a religious movement, as the writings of the early leaders indicate. All a student has to do is to count the pages devoted to religious matters, and then count the others, divided according to a whole group of diversified subjects which happened to attract the attention of the Reformers.

See also Netherlands, Reformation in the; Protestantism; Poland, The Reformation in; Renaissance; Secularization of Western Christendom.

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The recent book by Professor R. H. Bainton, *The Reformation of the Sixteenth Century* (1952), has been too harshly criticized by G. C. Sellery in *The American Historical Review,* Vol. LVIII (January, 1953). Bainton's reply on pp. 1055-1056 of the July number is illuminating, while the counter reply by Sellery is also helpful. What Sellery should have attacked was the interpretation of the relation between Protestantism and capitalism, besides the statements about Luther's supposed influence in the realm of European politics. Valuable are H. J. Grimm, *The Reformation Era,* 1954; and E. H. Harbison, *The Age of Reformation,* 1955.

R. H. Bainton, "Survey of Periodical Literature in the United States, 1945–1951," in *Archiv fuer Reformationsgeschichte,* XLIII (1952), 88-106. The following article surveys recent literature in Great Britain on the Reformation: E. Roth, "Neuere britische Reformationsliteratur," in *Archiv fuer Ref.,* XLIII (1952), 235–254.

[Sup.] Albert Hyma.

REFORMATION CHURCH HISTORY, TWENTIETH CENTURY TRENDS IN THE STUDY OF: The aim of this article is to present a summary of the contributions made to the field of the Reformation by those scholars who corrected and supplemented the material published in the previous edition of the present encyclopedia, and to add a few recent titles of books which throw further light upon the history of the Reformation.

I. The Lutheran Phase: The article on Martin Luther (*q.v.*) by E. G. Schwiebert indicates the latest trend in research among both European and American experts. The same author

wrote the article on Brenz (*q.v.*), who accomplished a great deal for the Lutheran cause in southwestern Germany. Professor Heinrich Bornkamm of Heidelberg added valuable information on Bugenhagen, Luther's confessor, Amsdorf, Justus Jonas, Flacius, the Augsburg Confession, and the Augsburg Apology (*qq.v.*). Harold J. Grimm presented bibliographical notes on Albert of Prussia (*q.v.*) and an admirable article on the Peasant's War (*q.v.*). New material was also given on Melanchthon, Staupitz, Elector Frederick the Wise, the two diets at Speyer (1526 and 1529), the reign of Emperor Charles V, and the Peace of Augsburg in 1555 (*qq.v.*). A new article, SWEDEN, REFORMATION IN, indicates how thorough was the Lutheran victory in the Baltic area, including Finland. In a lengthy essay on the secularization of Western Christendom (*q.v.*) it has been shown that Luther's labors were not followed by an increase in piety, as many German and American theologians used to believe. This was not Luther's fault, for his influence was much more limited in this field than has often been imagined.

II. The Zwinglian Phase: The article on Zwingli (*q.v.*) by H. J. Grimm forms an excellent introduction for that by J. T. McNeill on Bullinger (*q.v.*). An article on the Marburg Colloquy (*q.v.*) in 1529 indicates Zwingli's attempt to find a compromise with Luther's position, which proved too difficult to achieve. That by Heinrich Bornkamm on Bucer (*q.v.*) throws much light on the Zwinglian movement and adds a comprehensive bibliography. That on Cornelius Hoen (*q.v.*) reveals one important source of Zwingli's view on the Lord's Supper, which is often overlooked by both German and American theologians. The same may be said about Farel's (*q.v.*) experience in this direction. The position of Oecolampadius (*q.v.*) has also been indicated.

III. Calvinism: J. T. McNeill's article on Calvin (*q.v.*) ranks with that by Schwiebert on Luther, while the former also wrote on Beza (*q.v.*). The Huguenots (*q.v.*) have been ably treated by the outstanding American authority on the subject, J. J. Stoudt, who also wrote on Jacob Boehme (*q.v.*). Two lengthy articles were done by Leonard Verduin on Guido de Bres (*q.v.*) and the Belgic Confession (*q.v.*). A large number of Dutch Calvinists were treated by Professor D. Nauta of the Calvinist Free University in Amsterdam. He also wrote about the Dutch Refugee churches and the Dutch congregation in London. The political and economic aspects of Calvinism have been brilliantly analyzed in the lengthy article, PROTESTANTISM, by Professor Gerhard Ritter of Freiburg im Br. This article also contains much useful information about Lutheranism. Significant is PURITANISM by George L. Mosse, and ELIZABETH by the same writer. WESTMINSTER ASSEMBLY is by Gordon Huelin in London, who also wrote on Archbishop Cranmer and Peter Martyr (*qq.v.*). The article on the Independents (*q.v.*) indicates the errors in many books dealing with that subject.

IV. Left Wing Protestants: Roland H. Bainton wrote SERVETUS, CASTELLIO, and OCHINO. Harold Bender contributed the lengthy article ANABAPTISTS and CONRAD GREBEL. WALDENSES was by Daniel Walther, who showed how these humble folk prepared the way for Calvinism and the Baptist churches. The Brownists (*q.v.*) have also been treated in an article, and the general policy of persecution has been illuminated in the articles dealing with Mary Tudor, James I, and Charles I (*q.v.*). OLIVER CROMWELL and ROBERT DUDLEY, EARL OF LEICESTER add further information. MELCHIOR HOFFMANN and MUENZER discuss two radical leaders in Germany. MENNO SIMONS by Cornelius Krahn is valuable.

V. The Catholic or Counter Reformation: The important article on the Council of Trent (*q.v.*) is by H. J. Grimm, whose recent book, *The Reformation Era* (1954), adds further information. JESUITS, LOYOLA, and SPIRITUAL EXERCISES are by the present writer, who also wrote the article, COUNTER REFORMATION, besides PEACE OF WESTPHALIA, PHILIP II, RICHELIEU. Norman Kurland wrote ARNAULD and JANSEN; JANSENISM. The struggle between the Protestants and Catholics has been discussed in the articles dealing with the Reformation in the Netherlands (*q.v.*) by D. Nauta, and in Italy and Poland (*qq.v.*) by the present writer; also EDICT OF NANTES, GUSTAVUS ADOLPHUS. M. Goossens did ECK, CANISIUS, PFLUG. That on Torquemada (*q.v.*) throws new light on the Spanish Inquisition. LEO X and JESUITS are important. The Schmalkald Articles (*q.v.*) have been treated by D. Heinrich Bornkamm, who also did the FORMULA OF CONCORD, which was occasioned in part by the Counter Reformation. ERASMUS and GROTIUS throw some light on the Catholic Reformation. They both showed tendencies to favor the Roman Catholic cause.

VI. General Survey: During the past three decades the authorities have deplored to a greater or lesser extent the old tendency to falsify the facts in order to defend a certain cause. Much of the former hostility, however, has remained in a number of camps. Tetzel and Pope Leo X have been made to say things they never contemplated. An indulgence was thought to remove all sins rather than become a mere substitute for works of penance. Translations of the Bible into the vernacular were said to have been forbidden, rather than the erroneous translations which for that reason contained heresies. Catholic experts often make similar errors, instead of seeking the truth for

itself. In many cases the economic interpretation of history presents Luther and his followers as being motivated almost entirely by economic or political considerations. There are still many professors who cling to the worn-out thesis of Max Weber regarding the relation between Calvinism and capitalism. But in general there is a little more tolerance than at the opening of our century. Some old legends are being scrapped at last.

BIBLIOGRAPHY: H. J. Grimm, *The Reformation Era*, 1954; R. H. Bainton, *The Reformation of the Sixteenth Century*, 1952; A. Hyma, *Renaissance to Reformation*, 1951; G. Ritter, *Die Neugestaltung Europas im 16. Jahrhundert*, 1950. The book by Preserved Smith, *The Age of the Reformation*, was first published in 1920 and reprinted in 1952. It is weak on the theological side, and undoubtedly Grimm's work will supplant it. The British publication by V. H. H. Green, *Renaissance and Reformation*, 1952, is an indication of the need for works of this sort which establish a firm connection between the two famous movements. It has exactly the same title as the textbook by Henry S. Lucas, but differs in many respects from the American rival.

ALBERT HYMA.

REFORMATION RESEARCH, SOCIETY FOR. See HISTORICAL ASSOCIATIONS.

REFORMATIONSGESCHICHTE, VEREIN FUER. See HISTORICAL ASSOCIATIONS.

REFORMED CHURCH, CHRISTIAN. See CHRISTIAN REFORMED CHURCH IN AMERICA.

REFORMED CHURCHES OF GERMANY, FEDERATION OF THE: When, during the inflation following World War I, the Reformed congregations in Altona, Celle, and Muenden were unable to support themselves, they joined the Reformed Church of East Friesland. Churches in Goettingen, Brunswick, Bueckeburg, Stadthagen, Hamburg, Hanau, Dresden, Leipzig, and Bavaria joined with the Church of East Friesland in forming the *Bund Reformierter Kirchen Deutschlands* and founding a Reformed theological seminary in Goettingen. See also GERMANY. THEODOR KAMLAH.

REFORMED CHURCH IN AMERICA: The roots of the Reformed Church in America—before 1869 called the Reformed Protestant Dutch Church—are in the Netherlands. The persistent use of the Dutch language in the churches along the eastern seaboard did no little to impede growth in the early years. The same difficulty afflicted the western section, where streams of Dutch immigrants arrived from the middle of the nineteenth century on. But a great change has occurred in this regard. In 1910, for example, only three of the churches west of the Mississippi used the English language exclusively in public worship; all the other churches used either Dutch or German or were bilingual. Today there is only a handful of churches which still offer a service in Dutch or German.

In the area of church-sponsored higher education there has been notable progress. Enrollments at both theological seminaries (New Brunswick, N. J., and Holland, Mich.) as well as teaching staffs have greatly increased. In 1910 there were five preparatory schools in the Midwest; all but one of these was closed when the establishment of public high schools rendered them unnecessary. In 1916 the Reformed Church in America received Central College, in Pella, Iowa, from the Northern Baptist Convention. This college, together with Hope College, in Holland, Mich., has had very healthy growth in every area of academic life. In 1928 the General Synod authorized the addition of two years of college work to the Northwestern Classical Academy, in Orange City, Iowa. In 1950 the General Synod approved a plan for adding two more years, thus making it a full four-year college.

Significant is the movement to the west coast. The Classis of the Cascades was organized in 1912 and now numbers seven churches, four in the state of Washington, one in Montana, and two in Canada. In 1910 there were no Reformed Churches in California; in 1952 there were seventeen.

The Reformed Church pioneered in Japan, China, India, and Arabia. Evangelistic work was supported by medical and educational agencies. More recently a joint missionary project with the United Presbyterian Church was undertaken in the Sudan. There has been similarly strong domestic missionary emphasis, to which work among Indians in Nebraska and New Mexico, among the mountaineers of Kentucky, and among Negroes in Alabama bears testimony. In addition to this the Board of Domestic Missions has through the years subsidized churches not strong enough for the moment to carry the entire financial load, and has raised a substantial revolving fund from which grants are made to build new churches and parsonages in various growing centers. Notable is the work among Dutch immigrants in Canada, where, particularly in Ontario, seven churches were established between 1945 and 1952.

Early in the nineteenth century the church established what was called a Disabled Ministers and Widows Fund. The resources of the fund proved inadequate. The year 1928 witnessed the completion of a $1,000,000 pension fund, which had grown to nearly $3,000,000 by 1932. In 1937 a contributory annuity fund was begun.

In 1920 efforts were made to unite with the Presbyterian Church, U. S. A., but little came of them. The proposal for union with the United Presbyterian Church, made in 1945, had a far stronger appeal. Committees from both churches worked hard over a period of four years, and finally evolved a generous plan of union. This plan, however, did not receive the

support of the required number of classes and so did not come to fruition.

In 1947 the General Synod's Board of Foreign Missions united with the Women's Board of Foreign Missions. In 1950 similar union took place between the two domestic mission boards. The work of both boards has been greatly strengthened as a result of these mergers.

The Reformed Church in America was a charter member of the Federal Council of Churches (*q.v.*) and is a member of both the National Council of Churches of Christ, U. S. A. (*q.v.*) and World Council of Churches (*q.v.*).

In many areas less than 20% of the communicant members come from Reformed Church background. Not a few ministers feel that the term "Reformed" is a handicap; hence efforts were made to develop community churches (*q.v.*). This spirit is further reflected in the ease with which ministers from other communions find a place in the Reformed Church, and vice versa.

The Reformed Church in America is definitely a confessional church. That is to say that subscription to the Formulas of Unity, the Belgic Confession, the Heidelberg Catechism, and the Canons of the Synod of Dordrecht, is required of all ministers and all professors in its theological seminaries. In doctrine, and largely in polity, the church is Calvinistic.

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[Sup. to Reformed (Dutch) Church.]

MILTON J. HOFFMAN.

REFORMED CHURCH IN AMERICA, FREE MAGYAR: On a denominational level this church is the sole representative of Hungarian Christianity in the western hemisphere. This church stems from the Reformed Church in Hungary, with which it is identical in doctrine and polity. Determination to retain this identity constrained the founders to refuse the Tiffin Agreement (1922), under which the mother church sought to transfer its American branch, formed in New York City in 1904, to the then Reformed Church in the U. S. (see EVANGELICAL AND REFORMED CHURCH). With seven local churches an autonomous body was formed on Dec. 9, 1924, in Duquesne, Pa.

The membership in 1952 was 6,989 baptized souls in 19 congregations (one in Canada) with 20 ordained ministers. They are divided into a western and an eastern classis and united in a diocese under the supervision of an archdean. At services and meetings the Hungarian and English languages are used. Great stress is laid upon the instruction of the young. A youth federation unites the young people. An official organ, *Magyar Egyhaz* (Magyar Church), is published monthly. With non-autonomous groups of identical background the church takes part in the life of the Hungarian Reformed Federation of America, a fraternal organization with headquarters in Washington, D. C., and shares in the maintenance of an institution for homeless children and the aged at Ligonier, Pa. It displays a lively ecumenical and missionary interest. It is a member of the Reformed Ecumenical Synod, and application for membership in the Alliance of Reformed Churches Holding the Presbyterian System and in the International Council of Christian Churches (*q.v.*) is pending. Its chief missionary endeavor is to organize a parallel church in Central and South America.

CHARLES VINCZE.

REFORMED CHURCH IN NORTHWEST GERMANY, EVANGELICAL: On April 12, 1882, the King of Prussia decreed that the Reformed congregations scattered throughout the then province of Hanover should form a territorial church apart from the Lutheran Church of Hanover (*q.v.*). Its constitution represented a combination of presbyteral or synodical polity and "Lutheran" or consistorial polity (see CONSISTORY, CONSISTORIAL ORGANIZATION, Vol. III). With the separation of church and state in 1918, the 124 Reformed congregations, each with its own church council, were divided among ten synods, and these were in turn united in a general synod, which met annually or biennially. After World War II the coming of 30,000 Protestant refugees (*q.v.*) into the communities previously embracing 170,000 Reformed people introduced considerable friction in church practice as well as organization, and the coming of Roman Catholic refugees also altered the confessional complexion of the communities. All but five of the Reformed congregations are in Lower Saxony (Niedersachsen). See also GERMANY.

WALTER HOLLWEG.

REFORMED CHURCH IN THE UNITED STATES: The Layman's Missionary Movement (1909), the founding of the United Missionary and Stewardship Committee (1914) and of the Association of Schools, Colleges, and Seminaries (1916), and the Forward Movement of the Church (1919–24) led to a new church consciousness and to the creation, in 1926, of an Executive Committee of General Synod to co-ordinate the activities of Classes and Synods.

The original home mission program of building new churches was modified following World War I toward (1) expansion and further establishment of missions among the second generation of foreign immigrants (Germans, Hungarians, Bohemians, Japanese, Italians, and among Jews, Negroes, and Indians) and (2) Christianization of the social order through evangelism and social service.

A new hymnal, jointly prepared with the Reformed Church in America (*q.v.*), appeared in

1919. The Schaff Building in Philadelphia, erected in 1922, became the denominational headquarters. A third foreign mission field was opened at Iraq in 1924. Church union discussions were continued with the Reformed Church in America, the Presbyterian Church in the U. S. A., the Church of the United Brethren in Christ, the Evangelical Church, and the Evangelical Synod of North America (*q.v.*), with which latter group organic union was effected in 1934 (see EVANGELICAL AND REFORMED CHURCH).

Statistics at the time of the union showed: 1,713 congregations; 1,313 pastors serving in nine synods; 349,852 individual members (204,048 in Pennsylvania); Sunday school enrollment, 335,118; congregational expenses, $3,799,845; benevolence, $804,868.

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[Sup. to REFORMED (GERMAN) CHURCH IN THE U. S.] CARL E. SCHNEIDER.

REFORMED EPISCOPALIANS: In 1930 the Reformed Episcopal churches in Canada, known as the First Synod of the Dominion of Canada, were officially transferred by the General Council from the care and oversight of the Reformed Episcopal Church in the U. S. A., of which they had been a part from the time of the founding of the denomination, to the Free Church of England (*q.v.*), otherwise called the Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland. This action was taken upon the request of the Canadian synod.

The home mission work of the Reformed Episcopal Church among the Negroes of the South has shown marked development since 1910. A rural nursing program was introduced, and in 1942 the Bishop Cummins Memorial Training School became the Bishop Cummins Memorial Theological Seminary, chartered by the state of South Carolina and with new buildings in Summerville, S. C. Thus the denomination now has two theological seminaries.

In 1945, after six years of study, the Reformed Episcopal Church severed official relation with the Federal Council of the Churches of Christ in America (*q.v.*).

Until 1948 the foreign missionary work of the church, as administered by the Board of Foreign Missions, had been confined to India. At that time there was an expansion of missionary interest and endeavor which resulted in the opening of a new mission field in the Anglo-Egyptian Sudan, Africa. Five missionaries had been assigned to this field before 1953, when buildings were being erected and the work was rapidly developing.

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[Sup.] HOWARD D. HIGGINS.

REFORMED LEAGUE (REFORMIERTER BUND): After World War I a return to the theology of the Reformation gained increasing influence in the League, which in 1952 included practically all the Reformed congregations in the Evangelical Church in Germany (see GERMANY, I) and also the Reformed Church in Northwest Germany (*q.v.*) and the Church of Lippe (*q.v.*). In the struggle with National Socialism the *moderamen* (the executive council) of the League worked with the Confessing Church (see GERMANY, I), and the first Free Reformed Synod at Barmen (1934) marked the beginning of the synods of the Confessing Church. A new constitution was adopted by the League after World War II. The inner life of the congregations has been influenced by a new Book of Worship, a new edition of the Reformed Confessions, and the theology of Karl Barth (*q.v.*). About 2,000,000 people are represented in the League, whose administrative offices are in Wuppertal-Barmen.

[Sup.] ROBERT STEINER.

REFUGEE CHURCHES (DUTCH, FLEMISH, WALLOON, ETC.): When the adherents of the Reformation in the Low Countries were being persecuted by the Spanish Inquisition, many of them decided to flee to other countries where they could enjoy a greater degree of religious toleration. Although this phenomenon could be observed as early as the third decade of the sixteenth century, it was not until 1544 that the number of refugees became large. Moreover, these Protestants now began to organize themselves on foreign soil into congregations. The refugee churches were of great importance in the process of consolidation in the Low Countries, particularly for the Calvinists.

It appears that in certain cases not only religious considerations impelled an increasing number of persons to leave their native country. In some Flemish towns economic factors played a leading part in causing emigration; there was at times serious unemployment and a business recession that threatened to lead to widespread impoverishment. Even some instances of starvation were recorded; rapidly rising prices of badly needed commodities added to the discontent of many. But religious factors were predominant in the founding of refugee churches abroad. The greatest streams of pilgrims flowed toward the havens of refuge when fear of renewed persecution was strongly felt, as in 1550, 1555, 1559, and especially in 1567, when Alva came with an order to repress heresy with the sword and the stake. In 1566, on the other hand, numerous Protestants returned to the Netherlands, for it was expected that religious toleration would soon be forthcoming, while in 1572 with the liberation of

southern Holland (beginning with the capture of Briel by the Geux, or Water Beggars) the return flow of pilgrims became very much enlarged. Similarly, the Pacification of Ghent in 1576 encouraged thousands to return home from foreign soil.

Refugee churches were founded in the following four areas: (1) East Friesland, with Emden as the focal center, where exiles came particularly from the provinces of Friesland and Holland. The language problem offered no difficulty since the Low German dialect spoken there was nearly the same as Dutch. The refugees simply joined the local church, founding no Dutch church of their own except a "diaconie," or an organized care of the poor under the supervision of deacons. The Walloons, or French-speaking people, however, did have a church of their own. (2) The Rhineland, especially in Wesel, Cleves, Aachen, and Cologne. (3) The Palatinate, where the Elector Frederick the Pious ruled, and also neighboring areas like the city of Frankfurt am Main. (4) England, chiefly in London, but after the reign of Mary Tudor also at Norwich, Sandwich, and Colchester. In the summer of 1567 the regent of King Philip II wrote him, saying that during the past six weeks 100,000 persons had fled by way of Antwerp alone. That a large proportion went to England can readily be understood, but it is not clear why so large an emigration to England has received so little attention thus far. Many of these refugees from the Low Countries remained in England, where they must have exerted considerable influence upon the native population.

Among the leading figures in this development may be mentioned John à Lasco (*q.v.*), Wouter Delenus, Martin Micronius, and Utenhove in London; Petrus Dathenus and Gaspar van der Heyden (*q.v.*) at Frankfurt and in the Palatinate; and Jean Taffin (*q.v.*) and John Polyander among the French-speaking refugees. In these refugee churches the whole foundation of the Dutch Reformed Church was laid, while the Calvinists in England and France also derived from them a great deal of strength and inspiration. The following five contributions may be listed here: (1) The form of church government as set up in London by John à Lasco, who described it in his influential work, *Forma ac ratio tota ecclesiastici ministerii* (1555). It closely resembled that at Geneva and Strassburg, with the typical church board called consistory and the strict observance of discipline. One peculiar feature was the institution of the so-called prophecy, which really was a meeting held once a week for the purpose of discussing the sermon preached the previous Sunday, and in which the pastor had to defend his exegesis. Another feature was the *coetus*, the precursor of the *classis*. (2) The development of the creed or official confession of faith, which was partly based upon the Catechism of Emden, introduced in 1546 by John à Lasco and translated into Dutch by Utenhove (1551); also upon the short catechism of Micronius. But of far greater significance was the Heidelberg Catechism by Ursinus, translated in 1563 by Petrus Dathenus. The Dutch refugee church at Heidelberg was largely responsible for the introduction of this catechism into the Dutch Reformed Church and into the later Calvinistic churches in the Netherlands and the United States. In 1580 Gaspar van der Heyden issued a corrected edition. (3) Liturgical works, notably the model set up in London by John à Lasco, as stated in his formula; also that used at Heidelberg, which was described in the edition of 1566 and adapted by Dathenus. (4) The metrical version of the Psalms owes much to the refugees, for Utenhove in 1566 issued an edition based upon the work of the pastors in London. However, his verses did not suit the churches so well as those by Dathenus, which also appeared in 1566. (5) The translation of the Bible by Luther was not satisfactory in the opinion of the refugees, who produced another one under the guidance of Utenhove and Van Winghen (*qq.v.*). To their work was added that of the pastor John Dyrhinus, whose translation of the New Testament appeared in 1559. The resulting Bible of 1562 in Dutch became the standard work until the famous translation of 1637 published under the auspices of the Dutch government (that is, the States-General, after which body the translation was named).

It should also be noted here that the church at Emden served as the mother church for all the Calvinist churches in the Low Countries and the refugee churches founded by Calvinists from the Low Countries. The churches under the Cross, as the early Calvinist churches of Dutch and Walloon exiles were called, especially the Calvinists in Antwerp, often asked the Emden church for advice and aid. Here were published religious books for the exiles, and here the Bible was translated into Dutch as well as published in that language, together with the *Institutes* by John Calvin, and the latter's commentaries on the epistles of St. Paul, and the widely read *Huysboec,* which was a translation of a work by Bullinger. In London young men were trained under John à Lasco's guidance; the latter taught the New Testament, and Wouter Delenus the Old Testament. Especially after the arrival of Alva in the Low Countries (Aug. 22, 1567) renewed efforts were made abroad to unite all the refugee churches and then liberate the Netherlands from Spanish control. In the autumn of 1568 the Convent of Wesel was called together in order to draw up a church ordinance. Herman Moded (*q.v.*) seems to have done the most in this direction, but

Petrus Dathenus and Marnix of St. Aldegonde also made notable contributions. The articles were divided into eight chapters, providing comprehensive instructions for the government of the churches in the Low Countries, England, and Germany. They reveal the powerful influence of the Ecclesiastical Ordinances of the churches in Geneva. But it was the intention of these leaders to call a general synod and there settle all matters of doctrine and church government. Marnix in particular exerted himself in behalf of the churches. He was the mediator between William of Orange and the Calvinist leaders. In the convoking of the synod the Walloon church at Heidelberg and the churches in the Low Countries played a leading part. The synod was held at Emden and lasted from Oct. 4 to 13, 1571. The president was Gaspar van der Heyden, the assessor Jean Taffin (a distinguished Walloon leader), and the secretary Johannes Polyander (pastor of the Walloon church at Emden). The delegates signed both the Belgic Confession and the French Confession, thus showing great unanimity. Since the representatives of the churches in England were unable to come, certain important matters were deferred to a forthcoming synod, which was to be held in 1572 or 1573. But the phenomenal success of the Dutch rebels in 1572 changed the whole situation. A great many refugees left their habitats and returned to the Low Countries. Gradually their churches dwindled and then disappeared, leaving only the large church in London. The latter is still in existence but it has undergone fundamental changes, necessitating the recent founding of a Reformed Church (Gereformeerde Kerk), in which the old creed is kept inviolate. In the Dutch Republic the Calvinists became very powerful, assuming control of the five new state universities and the whole system of government. They helped to save Protestantism in Germany in a time of much confusion and feud among the princes of that country. In this manner they repaid the debt which they owed to Emden and Heidelberg.

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D. NAUTA.

REFUGEES: I. Displaced Persons: A total of 9,000,000 men, women, and children were uprooted by World War II. These people, often moved forcibly from their homes, came primarily from Poland, the Baltic States, and the Ukraine. Others left homes in Austria, Bulgaria, Czechoslovakia, Hungary, Rumania, Soviet Russia, and Yugoslavia. Of these, 7,000,000 were repatriated by Allied armies and agencies by December, 1946, but another 1,500,000 non-German refugees remaining in Austria, Germany, and Italy required international aid for re-establishment because they were unwilling to return to their previous homelands.

A. THE INTERNATIONAL REFUGEE ORGANIZATION: Chartered by the United Nations in December, 1946, to meet this problem, IRO was asked to locate resettlement opportunities "for non-repatriable refugees" both within Europe and through emigration to other continents. By September, 1951, IRO had repatriated 72,000, resettling over a million other displaced persons in twenty-four countries, through what probably was the largest organized migration program in history. When IRO first began its work in 1947, it acknowledged a need for outside assistance, and aid was welcomed from thirty-four voluntary agencies with experience in similar humanitarian enterprises.

B. CHURCH AGENCIES: Christian concern figured prominently in this mammoth undertaking, since most displaced persons were primarily identified as refugees by their religious faith. Aid came from Protestant, Roman Catholic, and Jewish groups on behalf of fellow-believers, and major responsibilities for Protestant and Eastern Orthodox refugees were assumed by the World Council of Churches (*q.v.*) and the Lutheran World Federation (*q.v.*). Church groups sent scores of workers into crowded European camps to solve daily and long-range problems of displaced persons, augmenting this aid with millions of dollars' worth of clothing, food, medicines, and worship supplies.

Of every ten displaced persons now settled in the United States, nine were sponsored by religious groups. Church bodies pressed for initial and subsequent legislation permitting entry into the United States for refugees, and influenced performance of government agencies responsible for displaced persons assistance, ensuring that the displaced persons immigration program would be operated in a humanitarian manner. Church members also located jobs and homes within local communities for unknown, unseen foreigners through countless speeches, tons of literature, numerous filmstrips, and many motion pictures.

Of 283,000 displaced persons who arrived in America before June 30, 1951, about 241,000 (90%) were sponsored by church groups: World Council of Churches, 40,000 Protestants, Eastern Orthodox; Lutheran World Federation, 26,000 Lutherans, other Protestants; National Catholic Welfare Conference, 80,000 Roman Catholics; American Jewish Joint Distribution

Committee, 80,000 Jews; and 15,000 others aided by various humanitarian and religiously-motivated agencies.

C. HIGH COMMISSIONER FOR REFUGEES: When the International Refugee Organization's mandate ended in October, 1951, the Geneva office of the United Nations Commissioner for Refugees offered "political protection" to 400,000 displaced persons remaining in Europe, and faced the apparently insurmountable problem of aiding 12,000,000 European expellees, 1,350,000 Middle East refugees, and over 65,000,000 homeless in China, India, Korea, and Pakistan, despite an obviously inadequate annual budget of $570,000, compared with yearly expenditures of $155 millions by the International Refugee Organization.

II. Expellees in Europe: The so-called "heirs of Potsdam," Germans expelled from their homes after World War II, involved 8,000,000 homeless people crammed into overpopulated, underhoused West Germany in 1951. Either German citizens or of German ethnic origin, they had been driven from ancestral homes during 1945–46 by unilateral action of the governments of Czechoslovakia, Hungary, Poland, Rumania, Soviet Russia, and Yugoslavia. In addition, there were at least 3,500,000 political fugitives from East Europe who had sought safety in the West up to 1951. "Reichsdeutsche" expellees totalled 6,000,000 refugees from east of the Oder-Neisse line in prewar Germany. "Volksdeutsche" expellees included 1,500,000 homeless whose German-speaking ancestors had settled in the Danube basin.

Re-establishment possibilities for expellees seemed slim in 1952. Some 54,000 could emigrate to the United States, and another 100,000 hoped for resettlement in Australia, New Zealand, Canada, and South America, but most expellees faced the difficult prospect of finding an uncertain future livelihood in Western Germany. (About 3,000,000 expellees had been satisfactorily absorbed into the Bonn government's economy by 1951.)

III. The World-Wide Refugee Tragedy: There were more than 77,000,000 homeless people in 1952. *Europe* had 12,152,000 refugees: Austria, 460,000; Belgium, 175,000; France, 700,000; Germany, 10,000,000; Greece, 712,000; Holland, 18,500; Italy, 25,000; Sweden, 50,000; Trieste, 4,500; Yugoslavia, 7,000. *Asia* had over 65,000,000 refugees: an estimated 50,000,000 in China; India, 5,000,000; Korea, 5,000,000; Pakistan, 5,000,000; Palestine, 850,000 (Arabs); Turkey, 500,000.

BIBLIOGRAPHY: International Refugee Organization, *Advance Statistical Reports*, 1950–51; *Europe's Homeless*, 1951; *Facts About Refugees, I.R.O.*, 1948; Henry Carter, *The Refugee Problem in Europe and the Middle East*, 1949; *Resumé on the Development of the European Refugee Problem, 1918–1948*, 1948; *Zur europaeischen Fluechtlingsfrage, Schweizer Europahilfe*, 1951.

JAMES A. RYBERG.

REGALE: The term *regale* in the Middle Ages was at first used to designate the rights and powers of a sovereign prince, either king, or emperor, or a potentate of lesser rank. Among the secondary powers, or *jura minora*, the term referred to the right to issue coins, to levy tolls, to go hunting, to establish fairs or markets, etc. Gradually, however, its meaning was changed, and henceforth fewer rights and powers were included. The *jus regale* or *jus regaliae* referred to the right usurped by a ruler of higher or lower rank to dispose of benefices and revenues in a vacant diocese. English custom confined the meaning to crown jewels, as is still the case, in which case the term *regalia* only is used, while *regale* is applied to the vacancy in an Anglican diocese.

BIBLIOGRAPHY: *Handwoerterbuch der Rechtswissenschaft*, Vol. IV (1927), 770; A. Poeschl, *Die Regalien der mittelalterlichen Kirchen*, 1928.

[Sup.] MATHIAS GOOSSENS.

REGENERATION. See CONVERSION; SOTERIOLOGY.

REGINA COELI: In the Latin liturgies, the opening words of the antiphon: "Queen of heaven, rejoice, for the One whom thou wast worthy to carry is arisen even as he told. Pray thou to God for us." It is used in the Office after Vespers or Compline, and as a substitute for the Angelus (*q.v.*), during the Easter season.

GEORGES A. BARROIS.

REGISTERS. See CHURCH REGISTERS.

REGULA FIDEI. See RULE OF FAITH.

REID, THOMAS. See EMPIRICISM.

REINICKER LECTURES: Established in 1894 by a gift from George A. Reinicker, of Baltimore, provision was made for annual lectures at the Protestant Episcopal Theological Seminary in Virginia "by the ablest men regardless of church affiliation."

RELATIONISM. See RELATIVISM.

RELATIVISM: A term which is often used in epistemological and in ethical writings in opposition to independence and absolutism. In epistemology (*q.v.*) the term signifies that knowledge must not be taken beyond the limits of a given experience or set of experiences, knowledge being relative to conditions of apprehension. Truth, thus, becomes at most a statistical average behavior under certain conditions. That is true which works truly (John Dewey). Pragmatism holds that a rationalist's truth is an affirmation only of conjecture and without any basis of verification. Morals, similarly, are negative or positive only in terms of actual moral situations. What is good for one may not

be good for another. What is right in one circumstance may be wrong in another. The classical recent exposition of this ethical relativism is found in the thought of Edward Westermarck, *Origin and Development of the Moral Ideals* (1906), and *Ethical Relativity* (1932). The ten commandments, for example, must be understood as developing in a cultural framework and in the trial and error of social experience. Beyond their genetic function, in other situations they can claim no absolute validity—but only possible continued function. Divine sanction for commandments is a step removed from their original significance.

Relativism is sometimes confused with relationism. A thing may be in relation to something other than itself without being relative to it. This observation is emphasized by the New Realists in reply to those idealists who argue for idealism on the basis that since knowledge occurs only for mind (related to it), reality must therefore be akin to mind (relative to it).

VERGILIUS FERM.

RELEASED TIME: In the United States prior to March, 1948, churches in about three thousand communities had programs of religious instruction one hour on a week day, with the time "released" from the regular schedule of the public schools. In that year the U.S. Supreme Court decreed that no such instruction should be given in public school buildings (the McCollum Case). In May, 1952, the same court ruled that on the request of the parents children might be released for such instruction in local church buildings (the New York Case). At present the whole matter lies in confusion, partly because state laws differ widely. Some church leaders feel that local churches should establish parochial schools. The large majority of Protestants still believe in patronizing the public schools.

See also PUBLIC SCHOOLS, RELIGION IN.

BIBLIOGRAPHY: For an authoritative discussion of the entire subject, see Anson P. Stokes, *Church and State in the United States* (1950), especially Vol. II, chap. 18, pp. 515-523.

ANDREW W. BLACKWOOD.

RELIEF, RECONSTRUCTION AND INTERCHURCH AID: I. Relief Activities: After World War I stricken European churches were revived through gifts from sister churches, especially from the United States. Aid was administered almost exclusively on a confessional basis because churches outside Europe, planted by Continental missionaries, hesitated to "trespass" upon prerogatives of other than their "mother churches." Missionary societies and churches most actively aiding European churches from 1918 to 1922 included the Alliance of Reformed Churches, Lutheran World Convention, Gustaf Adolf Verein (*q.v.*), and Russian Aid Society.

Led by Adolf Keller (*q.v.*), a European Central Office for Interchurch Aid (*q.v.*) was created in 1922, aided by seventy representatives of American and European Protestant bodies interested in providing Christian relief across denominational lines. The office rendered valiant service until 1944. Co-ordinating and stimulating denominational relief actions, it channeled Protestant aid to Orthodox churches and directed substantial sums to needy churches outside Western Europe. Examples: $115,000 to Russian Christians, $92,000 to Chinese churches, $46,000 to Ukrainian Evangelicals in Poland, $230,000 to Armenian Christians, besides diverting $225,000 to theological students, faculties, and institutions until 1939.

II. Reconstruction: The reconstruction of Christian life in Europe after World War II began in September, 1942, when Samuel McCrea Cavert (*q.v.*) visited Geneva. Speaking for American churches, Cavert, together with European leaders of the World Council of Churches (*q.v.*), laid plans for postwar reconstruction: restoring ruined churches, re-establishing Christian organizations, training pastors and laymen, providing home mission aid and Christian literature, all of which were priority needs to be met when hostilities ended.

Experience of the European Central Office and the Christian International Committee for Refugees (begun in Britain, 1934) was incorporated into the World Council's Reconstruction Department. Denominational relief representatives joined in a co-operative effort to meet needs of European churches efficiently. Continuing work begun in 1939 by the Ecumenical Commission for Chaplaincy to Prisoners of War, the Department provided pastoral visits to P.O.W.'s, distributing $500,000 worth of literature between 1940 and 1948.

American Christians (through Church World Service, *q.v.*), the Lutheran World Federation, and British, Canadian, Danish, New Zealand, Swedish, and Swiss churches provided $700,000 to purchase 138 army barracks, sending them to Austria, Belgium, France, Germany, Holland, Hungary, and Poland for conversion into worship centers, parsonages, and parish halls. Some "barracks churches" still served in such "emergency" capacities in 1951.

Utilizing $500,000 from Lutheran World Federation, Presbyterian Church, U.S.A., Evangelical and Reformed Church, Swiss Protestants, and others, the Department financed construction of forty-eight "rubble churches" throughout occupied Germany. These *Notkirchen* were built from prefabricated frameworks combined with abundant scrap materials at local sites. Similarly, $350,000 built twenty-eight "community centers" and twelve "diaspora chapels," the latter for Protestant refugees living in Roman Catholic areas of Germany. Another $500,000

financed repairs to damaged churches in twelve nations, and a $400,000 Ecumenical Church Loan Fund, set up by American and Swiss churches, offered money for church repairs at low interest and repayment rates. A further $580,000 provided materials to devastated Christian hospitals, schools, old folks' homes, and other institutions.

III. Interchurch Aid: When the postwar "emergency" period passed in 1949, co-operating churches turned attention from relief actions (amassing over $50,000,000 in food and clothing) to projects designed to strengthen the life and work of the Church. Aid to overworked, ailing European pastors and priests received priority through a special health program, and clergy spent holiday rest periods in the Swiss Alps. Others suffering from tuberculosis were cured in Swiss sanatoria, and East European churchmen were sent lifesaving drugs and medicines.

More than five hundred European theological students received study aid for one-year terms in other countries, a study of evangelism techniques was set up, laymen's work was encouraged in European churches, and youth activities were given a spiritual boost. The postwar period also saw the development of Ecumenical Work Camps, begun by American youth with encouragement from the Congregational Christian Church, but taken over by the World Council's Youth Department. Such camps involved young Christians from two dozen nations in 1951, who built refugee homes, student centers, Christian schools, and participated in public welfare projects. A program of Fraternal Workers was also inaugurated, including over fifty church-to-church interdenominational representatives in Europe.

The problem of aiding 1,500,000 displaced persons (see REFUGEES) was also tackled. Combined with Church World Service, 400 World Council workers resettled nearly 100,000 refugees in twenty-four countries before the DP program ended in 1951. Refugee action by the Lutheran World Federation, closely co-ordinated with the World Council, similarly aided about 100,000 DP's. Church aid to refugees involved support of the spiritual ministry of 450 refugee pastors and priests in European camps, plus welfare services, local-establishment teams for DP's unable to emigrate, and scores of resettlement duties. Special care was given to Orthodox churches-in-exile, whose East European refugee members had no large sister communions in the West to turn to for aid. Except for this assistance, a half-million Orthodox diaspora Christians might have become unchurched or swallowed up by Roman Catholicism.

The rights of refugees were pressed by the World Council's Commission of the Churches on International Affairs, urging relief and resettlement action by the United Nations and interested governments. Toward this end a series of on-the-spot refugee conferences was sponsored in Hamburg, Germany (1949), Salzburg, Austria (1950), and Beirut, Lebanon (1951). Permanent responsibility to continue such work was acknowledged as 1951 ended. See also HILFSWERK, EVANGELISCHES.

BIBLIOGRAPHY: "Inter-Church Aid," Memorandum 6, Utrecht Conference, World Council of Churches, 1938; *Reconstruction and Inter-Church Aid in Europe*, 1944; *Building for the Future*, 1950; *Fellowship in Christian Sharing*, 1951; Hermann Stoehr, *So half Amerika: die auslandshilfe der Vereinigten Staaten, 1812–1930*, 1936; Victor Gollancz, *In Darkest Germany*, 1947.

JAMES A. RYBERG.

RELIGION: The past fifty years have witnessed profound changes in man's thinking in the field of religion as seen in his views of the Bible, man, the church, the social order and the relationship between religion and psychology. At the turn of the century the mood of religion was hopeful and optimistic. Many thought that Christianity was about to usher in the golden age of man. The answers to every obstacle seemed to be within the grasp of that generation. Today Christianity finds itself confronted by her ancient enemies of atheism and materialism in new and terrifying forms. Atheism and materialism have joined hands to become a great world power dividing the world in two. Materialism on the other hand has permeated the life of the Western world to such an extent that Christianity has to fight hard for her very existence.

One notable development has been the new attitude towards the Scriptures. The extreme conservative groups continued to hold to the doctrine of verbal inspiration. Dr. Kenneth S. Kantzer describes this view accurately when he writes: "By verbal inspiration we mean the supernatural work of the Holy Spirit by which, without setting aside the personality and literary talents of its human authors, He constituted the words of the Bible in its entirety as His divine written Word to me, and, therefore, without error in the original manuscripts." Now in the wake of an impressive amount of literature on biblical criticism we are witnessing on the part of liberal and neo-orthodox theologians a growing appreciation of the essential unity of the Scriptures and their centrality to Christian theology. George Ernest Wright in his study of the Old Testament notes the "increasing conservatism in Biblical Criticism and theology among liberal Protestants, together with a new movement towards scholarly training among Fundamentalists." Two great continental figures, Karl Barth of Basel, Switzerland, and Emil Brunner of Zurich, contributed in no little way to this change. That the Bible is now back at the center of theology is seen by such works as George Ernest Wright's *The Old Testament*

Against Its Environment (1950), and Floyd V. Filson's *One Lord, One Faith* (1943) and *The New Testament Against Its Environment* (1950). In fairness it is well to add Dr. E. L. Allen's qualifying word in his article "Religious Thought in Great Britain, 1900–1950" that for many "the Bible to which they appeal is not the Bible of the Church's age-long tradition but the Bible as recast by the criticism of the last century." Carl F. H. Henry well described the position of neo-orthodoxy when he states: "As against evangelical theology, it reduced the Scriptures to a record of revelation, rather than viewing them as God's revelation written; it retained an evolutionary view of origins and championed the necessity of higher criticism from the first; it denied that divine revelation is propositional, and rejected the authority of Scripture for a so-called objective authority of the Spirit." See also BIBLICAL CRITICISM; BIBLICAL INTRODUCTION; BIBLICAL THEOLOGY.

Another important development has been the almost universal return to the biblical concept of man and sin. At the beginning of the century Walter Rauschenbusch (*q.v.*) captivated the minds of many in America with his social gospel (*q.v.*) with the vision of the imminent triumph of man over his social problems. He viewed sin in horizontal terms. "Evil," he wrote, "must be regarded as a variable factor in the life of humanity which it is our duty to diminish for every young life and for every new generation." Now the intervening years have seen mankind engulfed in two terrible world wars bringing to light the tragic depths to which man could sink. The crime waves, the lowered moral standards, the sight of multitudes homeless and hungry, all the result of man's own action, have caused many liberals to join their more conservative brethren in preaching on man's innate sinfulness. E. L. Allen might well say: "Guilt and sin, these old words can now be put into use again: we understand only too well what they mean, for we have had dreadful teachers." Reinhold Niebuhr (*q.v.*) (see his *Nature and Destiny of Man,* Vol. I, chaps. VI-VIII) has long been an exponent of this emphasis in liberal and neo-orthodox circles. The emphasis on "original" sin, man's rebelling against the sovereignty of God, man's corrupted reasoning, man's pride and self-will, together with the consequences of sin in inner unrest and outer warfare as representing the judgments of God, brings the neo-orthodox very close to the conservative position. See also MAN, DOCTRINE OF; SOTERIOLOGY.

No general discussion of religion would be complete without some reference to the ecumenical movement (*q.v.*) now in evidence in world Christianity. Although Christendom finds itself divided into many branches and smaller units, yet there has been a growing desire for unity during these past forty years. This ecumenical movement reached a climax in 1948 in the formation of the World Council of Churches (*q.v.*) representing many of the large Protestant and Orthodox bodies. This same tendency has been reflected in the extreme conservative circles with the formation of the International Council of Christian Churches (*q.v.*) and more recently the World Evangelical Fellowship. Each of these three international organizations have their national counterparts in the United States. They are respectively: the National Council of Churches of Christ in America (incorporating the former Federal Council of Churches [*q.v.*] and seven other interdenominational bodies), The American Council of Christian Churches (*q.v.*), and the National Association of Evangelicals (*q.v.*). This same trend is seen within the framework of similar denominations. Methodism presents an almost united front. Serious discussions are now in progress among various Baptist, Lutheran and Presbyterian bodies looking forward to organic union within these respective groups. Just how far this ecumenical movement will develop is difficult to predict. What is readily seen is the genuine effort to present a common witness to a dynamic faith in Jesus Christ. For the most part, the various church groups at mid-century tend to emphasize their common heritage rather than the matters that divide them.

Another significant development has been the growing influence of psychiatry on religious thinking. While evangelical Christianity cannot accept all the propositions of psychiatry (*q.v.*) such as its denial of an absolute moral standard, yet it recognizes that psychiatry has given very valuable insights into our knowledge of man and the workings of his mind. Several new magazines, including the monthly *Pastoral Psychology* and the flood of books appearing in this field, are indicative of the profound changes of our understanding of pastoral theology.

This half-century not only witnessed a significant trend toward the right among liberal circles as seen in neo-orthodoxy, but also a similar trend within the conservative circles. This new group came to be known as fundamentalists, named after a series of volumes entitled *The Fundamentals.* Fundamentalism (*q.v.*) differed from the general conservative position in that it advocated premillennialism and sometimes a dispensational interpretation of the Scriptures.

A word is in order concerning the unique means of communication which was perfected in this generation, namely, radio (*q.v.*) and television (*q.v.*). Ever since printing was invented, Christianity has made great use of that means in order to proclaim the gospel message. Now, especially in America, the Christian church has been employing radio, and, more recently, tele-

vision as an effective means of reaching millions whom the church heretofore never influenced. The various religious bodies likewise have made increasing use of the motion picture films as an important ally in propagating the tenets of their faith. The combined effect of these new media of communication on the religious thinking of modern man must never be underestimated.

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[Sup.] C. HANS EVANS.

RELIGION AND LIFE MOVEMENT: Initiated in 1940 by the Commission of the Churches, and sponsored since 1942 by the British Council of Churches (*q.v.*). Between 1940 and 1946 nearly 150 "Religion and Life Weeks" were organized in communities of all types and sizes, with Anglican and Free Church and occasionally Roman Catholic co-operation. The aim was to bring home to the people the bearing of religion on family life, education, industry, and international affairs, and to prepare them to face postwar problems. Besides public meetings there were special gatherings for ministers, women, youth, etc. The "Weeks" quickened the sense of responsibility in the churches, revealed the possibilities of co-operative action, and led in many places to the setting up of local Councils of Churches modeled on, and generally associated with, the British Council of Churches.

BIBLIOGRAPHY: *Christian Year Book*, annually; *Reports* of the British Council of Churches.

PHILIP SAVILLE WATSON.

RELIGION AND LITERATURE: As one looks back at the first half of the twentieth century one has to confess that in some ways it has been a rather unhappy time in respect of the relations of religion and literature. The increasing preoccupation with the tendencies of science which moved in the direction of a materialistic philosophy, the vast interest in industrial organization and in salesmanship, the all-pervading secularity and the enticing fascinations of social analysis have scarcely been friendly to that life of the spirit which religion seeks to reflect, or to literary forms in which the expression of this life would become permanent. We live in a time when to masses of people sensations are more important than ideas and biological experiences are more compelling than moral or spiritual ideals. The things of the spirit, however, have not been without witnesses. In France the poetry in which Charles Péguy has expressed the wisdom of his peasant God has had not only a direct and simple charm but also a real sense of those values which are not touched by the kingdom of death. In England T. S. Eliot's *Murder in a Cathedral* has risen above *Wasteland* and has given some sense of spiritual heights. And Christopher Fry, in *The Boy with the Cart* and in *The First Born*, has written with genuine compulsion of human experiences in which religion was masterfully potent. In America, Thomas S. Jones, Jr., in the lovely sonnet form which he has made so securely his own, has combined literary distinction with rare spiritual understanding.

The battle of things moral and spiritual with the powerful and invading forces of naturalism has found its most significant literary expression in the critical writing connected with the names of Irving Babbitt and Paul Elmer More. Babbitt's long fight for the distinction between the human and the subhuman, his insistence on a life characterized by vital control and not by a surrender to the flux, challenged contemporary life in respect of first principles. In such books as *Rousseau and Romanticism* he attacked the writers and critics who made unleashed impulse the master of all thought and action. And he saw and declared the importance of religion for the things which commanded his complete allegiance. His massive erudition, his cutting and effective literary sword play and the driving energy of his conviction made him a mighty force in the battle for permanent standards in a world of change. In Paul Elmer More the movement from critical humanism to the Christian religion came to brilliant expression. The eleven volumes of the *Shelburne Essays*, and the three volumes of the *New Shelburne Essays*, gave him the reputation of a master of literary criticism. His learning was immense. He came to be known as the American Saint-Beuve. His literary style had its own controlled and distinguished grace. He was a great Platonist and in the six volumes of the *Greek Tradition* he made the journey from Plato to Christ. His little volume, *Notes From an Oxford Diary*, in its own way a spiritual classic, tells the story of his pilgrimage from scepticism to the Christian faith.

That study of man which finds its consummation in the Christian religion was given full evangelical emphasis by the author of this article. His Fernley lecture in England, *Evangelical Humanism*, his Chancellor's lectures at Queens University in Canada, *Christian Humanism and the Modern World*, his Cato lectures in Australia, *Adventures in Understanding*, and his volumes, *The Christian Criticism of Life* and *The Meaning of Human Experience*, set forth the whole position. That study of man and life and letters which leads not away from God but directly to the Cross is a revealing commentary on the relation of literature to the Christian religion.

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[Sup.] LYNN HAROLD HOUGH.

RELIGION, PHILOSOPHY OF: Great vitality has marked the study of the philosophy of religion since about 1915. The development of an interest in the philosophy of history has reawakened a concern for the problems faced by philosophers in the past. Augustine, Aquinas (see NEO-THOMISM), and Kierkegaard (see CRISIS, THE THEOLOGY OF) have figured prominently in modern thought. On the other hand, novel concepts have opened new paths of investigation.

Major contributions in the past forty years include:

I. Science and Religion: Probably the most critical problem inherited from the nineteenth century was the conflict between science and religion (see SCIENCE AND RELIGION; SCIENCE, NATURAL). In our time this has led to three results. Firstly, increasing knowledge of the complexity of nature has led some scientists to adopt a quasi-mystical interpretation of the universe. Science and religion are held to be complementary rather than contradictory. Typical of this attitude are Sir Arthur Eddington and Sir James Jeans. Secondly, materialists have rejected religion as outmoded and unnecessary. Historical dialectical materialism (*q.v.*) continues Marx's polemic, while behavioristic psychology, concerned chiefly with the mechanistic apparatus of human thought, has customarily held religion to be of secondary importance. Thirdly, logical positivism, based upon an analysis of the meaning of sentences, has classified religion as outside the range of meaningful discourse. Statements about metaphysical or ethical values are not subject to empirical verification, and therefore are neither true nor false. Religious statements tell us only what the sentiments of the speaker may be, and thus as statements of fact they are meaningless. Of this group, A. J. Ayer has been the most outspoken critic of religion.

II. Liberalism: The period between the two world wars saw the rise of religious liberalism to its highest peak of popularity. While the term "liberalism" (*q.v.*) is so general as to admit many divergent schools of thought, it can be classified loosely as that type of philosophy which approaches religious questions from the standpoint of human experience rather than divine revelation.

A. PRAGMATISM: William James coupled his pragmatic philosophy with a theory of a subliminal level of experience just below the rational to produce a philosophy of religion most succinctly summarized in his paraphrasing of Pascal's Wager: try believing in God, act as if you did, and see if eventually His existence does not become real to you. James's principles have been applied extensively in religious education by John Dewey (*q.v.*) and his followers. See also PRAGMATISM.

B. INTUITIONAL PHILOSOPHY: Henri Bergson (*q.v.*) made a sharp distinction between instinct, intellect, and intuition. Nature, he said, is always surging with enormous bursts of energy whereby it overcomes the static tendency of matter. This vital impetus (*élan vital*) has taken two courses in its effort to achieve creative freedom: the one ended with the ants and bees, whose instinctual organization, though nearly perfect, is static. The other resulted in man. In man there have been two conflicting tendencies. Because he is aware of death and has a memory, man seeks to conserve. This is the function of intellect; but this leads in turn to a static society and static religion. However, through the medium of extraordinary geniuses, among whom Christ is pre-eminent, nature breaks through these closed societies. This occurs through intuition, of which religious mysticism is the outstanding example. There is, accordingly, a "closed" religion which is different in kind from an "open" religion: the latter is the path which nature follows in the continuing process of creative evolution. See also INTUITIONISM.

C. THE PHILOSOPHY OF ORGANISM: Alfred North Whitehead's (*q.v.*) philosophy has proved germinal in recent years. In *Process and Reality* he attempted to construct a cosmogony similar to that of Plato's *Timaeus*, but based upon the findings of modern physics. His philosophy of organism runs parallel to the wave and atomic theories in physics. Each actual occasion is atomic, but "prehends" all other contemporary actualities in the process and thus is a part of the cosmic organism. It is difficult to determine from Whitehead's writing whether God, the "principle of concretion," is outside process as well as the creative agent within it. The ontological principle, that whatever can be thought must in some sense exist, is an important aspect of Whitehead's thought. His special terminology has led to many interpretations by men who differ widely in their points of view. Henry Nelson Wieman (*q.v.*), Charles Hartshorne, Nels Ferré (*q.v.*), and Dorothy Emmett variously reveal differences in interpretation.

D. PERSONALISTIC PHILOSOPHY: The importance of personality as a philosophical category has steadily increased since the time of Kant. Philosophers who have little in common generally speaking have adopted personality as the most adequate term for interpreting man's relation to the universe and to God. C. C. J. Webb, of Great Britain, follows Kant. In

America personalism (*q.v.*) has become associated with the names of Borden P. Bowne (*q.v.*) and Edgar S. Brightman (*q.v.*). The latter's conception of God as finite has aroused controversy. Brightman accounts for the fact of evil and suffering as due to the "Given," a notion similar to the "stuff" in Plato's cosmology. Without the Given there could be no freedom, but God has only a modified control over it, and suffers and grows with His world.

E. REACTION TO LIBERALISM: It was inevitable that there should be a reaction to liberalism, and following World War I this took form. Briefly, neo-orthodoxy (*q.v.*), which is the term usually used to denote this position, contradicts liberalism at its starting point. A distinction between Christianity and religion is made, and a sharp cleavage is driven between faith and reason. A Christian philosophy is held to be a contradiction in terms: one cannot be both a Christian and a philosopher at the same time. Natural theology is important, but it represents man's effort to reach God, whereas it is only through divine grace that God reveals religious truth to man. Leading exponents of this position have been Karl Barth (*q.v.*) and Emil Brunner (*q.v.*) on the European Continent (Barth rejects natural revelation entirely), P. T. Forsyth (*q.v.*) in Great Britain, and Reinhold Niebuhr (*q.v.*) in America.

In respect to personalistic philosophy there have been two developments which, though not reactions to the liberal point of view, are of independent interest. The one is associated with the name of John Oman (*q.v.*), who distinguished between two levels of truth: the natural and the supernatural. The supernatural level is that of personal experience of God. The other movement is associated with Martin Buber (*q.v.*) whose book, *I-Thou,* expresses the significant subject to subject relationship between man and God characteristic of religious discourse. Religious philosophy must always be about subjects rather than objects.

III. Neo-Thomism: The philosophy of St. Thomas Aquinas has been restored to prominence in recent decades. The aim has not been to restore the *status quo* of scholasticism, but rather to seek solutions to modern problems in the light of Aristotle and Aquinas. The cosmological argument for God's existence has been re-examined, while the method of analogy has been subjected to new interpretations in the light of modern knowledge. Most recently, under the stimulus of Gilson and Mascall, the existential as opposed to the essential aspect of Thomistic philosophy has been developed. Representative writers are Etienne Gilson (*q.v.*), Jacques Maritain, and R. Garrigou-Lagrange in France; E. L. Mascall and Austin Farrer in Great Britain, and Anton Pegis in Canada. See also NEO-THOMISM.

IV. Existentialism: Between the wars there emerged the philosophy of existence, the most important representatives of which are Gabriel Marcel, Martin Heidegger (*q.v.*), and Karl Jaspers.

Existentialism is concerned primarily with the reflexive aspect of a philosopher and his thought. An idea is not abstract: rather, conditioned by the thinker's possession of it. Subjectivity is thus conceived as inevitable in philosophy, while truth itself is held to be subjective and in a sense personal. The philosophy of existence owes its origin to two sources: the rediscovery of Kierkegaard and the phenomenological method of Edmund Husserl (*q.v.*).

Kierkegaard, little influencing his contemporaries a century ago, is responsible for categories of thought new to philosophy. In his criticism of Hegelian idealism (*q.v.*) he repudiated philosophy, and substituted for traditional modes of thought such concepts as dread (*angst*), crisis, nothingness, the abyss, discipleship, the moment, and death. While Kierkegaard's influence has been felt most noticeably by the so-called religious existentialists, his terminology and manner of thinking are to be found in Heidegger and Sartre, one of whom avoids religious problems, while the latter is a professed atheist.

Kierkegaard, however, was opposed to the systematic and therefore could supply no method to existentialism. It is to Husserl that existentialists have gone for a method. The phenomenological method is based upon the theory that knowledge is mediated by consciousness. Productive philosophy will therefore seek its foundations in the data of consciousness; whether metaphysical knowledge is possible is subject to doubt. The analysis of transcendental consciousness has opened new vistas for philosophy, and has given the existentialists an objective basis for their theories. Heidegger, for example, has concentrated on ontology (*q.v.*), phenomenologically considered. See also EXISTENTIALISM.

V. Reinterpretation of the Ontological Argument: Augustine, like Aquinas, has received serious attention in recent decades. *Credo ut intelligem* is held by many to be the most satisfactory answer to the problem of the relationship of faith and reason. Anselm's ontological argument for the existence of God has found a staunch adherent in R. G. Collingwood, who declared that this argument lies at the heart of all metaphysical thinking. Philosophy and science, he argued, are essentially different in their methods. Scientific thinking is irreversible: at the end of its process of reasoning science discovers truths unknown at the beginning. Philosophy, however, is reversible: it yields no truths hitherto unknown, but sheds light and understanding on that which was but slightly comprehended at the beginning of the process

of analysis. Collingwood equated metaphysics with theology, and declared that all philosophical thinking is similar to metaphysical. The ontological argument is the foundation of all philosophical thinking. Following Collingwood in this attitude are principal John Baillie (*q.v.*) and H. V. Langmead Casserley.

VI. The New Interest in History: One of the most prominent features of this period is the increasing interest in the philosophy of history. Under the stimulus of Wilhelm Dilthey, thinkers in various fields have come to the opinion that man's ideas have an historical relevance which must be equated with the ideas themselves. History is seen as the arena in which man works out his destiny, and man's freedom is conceived within the context of his history. Arnold Toynbee (*q.v.*) thinks of history as a process of development and rest, with only a few civilizations proceeding past a certain point. Tillich (*q.v.*) has suggested a twofold distinction between chronological time (*chronos*) and time filled with meaning (*kairos*), a distinction which bears a slight resemblance to Collingwood's differentiation between nature and history, history being limited to man as a creative being. Oscar Cullmann (*q.v.*) conceives time in what he terms the New Testament sense: Christ as the central point of cosmic history. See also History, The Christian Interpretation of.

VII. Perennial Philosophy: Within the period in question there has been another movement of significance: the effort on the part of certain philosophers to find a synthesis between East and West. This movement has been stimulated by the rise of Vedantism, a philosophy of religion, emphasizing the mystical, rather than the historical elements common to all religions. Gerald Heard, Christopher Isherwood, and Aldous Huxley best typify the exponents of this school.

See also Philosophy.

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[Sup.] William L. Bradley.

RELIGIOUS EDUCATION. See Education, Christian.

RELIGIOUS PUBLISHERS' GROUP. See Book Publication, Religious.

RELIGIOUS SCIENCE AND PHILOSOPHY, INSTITUTE OF: Founded 1927 by Ernest Holmes in Los Angeles, Cal., the Institute is associated with the New Thought (*q.v.*) movement and shares its teaching. Branch centers were formed in some cities in the United States, Canada, and Australia.

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Theodore G. Tappert.

RELIQUARIES: Vessels in which relics are sealed, kept, and exposed for public veneration. They vary in shape, from the glass casket in which the body of a saint lies in state, to containers in the form of a hand, or an arm, or a bust, according to the nature of the relic, or to bejewelled medallions in which smaller relics are encased, and which can be displayed by means of a utensil similar to an ostensorium (*q.v.*) or monstrance.

Georges A. Barrois.

REMISSION OF SINS: This is the English translation, in various passages of the King James Version, of the Greek, *aphesis*, a "sending-away," "dismissal." Its meaning is further explicated by the fact that it is translated "forgiveness" in the King James Version of Acts 5:31; 13:38; 26:18; Eph. 1:7; Col. 1:14; and invariably "forgiveness" in the Revised Standard Version which does not use the word "remission." In the Ephesians-Colossians passage, it is parallel with *apolutrosis*, "redemption" or "deliverance,"

and in Heb. 10:18 with the phrase "no longer remember." The remitter or forgiver of sins is always God, except in John 20:23 where it is the Spirit-filled believers. Remission is connected with repentance as its condition (Mark 1:4; Luke 24:47; Acts 2:38); also with baptism (Luke 3:3; 24:47; Acts 2:38). It is proclaimed for Israel (Luke 1:77; Acts 5:31; 13:38); and for all believers (Acts 10:43; as well as, by implication, Eph. 1:7; Col. 1:14; Heb. 9:22; 10:18). It is associated with Christ, or his name, in Acts 2:38; 26:18; it is said to be "in him" (Eph. 1:7; Col. 1:14). In Matt. 26:18 and Heb. 9:22 it is connected with the death of Christ, specifically with his shed blood. Roman Catholics interpret John 20:23 to mean that priests, through the apostolic succession, have divine authority to forgive sins. Protestants, on the contrary, interpreting this passage in the light of the New Testament as a whole, explain it as referring to the spiritual sensitiveness of the Spirit-filled Christian community, which will have inspired insight to discern between sins unrepented of (and therefore unforgiven) and sins which are truly repented of. The Roman Catholic applies this to the priest's absolution in the confessional. The Protestant applies it to confession of acknowledged transgression of God's law. Is there true repentance here and a genuine determination to make a fresh start? Here the inspired insight of the Church should be able to fulfil the Lord's promise of reliability. See also SOTERIOLOGY.

KENNETH J. FOREMAN.

REMONSTRANTS: The controversy between the Remonstrants and the orthodox Calvinists resulted in a flood of pamphlets, many of which are to be found in the large collection at the University of Michigan. Hugo Grotius (*q.v.*) participated in the conflict, as the article on him indicates. See also GOMARUS.

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[Sup.] ALBERT HYMA.

RENAISSANCE: The relation between the Renaissance and the Reformation (*q.v.*) is one of the most fascinating subjects in the history of modern civilization. An immense number of books and articles have discussed it from many angles, but only a few discerning critics have presented an accurate interpretation. In recent years several scholars have even gone so far as to conclude that the "classical humanism of the Renaissance is thoroughly medieval and thoroughly Christian." To an orthodox Protestant such an appraisal must almost seem like blasphemy, for he cannot help wondering if perhaps Cicero or Plato was thoroughly Christian. On the other hand, a large number of writers have come to the conclusion that the Renaissance was steeped in paganism. Moreover, a controversy has long been raging in connection with the famous theory of Jacob Burckhardt on the element of renovation in the Renaissance. There are professors who refuse to recognize the existence of the Italian Renaissance, while others greatly exaggerate its influence.

I. The Renaissance in Italy: The Italian Renaissance is generally understood to have begun with the literary labors of Petrarch, about the middle of the fourteenth century. Florence was its chief center and was often referred to as the Athens of Italy, or even of all Europe. There is good reason for considering Florence in this role, since this city was a hive of commercial and industrial activity. Wealthy bankers and businessmen became patrons of art and scholarship. Contact with the Byzantine Empire and a number of Saracen (Arabic) countries brought to Florence merchandise and manuscripts. The painters and humanists of Florence and Venice expressed the intellectual environment in which they labored. They drew upon three main sources of knowledge: (1) classical, which was pagan; (2) Byzantine, which was fundamentally Christian; and (3) Saracen, which was Semitic and Mohammedan. These three types of culture were blended in the Italian Renaissance.

Lorenzo Valla (*q.v.*) was the most influential and the best exponent of that phase of the Renaissance known as humanism, the literary phase. He summed up humanism from 1350 to 1500. His contempt of monasticism and the papacy, his criticism of the poorer kinds of Latin then used, his immoral habits, and his hypocritical talk about returning to the ideals of the apostolic church represented the main principles of Italian humanism.

Machiavelli, who served for years as the secretary of Florence, personified the political precepts of many Italian scholars at the close of the Middle Ages. In his book, *The Prince*, he praised Pope Alexander VI for his cold-blooded policies. He wrote: "A prince, therefore, is compelled to take upon himself the nature of a beast, and he ought to choose both the fox and the lion." In his opinion a ruler would be foolish to follow the commandments of Jesus Christ: "It seems to me that these Christian principles make men more feeble and more apt to become the prey of evil persons."

There were, however, many scholars and artists in Italy who sought to inculcate the principles of the Christian religion. Marsilius Ficino and Pico della Mirandola wrote treatises that remind us of the work done by medieval mystics. Ficino did much to revive interest in Platonism. He helped to found the Platonic Academy. Unfortunately he believed that Pla-

tonism and Christianity were very closely related, and he revered Plato almost as much as Christ. Gioviano Pontano considered the angels identical with the pagan spirits. And a certain physician at Bologna, as Burckhardt has shown, was so well protected by the higher clergy and the civil authorities that he was not molested for having remarked that Christ was not God but merely the son of Joseph, that Christ had caused much harm through his deceit, that he may well have been crucified because of his misdemeanors, that the Christian religion would very soon be extinguished, and that in the consecrated host (wafer) his real flesh is not present. Pagan culture and Christianity must be distinguished. They have much in common, but they also differ.

II. The Northern Renaissance: Among the main sources of the Transalpine or Northern Renaissance may be mentioned the Italian Renaissance, the medieval background in the northern countries of Europe, and the exchange of ideas which accompanied the commercial transactions between the merchants of Western Europe and the inhabitants of Byzantine, Saracen, and pagan countries to the south and east of Europe. The Italian Renaissance was obviously a very important source, but its influence has often been exaggerated. Scholars must never lose sight of the contacts made independently by the Transalpine peoples with those far removed from France or England or the Holy Roman Empire.

Some humanists and artists in the Transalpine countries imitated men like Lorenzo Valla, while others clung to Christian doctrine and ethics. We have long been accustomed to call Thomas More a humanist, because he, like John Colet (*q.v.*) and Wessel Gansfort (*q.v.*), chose to favor classical Latin and Greek above medieval Latin and Hellenistic Greek, but More and Colet were neither anti-monastic nor anti-ascetic. They distinguished between what they considered wholesome and unwholesome literature or art. Colet stated in his constitution for the school attached to St. Paul's Cathedral in London that his pupils were not to read certain Greek and Latin works which should be called "bloterature rather than literature."

The Northern Renaissance was more religious than the Italian Renaissance. The reason for this is not far to seek. In the first place, the atmosphere of classical Greek and Latin culture had never penetrated strongly north of the Alps. The scholars and artists of the Transalpine countries could not look back to an age in their own countries that might be called classical. They were also farther removed from pagan countries than were the Italians. Furthermore, the colder climate exerted a somewhat restraining influence upon those educators who wanted to emulate the romantic activities of Lorenzo Valla or Pope Alexander VI. Art in the northern countries was as a rule somewhat more chaste than that of the Italian masters.

III. Influence of the Renaissance Upon the Reformation: In order to understand the Renaissance as a source of the Reformation we must bear in mind that the latter movement was the result of many forces and ideas. Only when we view the Renaissance among all the contributing factors can we appraise its influence. Political and economic causes operated for a long period. Abuses in church and state caused sorrow among earnest reformers, both before and after the year 1517. The Renaissance itself was partly the result of these causes. When Lorenzo Valla criticized the papacy we usually conclude that he did this as a humanist, but when Martin Luther (*q.v.*) or John Calvin (*q.v.*) said almost exactly the same thing we conclude that they spoke as reformers. In short, the Renaissance and the Reformation had some causes in common. Although the former originated a little earlier than the latter, they were for some time contemporary. Erasmus (*q.v.*), for example, wrote much that resembled works composed by Luther either before or after his own. If Erasmus actually said that he had laid an egg of reformation and that Luther hatched one (either that produced by Erasmus or an entirely different one, according to our literary sources), we may assume that the acts of laying and hatching were not far apart in time or space.

Numerous mystics and reformers made important contributions to the Reformation. Sometimes we find it difficult to tell when a man like Lefèvre (see FABER STAPULENSIS, Vol. IV) acted as a mystic, a reformer, or a humanist. Occasionally Lefèvre made statements that seemed utterly foreign to Roman Catholicism, and yet there have been competent critics among both Protestants and Roman Catholics who insisted that he never uttered an heretical idea, nor did he seek to start a rebellion against the hierarchy. John Colet was very similar.

Whereas it is extremely difficult to tell what a person like Erasmus accomplished as a reformer and as a humanist, we can readily evaluate his literary productions and determine how much each of them contributed to the Reformation. His *Colloquies* and his *Praise of Folly* contain much material that prepared the way for the coming of Protestantism. Thousands of university students were indoctrinated with his humorous tales. In his *Praise of Folly* Erasmus ridiculed the monks, the popes, the scholastic philosophers, and the incompetent theologians. He wrote that the apostles knew much more about the process of salvation than did the professors in the big universities at the close of the fifteenth century. Nevertheless, the former spent very little time on scholastic disputes.

What mattered most, Erasmus reasoned, was personal faith and devout living. He exposed numerous abuses among the clergy. Simony, nepotism (*q.v.*), the sale of indulgences, empty formalism, and ignorance and indolence on the part of the clergy he severely condemned. He felt that the doctrine of transubstantiation was of little practical value, while holy water, incense, relics, rosaries, and shrines could not contribute much to personal salvation.

Another book which belongs to the Northern Renaissance and influenced the Reformation is *Letters of Obscure Men.* Published in three parts just before Luther nailed up his Ninety-five Theses, this book undermined popular respect for the clergy in general and the professors of theology in particular. One step led to another, and before long nearly every Protestant began to look with contempt upon devout deeds that revealed personal piety but seemed to have lost their essential meaning. Thus the Northern Renaissance accomplished a great deal for which Luther and Calvin received the blame or the credit.

IV. Political and Sociological Contributions: During the fifteenth century a number of scholars in the Transalpine countries developed remarkable ideas in political science and sociology. But who had ever dreamed of writing a comprehensive history of the Northern Renaissance? Had not all the experts come to the conclusion that there was no such thing as a single Renaissance in the northern countries? Finally an American scholar came along with the startling idea of the Counter Renaissance (Hiram Haydn, *The Counter-Renaissance,* 1950). He was fully justified in his complaint against those medievalists who looked upon medieval civilization as a large and beautiful mansion, while the Renaissance was relegated to the humble position of an "outhouse."

Those who are interested in the growth of capitalistic society, of modern democracy, and of religious and political liberty will find in the Northern Renaissance a wealth of source material for serious and fruitful study. Over against the autocracy and intolerance of the sixteenth century they can place the valiant fight for popular sovereignty and personal liberty waged by Gansfort, Erasmus, and Cusa (*q.v.*). In both church and state these men recommended local autonomy and individual rights. Gansfort and Erasmus argued that kings were bound by their contracts with the subjects they ruled, and Erasmus argued that princes should not be permitted to inherit their power to rule.

Sir Thomas More protested against the terrible punishments inflicted upon poor and ignorant citizens for minor misdemeanors, but his plea went largely unheeded for more than two centuries. Gansfort explained that the keys of the heavenly kingdom, given to the Apostle Peter, represented merely the outward manifestation of the power of the Holy Spirit. No member of the clergy, so he continued, could bind and loose from sin. He also asserted that during the communion service the believer's attitude was more important than the inherent efficacy of the sacrament itself. Before Luther was born, Gansfort repudiated the sale of indulgences, and deplored the excessive reliance of many persons on relics, rosaries, holy water, invocation of saints, and auricular confession. In short, the negative criticism of the Protestant Reformation was expressed over and over by leaders in the Northern Renaissance. But the political and sociological theories of the humanists in the northern countries were only partially adopted by the early Protestants.

It has been fashionable to credit Luther or Calvin or both with the progress made in modern times in the fields of political science and sociology. On the other hand, many critics have tried to prove that the early Protestants were guilty of excessive intolerance and anti-democratic tendencies. The fact is that Luther and Calvin reflected the shortcomings of their age, whereas men like Gansfort, More, and Erasmus looked beyond the sixteenth century to the nineteenth for true liberty and democracy. The three men just mentioned believed in human depravity, but not in total depravity. They accepted the currently accepted doctrine of predestination as expressed by Thomas à Kempis in his version of *The Imitation of Christ* (*q.v.*), Book I, chap. xiii, verse 27. But they felt that the element of personal responsibility must be preserved. They made much of the sanctity of marriage, while at the same time they saw much good in continence as practiced by virtuous monks and nuns. They recommended that young persons be treated with sympathy and consideration, and that bigamy as well as divorce were very serious evils.

V. Economic Theory: Luther has too long been viewed as a man with a peasant mentality, afraid of the rising spirit of modern capitalism, while Calvin has been described as the typical bourgeois person. But Luther in 1525 declared the law of Moses null and void in the field of economics. At that time John Calvin was only sixteen years old, but Luther was already a wealthy man, and his wife was avidly starting her career as a capitalist, the owner of a beer brewery, a fish pond, and a farm with splendid cattle. Luther is depicted as being deathly afraid of that which he in fact greatly enjoyed, capitalistic enterprise. He was born in a stately home, because his father was a man of some means at the time. We must not think that the deep lines in his mother's face were caused by poverty, or that her frugal habits were dictated by lack of funds.

What students of the Reformation must do is to investigate the ideas and actions of men like King Henry VIII (*q.v.*) of England and Emperor Charles V (*q.v.*). Sir Thomas More was the tutor of King Henry, and Adrian of Utrecht, formerly a pupil of the Brethren of the Common Life (*q.v.*), taught Charles. Both rulers permitted their subjects to charge at least 10% interest, and that when Calvin was still a young humanist. Thomas More, the bourgeois attorney in London and the prosperous son-in-law of a country gentleman, is often seen as the opponent of ideas and persons which he liked very much. How often has he not been held up as a friend of communists? It simply does not make sense to think that a lawyer who served his king and the merchants of London to the best of his ability did not favor his own profession or his own principles. His *Utopia* is often mentioned as a fight against capitalism, whereas More made it very clear that he disapproved of the manner in which the Utopians carried on their commercial activities. He fully agreed with Martin Luther in supporting orthodox Christianity and the capitalistic form of society fostered by King Henry VIII and Emperor Charles V. But he and Luther are often treated as reactionary figures in economics, while Calvin is said to have been progressive. This has happened largely because More and Erasmus and Luther are too seldom treated as allies in certain fields.

See also REFORMATION, THE.

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Much misunderstanding has been caused by the fascinating but misleading book by Professor J. Huizinga of the University of Leiden, *Herfsttij der Middeleeuwen* (3rd ed., 1928), which appeared in an English edition under the erroneous title, *The Waning of the Middle Ages.* The title should have been *The Autumn of the Middle Ages,* for the original title refers to the autumn as the time of fruition and harvest, not of decadence. The author in this and other publications tried in vain to nullify the thesis of Jacob Burckhardt that the Renaissance was a great flowering of culture, surpassing that of the twelfth or thirteenth century. Huizinga in his biography of Erasmus (1925) also erred in making the Devotio Moderna appear as devoid of real spiritual power. Moreover, both Roland H. Bainton and Ernest Schwiebert, in their well-known biographies of Luther (1950) largely ignored the powerful influence of the Northern Renaissance. Bainton alleged that Luther changed the whole course of European politics, and Schwiebert proclaimed that Luther was the first in more than a thousand years to understand the Apostle Paul and to make the Bible Christocentric again. Such reasoning fails to reckon with the outburst of religious fervor generated by the Devotio Moderna and other movements of like nature, not to mention great humanists and reformers like Thomas More and John Colet.

The most comprehensive historiography of the Renaissance appeared in 1952 at Louvain: *Begrip en probleem van de Renaissance,* by H. Baeyens. He proves that Jacob Burckhardt was preceded by a veritable host of scholars who had given exactly the same interpretation of the term "Renaissance" as he did. He mentions twenty-eight German experts (p. 112) who between 1830 and 1860 did so, while Madame de Stael in 1800 referred to a renaissance of letters in connection with Petrarch's literary labors. Moreover, in 1825 there were many students at the University of Paris who were very familiar with the concept of the Renaissance in Italy. Sainte-Beuve in 1828 and Balzac in 1829 were as specific as were Michelet and Burckhardt in 1860. Augustin Thierry wrote in 1853: "that intellectual revolution which we call the Renaissance." Consequently the author suggests that henceforth scholars cease writing like this: "What we since Michelet and Burckhardt call the Renaissance." But he ably defends Burckhardt against J. Huizinga, who unjustly complained that the celebrated Swiss scholar had accorded too little importance to medieval civilization. As Carl Neumann said, Burckhardt merely wrote a *Versuch,* or essay. His knowledge of pre-Renaissance culture was far more extensive than Huizinga imagined.

ALBERT HYMA.

RENQVIST, HENRIK: Lutheran; b. at Ilomantsi, Finland, Aug. 1, 1789; d. at Sortavala, Nov. 5, 1866. Of a peasant family, he was spiritually awakened at school after having read Arthur Dent's *The Handmaid of Repentance,* four editions of which had been published in Finnish since 1732. When studying in Turku he was influenced both by Moravian and by legalistic tendencies. For the rest of his life his view of life was that of a devoted Pietist. In his first congregation he called forth an awakening whose influence reached the unawakened of the parish but at the same time evoked opposition. Lawsuits followed, and in 1826 he was appointed pastor of prisoners in Svartholma. In 1832 the rights of citizenship were restored to him by imperial amnesty. In 1836 he was appointed pastor in Sortavala, where he stayed until his death. Wherever he went, religious awakenings ensued. From Svartholma, Renqvist's influence extended over the whole country through his books and the released convicts. He published sixty books, mostly translations. In some areas of Finland his influence is still discernible.

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LENNART PINOMAA.

REORDINATION: During the Middle Ages, priests ordained in schismatical or heretical bodies, and admitted to Catholic priesthood after their conversion, were normally reordained, as well as priests whose Catholic ordination was irregular. The reason is that priests ordained not in conformity with the canons were deemed in any case to lack the supernatural powers necessary for the administration of the sacraments. Today, the Roman Church repeats schismatic or Catholic ordinations only if their validity or completeness is positively doubted.

GEORGES A. BARROIS.

REREDOS: A solid screen or wall, ornamented with painted or sculptured panels, niches and statues, erected back of the table of a church altar. It replaced the *dossel* or *dorsal* of early romanesque churches, an embroidered veil of precious material hanging from a frame of wood or metal, or from the wall back of the altar. GEORGES A. BARROIS.

RERUM NOVARUM: Encyclical of Pope Leo XIII (*q.v.*), published May 15, 1891, in response to social and economic problems related to "capital and labor." The solution of socialism (*q.v.*) is rejected as destructive of private property and family rights. That employer and worker are "inevitably hostile to each other" is denied. On the contrary, each class needs the other, must respect the other. Their relation must be established, not on equality, but on justice, so that the worker has a living wage. The organization of Catholic Trade Unions is encouraged.

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THEODORE G. TAPPERT.

RERUM ORIENTALIUM: Encyclical issued by Pope Pius XI on Sept. 8, 1928, to promote the study of the history, doctrine, and liturgy of the Eastern Christian Churches. The Pope recalls in chronological order the endeavors of the Holy See to bring the dissident Christians of the East back to the Roman communion. He applies the general principles of Roman ecumenism, formulated in the encyclical *Mortalium animos* (*q.v.*) to the particular problem of bringing about a reunion of the Eastern Churches. In view of this task, he recommends that Roman Catholic priests apply themselves to special studies in the *Oriental Institute* founded in Rome by Pope Benedict XV.

BIBLIOGRAPHY: Original text in *Acta Apostolicae Sedis,* Vol. XX (1928), pp. 277-288; Eng. tr. in *Catholic Mind,* Vol. XXVI, pp. 421-431.
GEORGES A. BARROIS.

RESCRIPT: In the Roman Catholic Church, a document sent by an agency of the papal administration to answer a question or a petition. Dispensations are usually granted by rescript. Rescripts given by personal initiative of the pope are called *motu proprio* (*q.v.*).

RESERVATION OF SINS AND CENSURES: In the Roman Church, a declaration that the right to absolve from some specified sins or censures belongs exclusively to designated ecclesiastical superiors. The purpose of the reservation is to promote the welfare of the church by a rigorous upholding of its discipline.

Ordinaries (*q.v.*) may reserve to themselves the absolution from sins which are deemed a particular threat to the diocese; thus the use of violence to force one into marriage, and the cutting of fruit-trees by malice or vengeance, are reserved sins in the diocese of Jerusalem. Canon law reserves to the Holy See the absolution from the false charge of "solicitation" brought before ecclesiastical judges against an innocent priest, "solicitation" being the sin of a priest who, while hearing confession, incites his penitent to commit immoral acts. The principles governing the reservation of sins are found in the *Codex Juris Canonici,* canons 893–900.

The reservation of censures (*q.v.*) parallels the reservation of sins, with the difference that the former belongs to the *forum externum,* i.e., the external or public order of the church, while the latter belongs to the *forum internum,* i.e., the order of conscience, and affects directly the administration of the sacrament of penance.
GEORGES A. BARROIS.

RESERVATION OF THE SACRAMENT: This expression refers to the practice of preserving particles of the Eucharistic bread in view of the communion of the sick, or others prevented from receiving it during the celebration of the liturgy. This custom seems to go back to the middle of the second century. In the churches of the Roman communion, since the eleventh century, a consecrated host is often reserved for the purpose of public exposition or benediction (*qq.v.*).

According to Canon Law, the Blessed Sacrament is reserved ordinarily in all public churches, but in other churches only by special permission from the bishop. The reserved wafers for the communion of the faithful are kept in a pyx or in a ciborium (*q.v.*), which are placed in the tabernacle (*q.v.*) of one of the altars of the church. The bishop may direct that the Blessed Sacrament be removed from the tabernacle and kept overnight in a safe, for fear of criminal profanation.

In Eastern Orthodox and Armenian churches, the holy bread is reserved for the sole purpose of the communion of the sick. It is kept in the *artophorion,* a receptacle similar to the tabernacle of the western churches, or in the shape of a dove of precious metal, hanging from the canopy erected over the altar.

BIBLIOGRAPHY: I. Braun, *Der christliche Altar,* Vol. II, 1924; L. Koester, *De custodia SS. Eucharistiae,* 1940.
GEORGES A. BARROIS.

RESERVATION, PAPAL: From ancient times there were not only certain benefices but also a number of other matters of relatively great importance that, according to church law, were reserved for the papal chair. These reservations were called "causae majores." The following classes may be distinguished: doctrinal, legal, administrative, civil lawsuits and criminal lawsuits. Among the cases reserved are defini-

tion of doctrine, the proclamation of laws that are binding upon the whole denomination, the institution of bishoprics, the appointments to higher offices, the management of important ecclesiastical lawsuits, and the cancellation of heavy ecclesiastical punishments.

BIBLIOGRAPHY: *Codex Iuris Canonici*, 1917; R. Naz, "Causes Majeures," in *Dict. de Droit Canonique*.

[Sup.] E. KUYPER.

RESIDENCE: The Code of Canon Law of the Roman Catholic Church has incorporated former statutes concerning the obligation of residence. The law applies specifically to cardinals, who, unless they are residential bishops, must live at the Pontifical Court; to residential bishops and other ordinaries; to deans, rectors and canons. Clerics may not leave their diocese for a considerable time without the permission of their ordinary. Religious are bound by the statutes of their respective congregations and the law of the *clausura* (see CLOISTER).

[Sup.] GEORGES A. BARROIS.

RESIDENCE HOUSE. See HOSPICE.

RESPONSIVE READING: Early in the hour of worship the pastor and the people, while standing, alternate in reading short portions of a psalm, or other poetic passage, divided according to parallelism. Such reading exalts the Bible, guides in the expression of feeling, appeals to boys and girls, lends the service variety, and increases total effectiveness. All this comes if the minister knows how to lead, and if he has enlisted the choir to lead the responses. Occasionally, for variety, all read in concert. Such group reading serves for expression, not impression. The pastor should set and keep the tempo, not too fast, according to the tone color of the passage. If he wishes to interpret a psalm, he should read it all, and stress the meaning rather than the rhythm, which ought largely to dominate a responsive reading. In spirit it belongs with praises and prayers.

ANDREW W. BLACKWOOD.

RESTITUTION, DUTY OF: Restitution is the reparation of a right that has been violated, as when stolen property is restored, or compensation is paid for a loss inflicted. An elaborate system of compensation is laid down in the Mosaic law, on the general principle that the restoration should be as far as possible equivalent to the loss. In some cases however the penalty to be paid to the injured was four, five, or even seven times the loss inflicted (Ex. 21:18–36; Lev. 24:18–21; Deut. 19:21; cf. Prov. 6:31). In the New Testament Zacchaeus announced that he would restore fourfold any goods that he had wrongfully taken (Luke 19:8).

In Catholic moral teaching the duty of restitution is based upon natural law, since it restores the balance of rights, reconstructs the natural order of justice, and maintains social security and peace. It is also implicit in the Seventh and Tenth Commandments of the Decalogue which forbid stealing and covetousness. The grounds for making restitution are classified as: (1) the possession of another's goods, when the manner and amount of restitution will vary according to the good or bad faith of the possessor; (2) unjust damage, which covers not only physical and material injury, but "harm done to the spiritual goods of another," as in the defamation of character; (3) co-operation in injustice, either by direct participation or by failure to prevent injustice.

If the right violated is one of great moment, then it is absolutely necessary for salvation that actual restitution be made, or when this is impossible, that there should be an intention to make restitution when and if it becomes possible.

BIBLIOGRAPHY: H. Davis, *Moral and Pastoral Theology*, 1938.

ANTHONY S. CHADWICK.

RESTORATION OF ALL: The Scriptures teach that creation, as it came from its Maker's hand, was good (Gen. 1:31; *et al.*); that the Fall of man was the occasion or cause of cosmic corruption (Gen. 3:17–19; Rom. 8:20); that events in the natural order will accompany major steps in the redemption of man (Acts 2:19, 20; *et al.*); and that, in the final consummation, sin and all of its effects will have been overcome. This will include a deliverance of the creation itself from the bondage of corruption (Rom. 8:21; cf. also Isa. 65:17; I Cor. 15:28; Eph. 1:20–22; Phil. 2:9–11; Col. 1:17, 20; II Pet. 3:12, 13; Rev. 21:5). Such teachings would seem, indeed, to be necessary components of a belief in a Creator-Redeemer God of infinite wisdom, power and goodness.

But the doctrine of a final restoration of all is not without its difficulties. To sophisticates and to scientific materialists, the basic notion that events in human history, like sin and redemption, could have effects in inanimate nature can only seem superstitious and bizarre. The law of entropy, apparently universal in the natural order, is interpreted to mean that creation is inexorably headed towards, not any kind of restoration, but complete exhaustion. Bertrand Russell's highly poetic essay on "A Freeman's Worship" is perhaps only the best known of a large number of such interpretations. There are those who predict that man's discovery of atomic fission will lead, not only to the destruction of the human race, but also to the annihilation of this planet.

The reply that such conclusions, based on naturalistic considerations, do not touch the basis of our doctrine of a final restoration, which is faith in a revealed purpose of God, may be

true enough; but the latter doctrine also is not lacking in difficulties. For, if the Scriptural record of supernatural revelation teaches such a doctrine, it also seems to teach that not all personal beings will be finally restored (Matt. 25:41; Rev. 20:10). It has been argued, of course, by universalists that these and similar passages do not mean what they have been commonly interpreted to mean. They contend that the adjective *aionios* means, not "eternal," but "agelong"; that we are now in one of the "ages" into which the Scriptures divide history; that the punishment of the unrepentant will last through this age only; and that then all will be restored. If this interpretation of Scripture can be maintained, then there will be no difficulty in accepting a doctrine of universal restoration on the basis of the supernatural revelation. But: (1) though etymologically the adjective *aionios* does mean "agelong," its use in the New Testament to express the eternity of God Himself (Heb. 9:14), and of the life which believers receive from him (Matt. 25:46; John 3:15; *et al.*), shows that it had now come to mean "eternal"; and (2) the unendingness of the fate of the wicked is clearly expressed in passages where this adjective is not employed (Matt. 7:12; Mark 9:44, 45; Jude :7; cf. Rev. 20:10, 14).

The Scriptures therefore seem to teach both a final restoration of all and the exclusion of some personal beings from that restoration. Their consistency may be preserved by understanding the "all" collectively, not distributively, so that the totality, the system of things, is to be restored but not every particular being that ever has existed within it. But it may be questioned whether Phil. 2:9–11 can be understood in harmony with such an interpretation of the doctrine.

Whatever may be the solution of these difficulties, the doctrine of a final restoration of all is taught in Scripture, and is received by believers, not as a problem, but as a joyous hope. In this respect, as in many others, it differs profoundly from the cyclic interpretation of history (*q.v.*) in which each recurring cycle exactly restores its predecessors, but without any appeal to reason, joy or hope.

See also ESCHATOLOGY; SOTERIOLOGY.

ANDREW K. RULE.

RESURRECTION OF CHRIST: The bodily resurrection of our Lord Jesus Christ, and some of his resurrection appearances to his followers, are recorded by each of the four evangelists (Matt. 28; Mark 16; Luke 24; John 20, 21). Frequent references are found in Acts (1:1–11; 1:22; 2:24–32; 3:15, 26; 4:2; 5:30; 10:33, 40; 13:30, 33, 37; 17:18, 31, 32), and in the Epistles (Rom. 1:4; 4:24, 25; 6:4, 5, 9; 8:11; 10:9; I Cor. 6:14, 15; II Cor. 4:14; Gal. 1:1; Eph. 1:20; 2:6; Phil. 3:10; Col. 2:12; I Thess. 1:10; II Thess. 2:8; I Pet. 1:3, 21; 3:21). Every effort is made to leave no room for doubt that it was the real, physical body of Jesus which had emerged from the tomb, appeared frequently to his disciples singly and in groups ("of whom the greater part remain until now," I Cor. 15:6), and then had been taken up into heaven. It is made perfectly clear, also, that it was this conviction, at first received only with the greatest difficulty by the disciples, that rescued them from despair and subsequently served as the firm foundation of their triumphant faith and service. The Jewish leaders apparently realized that this would be its effect, and they did their feeble best to explain away the empty tomb.

On the other hand, this is perhaps the one Christian doctrine which has been most widely and emphatically rejected by nonbelievers and which inadequate believers have most persistently sought to explain away. Paul's preaching of it at Athens caused him to be classified as a "babbler" (Acts 17:18), and his reassertion of it "in the midst of the Areopagus" produced a general reaction of mockery. To the Greeks, such a doctrine was not merely incredible. Since they commonly regarded the body as "a prison house of the soul," such a doctrine would awaken in them a feeling of horror and repulsion. To modern materialists and "empiricals," the doctrine of a resurrection—Christ's or ours—seems unworthy of serious refutation.

The alleged impossibility of bringing the various accounts of the resurrection appearances into a consistent pattern is the main difficulty mentioned by some of those whom we have called inadequate believers. In the judgment of others, however, this very difficulty attests the credibility of the records; and it was a careful examination of this evidence which changed Frank Morison from disbelief, on the ground that miracles do not happen, to the conviction that "there certainly is a profound historical basis for that much disputed sentence in the Apostles' Creed—'the third day He rose again from the dead'" (Frank Morison, *Who Moved the Stone?*).

For some, the difficulty seems to lie in an attitude towards the physical body similar to that of the Platonists; and they are likely either to reject a doctrine of the resurrection entirely or to claim that Christ's resurrection was "spiritual." For scriptural support, they point to the transcendence of ordinary physical and spatial limitations on the part of the resurrection body of Christ and to Paul's assertion that "flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50). But this horror of the physical body is Platonic, not biblical; the term "spiritual body," unless it is defined to mean a physical body which is now perfectly adapted to the uses of a glorified spirit, is a contradic-

tion in terms and such a "spiritual resurrection" would be no resurrection at all; and it is not clear that the resurrection body of Christ had any greater freedom from the laws of physical nature than did his preresurrection body, for example, when in it he walked upon the water.

Others apparently feel compelled to explain away the resurrection of Christ on the ground that, if it occurred, it would be a final, absolute event and that, so they are convinced, there can be no ultimate and final facts in history, the realm of the relative. That it was a final and absolute event, if it happened, must be admitted and insisted; but that such events do not occur in history is a philosophical prejudice which should be tested by, not used as a test of, historical facts; and it is a conviction which was more at home in the intellectual climate of the past than it is today. The whole problem of the relation of the absolute to historical events has had to be reopened within the last four decades. It cannot be claimed that any commonly accepted solution of it has been achieved; but at least it is now true that one may no longer simply assume that absolute, final events do not occur within the historical process.

The main difficulty, however, is the conviction that "miracles do not occur," and, while that might be simply another way of saying that absolute, final events do not occur in history, it has usually been based on the "scientific" conviction that the universe is a closed system of irrefragible, natural law. Believers who entertain that conviction have sought in various ways to explain away the belief in Christ's physical resurrection. The thesis of Shirley Jackson Case, for example, would require him to explain such a belief on the ground that, for apologetic purposes, the early Christians simply had to outdo their rivals by attributing to their "hero," and by claiming for themselves, a resurrection which was already believed in by many Jews and by the adherents of Adonis, Attis, Dionysus, Hercules and Osiris (see his *Experience with the Supernatural in Early Christian Times,* 1929; and his *The Origins of Christian Supernaturalism,* 1946). The theory of K. H. Venturini (1800–1802), once widely popular, was that Jesus did not really die, but merely swooned, on the cross; that the spear wound was superficial; that Jesus revived in the tomb and was aided to escape from it by some intimate friends (cf. also H. E. G. Paulus, 1828). This theory was so inadequate to explain the recorded facts, and so absurd in itself, that it was presently supplanted in favor by the mystical theory of D. F. Strauss (1835). C. H. Weisse (1856) was assured that the resurrection of Jesus "belongs to the domain of the spiritual and psychic life" and "is not related to outward corporeal existence in such a way that the body which was laid in the grave could have shared therein." Adolf Harnack distinguishes between the Easter message, which he accepts and which turns out to be simply the belief in the soul's survival of death, and the Easter event, which he rejects.

But, in spite of these rejections and evasions, the church has held firmly to the faith of the apostles. She has regarded the Lord's Day, Sunday, the day of his resurrection, as her peculiarly sacred day, and Easter Sunday as the climax of the Christian Year. And she has not been slow to emphasize certain essential values which she finds in this conviction: (1) It is maintained that the resurrection of Christ was "the shattering of history by a creative act of God Almighty"; it was a "cosmic event" in which, "as Paul saw and proclaimed, God was doing something comparable only with what he had done at the first creation"—something in which "the new age had arrived" and the world was being transformed (cf. J. S. Stewart, *A Faith to Proclaim* [1953], pp. 106 f.). (2) It is pointed out that belief in his resurrection and a full Christology belong together, so that each is essential to the other. On the one hand, this resurrection becomes credible, and derives its depth of meaning, from the One who then broke the bands of death. On the other, Christ's resurrection fully confirms our human conviction, as it did for the apostles, of the absolute deity of Jesus of Nazareth. (3) It is claimed that the Resurrection of Christ proves the ultimate victory of righteousness, both in human society and the cosmos, and in the life of the individual. It demonstrates that "there is a power in action stronger than the whole hideous alliance of evil forces that crucified our Lord" (Stewart, *op. cit.,* pp. 121 f.), so that cosmic evil has already in principle met defeat and what remains is merely a "clean-up battle." In that battle, we may have a participation in, and a constant experience of, the triumphant life and power of the risen Christ. It means that, since Christ arose as "the first-fruits of them that are asleep" (I Cor. 15:20), we, in him, may look confidently forward to our own resurrection, in which the tragic separation of body and soul in death, which is the ultimate fruit and power of sin, will be overcome, the body which we lay away in the grave will be raised, glorified, and restored to our redeemed spirits, and thus sin and every one of its disastrous effects upon us, and within, will be finally and fully dealt with. "Therefore, my beloved brethren," writes Paul, "be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58).

ANDREW K. RULE.

RETALIATION: Retaliation is the repayment in kind of a real or fancied injury; re-

venge, vengeance. In primitive society, it is often felt as a sacred obligation or at least as demanded by honor, self respect or by tribal loyalty; and the amount of the retaliation is without limit and the object may be any one who is thought to be connected with the offender. Thus Lamech boasts that he has slain a man for wounding him and a young man for hurting him and announces that, if Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. The spirit of the old highland clans in Scotland and of the "feuding families" of Kentucky shows that this point of view is not confined to ancient times or to peculiar "foreigners."

In the Old Testament, efforts were first made to curb this unlimited "blood revenge" by equating the amount and kind of retaliation with that of the original injury (the *lex talionis*), by providing cities of refuge, and by similar devices; just as, in the Middle Ages, the church sought to curb the unlimited bloodshed of chaotic feudalism by the Peace of God (see TRUCE OF GOD, Vol. XII), the development of a code of chivalry, and so forth.

In the New Testament, as indeed in the Psalms (cf. Ps. 94:1), vengeance is claimed as a divine prerogative. It is forbidden to men. Instead unlimited love and forgiveness are commanded. Some followers of Christ have sought to universalize such commandments, a very striking example being the ancient saint who exposed himself to a swarm of mosquitoes all night as a penance for having killed a mosquito for biting him. Others have maintained that such commands are simply ideals which are not possible of application in actual life. Others (cf. Ramsay, *Basic Christian Ethics*) restrict them to one-to-one human relations.

See also ETHICS; RECOMPENSE.

ANDREW K. RULE.

RETREATS: For the history, study biblical records about Moses, Elijah, John the Baptist, and our Lord; also the *Spiritual Exercises* of Loyola. Among Protestants retreats assume many forms. For example, a group of twenty ministers, or lay folk, of the same sex, go to a secluded rural cottage and tarry there over the week-end, or longer. At stated hours they meet for devotions, culminating in celebration of the Eucharist. Much of the time they give to meditation, each one alone with the Lord. In our days of hurry and confusion, retreats afford the soul breathing times, with mountain-top glimpses of things eternal. In arranging for a retreat the leaders should keep the numbers small, the program uncrowded, and the emphasis on Christian feeling rather than philosophic thought, or preparations for concerted action. "Be still, and know that I am God" (Psa. 46:10). "Come away by yourselves to a lonely place, and rest for a while" (Mark 6:31, RSV).

ANDREW W. BLACKWOOD.

REU, JOHANN MICHAEL: Lutheran; b. Nov. 16, 1869, at Diebach, Bavaria, Germany; d. Oct. 14, 1943. In 1889 he was graduated from the Seminary for Mission Workers in Neuendettelsau, Germany, and came to the United States the same year, being naturalized in 1900. He served pastorates in Mendota, Ill. (1889) and Rock Falls, Ill. (1890–99); became professor of theology at Wartburg Seminary, Dubuque, Iowa (1899–1943). Among his books are: *Alttestamentliche Perikopen* (1901); *Quellen zur Geschichte des Kirchlichen Unterrichts* (9 vols., 1904–35); *Christliche Ethik* (1914); *Thirty-Five Years of Luther Research* (1917); *Life of Dr. Martin Luther* (1917); *Catechetics* (1918); *Homiletics* (1922); *The Book of Books* (1926); *Luther's Small Catechism, being a History of its Origin, Distribution and Use* (1929); *The Augsburg Confession* (1931); *Luther's German Bible* (1934); *Lutheran Faith and Life* (1935); *Christian Ethics* (1935); *The Church and the Social Problem* (1936); *Luther and the Scriptures; Can We Still Hold to the Lutheran Doctrine of the Lord's Supper?* (1940–41); and he edited *Kirchliche Zeitschrift* (1904–43).

RAYMOND W. ALBRIGHT.

REUNION. See UNION OF THE CHURCHES.

REVELATION: I. Revelation and the Divine Initiative: "Revelation is the act of God in disclosing or communicating truth to the human soul" (opening sentence in the article REVELATION in Vol. X). In the event of revelation the initiative is with God. Between God and man there is the veil of flesh. God is pure spirit. In man, spirit is united with body in the full unity of the personality. We believe that spirit exists apart from body, but we cannot go beyond the veil of flesh to establish relations with a spiritual Being who cannot be laid hold of through the senses. In revelation God himself takes the initiative in bridging the barrier between Creator and creature, between pure Spirit and embodied spirit. He makes himself known through his word and his works.

II. Revelation and History: The act of revelation takes place in the arena of history. God calls Abraham to go forth to the promised land. He reveals himself to Moses as the God of Abraham, of Isaac and of Jacob. His claim to Israel's loyalty is based on the fact that he brought them forth out of the land of Egypt, out of the house of bondage. He reveals his power and purpose in the crucial events of their history; but, essential also to the full fact of revelation, he sends the prophets, the qualified interpreters of these events, to be the bearers of the word of the Lord. In the fulness of the

times, he sends his Son, born of a woman, who manifests the attitudes of God in the context of human life. He endures the torment of death, and rises from the grave on the third day. He sends forth his Spirit at Pentecost. The gospel begins as a narrative. It is the good news of the mighty acts of God.

III. Revelation and Inspiration: Revelation deals with the event in which God breaks through to man; inspiration, as the term is used in theology, deals with the coming into being of the written word. The doctrine of inspiration deals with the way in which God, who reveals himself in word and in deed, is active in the process by which the message is committed to writing. Scholars differ in their theories as to the nature and the extent of inspiration; but, at the heart of the Christian faith, there is the conviction that God through the Scripture is able to reveal to man, and has revealed to man, that knowledge which is necessary to salvation.

IV. Revelation and the Testimony of the Holy Spirit: How does God speak through the Scripture to the human heart? The answer of the church has always been that the Scripture becomes the word of God to us as the Holy Spirit bears witness in our heart that this is the word of God to us. The Westminster Confession of Faith concludes its statement on the authority of Scripture (I:V) by saying: "Our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts."

V. Revelation and Reason: Through revelation man lays hold of truth which cannot be reached by his reason alone. The great truths of Scripture cannot be reduced to some rational system which man can work out for himself without the aid of revelation. Schleiermacher, in a day of the decay of the Christian faith, sought to cut the tie between Christian thought and a revelation which was grounded in history. He built on the feeling of dependence, rather than on pure reason, but he sought, in his *Christian Faith,* to produce a system of thought which was not dependent on objective revelation. And the protest of the Theology of Crisis is against such an idea. Nevertheless, the truth of revelation is not irrational. Paul talks to Festus of a Christian proclamation that begins with the witness to the Resurrection; but he insists that he is not crazy and that he speaks the words of truth and soberness.

VI. Revelation as the Norm and Source of Preaching: In the beginning, the proclamation of the church goes on without direct dependence on the written word. The New Testament church was a reality long before the New Testament in its present form was written, prophets and apostles being the living bearers of the word of the Lord. But as we move farther away from the event of revelation it becomes necessary to establish a norm by which the preaching of the church is to be judged. The church must distinguish between writings which are accepted as authoritative and those which are rejected. The rise of heresy forces the formation of a canon. Thus the written word becomes the norm of preaching, and in time also the source of preaching. Apart from it, we have today little knowledge of the events through which God revealed himself. The unique significance of the Bible is that it is to this book that we must go for our knowledge of the revelation of himself which God has given in the prophets and in his Son.

VII. Revelation and the Deposit of Faith: Our interest in the method of revelation should not be a substitute for our central concern with the content of the message which God has communicated to man. The Scriptures contain a body of truth which God seeks to communicate to man. This body of truth is known as the deposit of faith. As we deal with the idea of a deposit of faith, we must be careful not to seek to state revealed truth in terms of a series of propositions which can be laid hold on apart from faith. There must be a note of personal encounter in all of our dealings with revelation. The Bible reveals its message to those who seek to know the truth in order that they may follow it. And the proclamation of the message of the gospel will always be a stumbling block or foolishness to those who refuse to receive it. Obedience is the road to spiritual knowledge. But the proclamation of the gospel does become the wisdom of God and the power of God to those who respond to it. Through revelation, the Christian enters into an assured knowledge of the character of God; he comes to know the will of God for him in the decisions of his earthly life; and he lays hold on the hope of the eternal salvation which God has prepared for those who love him.

BIBLIOGRAPHY: B. B. Warfield, *Revelation and Inspiration;* Emil Brunner, *Revelation and Reason;* Edgar P. Dickie, *Revelation and Response.*

[Sup.] HOLMES ROLSTON.

REVELATION, BOOK OF: I. Origin: As Dionysius stated in the third century, the Greek of Revelation is unusual; it has no real parallel in the New Testament. This could be due to the author's special Semitic ways of thought. R. B. Y. Scott, however, considers the Greek a translation of a Hebrew original, while C. C. Torrey insists that the author wrote in Aramaic. Such alleged originals do not exist; it is better to conclude that the author wrote in Greek that reflected his Semitic background and knowledge of the LXX.

Ancient tradition (e.g., Irenaeus) and the content of Revelation favor a date about A.D.

95, towards the end of Domitian's reign. The strongest support for the alternative date, about A.D. 68 (Torrey), is 17:10, where the sixth king appears to be Nero's immediate successor. But 17:11 may show rather that the book was written when the eighth ruler in the series, Domitian, had shown a character like that of Nero, so that he appeared to fulfill the expectation that Nero would return to life. The demand for Roman emperor worship under Domitian had created a crisis for the church.

The place of writing, as the seven letters (chaps. 2, 3) show, is western Asia Minor, either at Patmos (1:9), or in or near Ephesus (2:1). The authorship is uncertain. The writer does not use a pseudonym, as apocalyptic writers generally did, but gives his real name, John (1:1, 4, 9; 22:8). He may have been the apostle John, as tradition has held from the middle of the second century. Differences of vocabulary, style, and interest in eschatology would indicate that he was not the author of the Gospel and Epistles of John, which all come from one writer; he was not "the Elder" (II John 1; III John 1). He was either the Apostle John or some other Christian, a prophet (1:3; 22:7, 10, 18) who had suffered ill-treatment at the hands of the enemies of Christ (1:9). The way he speaks of the twelve apostles (21:14) may mean that he himself is not one of them.

II. Literary Character: Revelation is usually said to be an apocalypse. Like Jewish apocalypses of New Testament times, it describes with vivid imagery the heavenly world and divine purposes, recounts God's conflict with evil, and looks hopefully for his dramatic intervention and his triumph in the near future. The book does describe itself as an apocalypse (1:1), but also calls itself a prophecy (1:3; 22:7, 10, 18), and in addition takes the form of a letter, with formal letter address (1:4 f.) and conclusion (22:21) and with seven letters built into the outline of the book (chaps. 2, 3). The writer is not simply announcing imminent events but is speaking urgently to the needs of the harassed church in Asia Minor.

The book opens with a vision of the risen, reigning Christ, and may appear to be one continuous vision. However, though the author undoubtedly had at least one important vision, his book as a whole results from careful literary composition. He drew on Scripture, Jewish apocalyptic, and other Near Eastern tradition that came to him, mainly at least, through Jewish channels. Did he copy written sources in such passages as 7:1–8; 11:1 f., 3–13; 12:1 ff.? The use of traditional material need not be doubted, but literal copying is highly improbable in view of his method of using the Old Testament. He continually uses Old Testament ideas, words, phrases, and clauses, but never once quotes it formally. He copied no source word for word; what he inherited he put in his own style. The hymns and prayers his books contain may come in some degree from those in use in the church; in any event, these passages have greatly influenced later Christian worship.

The author used inherited material, even Scripture itself, so independently that the result is his own composition, carefully constructed, dramatically presented, and published with a consciousness that his Spirit-given message carries authority.

III. Interpretation: Five main types of interpretation have appeared: (1) The timeless symbolism interpretation. The writer has no specific historical situation in mind; he describes in traditional symbols the continually recurring conflict between God and the forces of evil. (2) The continuous-historical interpretation. The writer gives a step-by-step description, in symbolic language, of the entire course of history from his day to the end of the age. A variation of this view is the recapitulation theory; the seven seals, trumpets, and bowls all describe the same series of events from the writer's day to the final judgment. (3) The futurist interpretation. Chaps. 2 and 3 tell of the situation in the writer's day; but from chap. 6 on, the account tells of things still to come in our day. (4) The preterist or contemporary-historical interpretation. The writer expected the events portrayed in chaps. 6 ff. to occur quite soon; the end was at hand (1:1; 22:7, 10, 12, 20). (5) The recurrent-prophetic interpretation. The writer had in mind the crisis in his own day and spoke of it. The church was to refuse to worship the emperor even if the cost was martyrdom. But the author also intended his message to be applied to similar situations in later generations. This view is not acceptable. Later generations can find help in the author's words to the churches of Asia Minor at the end of the first century, but he did not expect the recurrence of many similar crises; he expected the imminent crisis to end this age.

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[Sup. to JOHN THE APOSTLE, II, 1.]

FLOYD V. FILSON.

REVENGE. See RETALIATION.

REVEREND, THE: From *reverendus*, gerundive of *revereri*, "to pay respect." The most common title of a minister. In the Church of England a bishop is "right reverend"; an archbishop, "most reverend." As an adjective, "rev-

erend" never permits a plural. To write "Rev. Jones" is incorrect. The term calls for something before the family name. Correct forms are: "The Rev. John H. Jones," "The Rev. Mr.," "The Rev. Dr." One may say, "Rev. John H. Jones." Like Spurgeon, many a minister prefers to be known as "Mister," or "Pastor." "Friends" and others eschew such titles. After a man's decease they tend to disappear. We speak of Luther, or Alexander Maclaren. No such title as reverend has any basis in Holy Writ. ANDREW W. BLACKWOOD.

REVERS: Ordination vow; a solemn obligation or promise, oral or written, given by an ordinand in response (French, *revers*; Latin, *reversus*) to his church's requirement of adherence to doctrinal standards. Equivalent to a counterbond in a contract, the term is still employed in some churches of continental Europe and America. THEODORE G. TAPPERT.

REVIVALS OF RELIGION: Religious revivals since 1910 must be seen against the background of two world wars. The chief religious bodies—Protestant, Roman Catholic, and Jewish—experienced several changes of leadership in this period, interacted one with another, and wrestled individually with a growing secularism (*q.v.*). Simultaneously new sects (*q.v.*) and cults sprang up, some to die and others to flourish.

In mass revivalism J. Wilbur Chapman (*q.v.*) bridges the interval between Dwight L. Moody (*q.v.*, Vol. VII) and "Billy" Sunday. Before leaving evangelism for the pulpit in 1896, Chapman had seen Sunday, his promotion man, launch out independently. Between 1910 and 1920 the converted baseball player was at his zenith, conducting gigantic campaigns in New York, Philadelphia, Boston, Cleveland, Detroit, Indianapolis, Chicago, and Cincinnati. Sunday's cyclonic influence and revivalism generally waned during the "roaring" twenties. The economic depression followed in the early thirties. "Gypsy" Smith, visiting from England, J. C. Massee, Walter MacDonald, Paul Rader, Charlie and Laurie Taylor, S. D. Gordon, Walter Kallenbach, John R. Rice, J. Edwin Orr, and a host of lesser known evangelists ministered to America's sobered soul.

With the outbreak of World War II came the Youth for Christ (*q.v.*) revivals. From this new band of evangelists "Billy" Graham (see GRAHAM, WILLIAM FRANKLIN) rose to national prominence, largely through the Los Angeles campaign (1949) and such conversions as those of Hollywood's Colleen Townsend, song-writer Stuart Hamblen, and syndicated crime brain Jim Vaus. Campaigns in Boston, Columbia (S. C.), Portland, Minneapolis, Atlanta, Fort Worth, Shreveport, Memphis, Pittsburgh, Seattle, Houston, Washington, D. C., and elsewhere followed, millions hearing him, thousands professing conversion, all agreeing that the line of succession was Moody, Sunday, Graham.

Other powerful contributors to America's mid-century revival were Walter Maier, dynamic preacher of the Lutheran Hour (*q.v.*), Charles E. Fuller, M. R. DeHaan, the Anglican mission-preacher, Bryan Green, and a host of Youth for Christ leaders, one of whom, Chuck Templeton, became evangelist under the National Council of Churches of Christ, U. S. A. (*q.v.*).

Among important evidences of revival other than mass evangelism were the growing number of Bible Institutes (*q.v.*) and nondenominational Summer Bible Conferences (*q.v.*), the increasing use of radio, television, and film by the churches, and the vigorous witnessing of Christian laymen in such organizations as the Gideons (*q.v.*), Christian Business Men's Committees, and International Christian Leadership. On college campuses there were notable revivals (e.g., at Wheaton, Houghton). Inter-Varsity Christian Fellowship groups and religious "missions" sponsored by the Federal (now National) Council of Churches flourished, and many colleges (e.g., Columbia University) added new schools, departments, or at least courses in religion. During World War II Victory Service Centers counted conversions by thousands, and many denominations later emphasized evangelism, until at mid-century church membership in America (Protestant, Roman Catholic, Jewish) was 54% of the population, an all-time high.

Missionary enterprise also reflected revivalism. Faith societies increased in number and size, and by 1952 nearly thirty co-operated in the Interdenominational Foreign Missions Fellowship. Likewise noteworthy revivals occurred on foreign fields during this period, e.g., in Ethiopia under Italian rule, in Korea (*q.v.*) just before the communist invasion. Bible distribution was phenomenal in Japan and elsewhere (see BIBLE SOCIETIES).

Within established Protestant denominations revival also took the form of the ecumenical movement (*q.v.*). The social reform emphasis of Shailer Mathews (*q.v.*) gave way to religious education and later yielded place to reviving interest in theology. Neo-orthodoxy (*q.v.*) captured the allegiance of countless young preachers and teachers in Europe and America.

Parallel with mass evangelism and ecumenical co-operation under the leadership of Protestant evangelicals was a rapid growth of sects and cults (*q.v.*). Roman Catholicism also revealed great vigor. Extensive campaigns were conducted to win converts, and advertisements, radio broadcasts, and television programs were employed effectively. In Judaism (see JUDAISM, RECENT) the outstanding development was the spread of Zionism (*q.v.*).

The over-all effect of these revivals of religion on America can be measured somewhat objectively by noting the steady increase in the proportion of church members to the total population. However, parental and juvenile delinquency (*q.v.*), corruption in government, the hold of gambling (*q.v.*) upon the people, and the entrenchment of organized crime (*q.v.*) indicate that there is still great need of religious revival.

See also EUROPE IN THE TWENTIETH CENTURY, CHRISTIANITY IN; EVANGELICAL ACADEMIES; LIBERALISM; OXFORD GROUP MOVEMENT; RELIGION AND LIFE MOVEMENT.

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[Sup.] TERRELLE B. CRUM.

REVOLUTION AND CHRISTIANITY: I. Political Revolution: The medieval concept of government subjected to natural law was seriously weakened during the sixteenth century so that the problem of the relationship of Christians to political and social revolutionary movements was raised afresh. At the outset Catholics and Protestants alike tended to emphasize the divine right of kings and to deny the right of resistance by subjects. Luther, fearing a social revolt which would jeopardize religious reform, warned that the powers that be are ordained of God and that the first duty of Christian subjects is obedience. The Christian who is wronged or persecuted is not actively to resist, but to suffer, to plead, and to pray. The Lutheran tradition has generally tended to follow a conservative path, strengthening monarchical power and resisting revolutionary currents. Anglicanism, especially in its first century, emphasized obedience and non-resistance to kings.

Calvin also preached loyalty and submission to civil authority. He persistently urged obedience to both Christian and non-Christian rulers; he shrank from every suggestion of revolution. Nevertheless he had no liking for monarchy, for he preferred "aristocracy tempered by democracy," and he distinguished between law-abiding and tyrannical rulers. Hence he stated that the duly elected magistrates had the right and obligation to resist an evil ruler on behalf of oppressed constituents. Though most cautiously stated, this opened the way for democratic and revolutionary thinking in the Reformed tradition. Stimulated by the conditions under which they lived, Calvinists slowly worked out the elements of constitutionalism, ideas of natural rights, and the principles of resistance to tyranny by responsible authority. In seventeenth century England this Calvinist tradition combined with that of Anabaptist and Independent sects to produce a new movement that was both religious and political. In the Puritan Revolution this movement had its opportunity and the foundation of Anglo-American liberal democracy was laid; revolution was undergirded by Christian forces. The movement suffered temporary eclipse in the Restoration of 1660, but won limited victories after the Glorious Revolution of 1689, and has been a factor in English life ever since.

In the American colonies these currents stemming in large measure from Puritan sources had considerable opportunity. Leading American denominations, especially Congregational, Presbyterian, and Baptist, staunchly supported the Revolution. Many of the Revolutionary leaders were influenced mainly by another tradition, that of the Enlightenment, and they inclined in a rationalistic, deistic, or Unitarian direction. Anglicans were sharply divided by the Revolution; some favored the mother country, while others, often influenced by the rationalist currents which had swept into southern Episcopalianism, played major roles in the Revolution. American Catholics in general supported the Revolution, seeking larger liberties for themselves. Though Roman Catholicism has often shown an affinity for monarchical government and is by no means hostile to the authoritarian ideal of the state, there are strands of antiabsolutist thought in Catholic political theory. Jesuits such as Mariana, Molina, Bellarmine and Suárez developed theories of responsible government and the restraint of kings. Catholicism has shown herself able to adjust to various patterns of government.

The French Revolution was only superficially like the American. The latter was guided by a concept of higher law, while in the former the law was defined by the general will as expressed in a legislative majority, giving a unitary, intolerant, equalitarian character to French democracy. The Catholic Church opposed the Revolution consistently, led by Pope Pius VI who sought to call the nation back to the Christian doctrine of obedience to kings. The church was separated from the state during the Revolution and was divided into three segments, each with a different attitude to the Revolution. Napoleon healed the schisms and re-established Catholicism, but the antipathy of Church to Revolution remained, and continued throughout the nineteenth century. The revolutionary currents of the nineteenth century were generally resisted by Catholics, with some notable exceptions, as in Belgium and Ireland. Early interest in the Revolution of 1848 soon faded. Protestants in England and America at first welcomed the French Revolution as the end of the old regime, but as its excesses appeared there was reaction against it, and a conservative stamp marked nineteenth century Protestantism. In the face of twentieth century totalitarianisms there has been general Christian acceptance of

the right of revolution, evident notably in Lutheran circles.

II. Social Revolution: By the middle of the last century the effects of the industrial revolution were shattering traditional ways and stimulating the social revolution that has characterized the past hundred years. Socialism became significant, and was steadily resisted by Catholicism; her own adjustment to social crisis was prepared for by the encyclical *Rerum Novarum* of Leo XIII (1891). Though the gulf between Protestantism and socialism remained wide, there were some points of contact: on the one hand little groups of Christian socialists exhorted the churches to be aware of the cry for social justice, and on the other hand on Protestant soil socialism tended to be less atheistic and violent, more humane and parliamentary. As antireligious communism emerged as a result of the Russian Revolution, it has been steadily opposed by Christian forces. Catholicism has regarded it with extreme hostility and crusaded against it. Some liberal Protestants, remembering the social injustices under the Czars, at first viewed the revolution hopefully, but as the record of purges, prison camps, church closings, and threats to democratic nations became clear, the Protestant churches have been increasingly critical and antagonistic. Christianity's positive approach to the social revolution has been through Christian social movements which have influenced both Catholicism and Protestantism and enabled them to deal with social and industrial changes with some creativity.

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ROBERT T. HANDY.

RHINELAND: Until 1945 the Evangelical Church in Rhineland (*Rheinland*) was part of the Prussian Union. Then former ecclesiastical provinces of the Prussian Union were declared independent, and in 1948 the church constituted itself the "Synod of the Evangelical Church in Rhineland." Its 682 congregations are in the German provinces of North Rhine-Westphalia, Rhineland-Palatinate, Hesse (see HESSE AND NASSAU), and Saarland. They included 2,759,348 members in 1950, or 30.6% of the population. Each congregation has a *presbyterium* presided over by the pastor. Congregations are divided among thirty-five districts, each headed by a superintendent and governed by a district synod, which elects the superintendent for a term of eight years. The whole church is governed by a provincial synod, which elects a president for a term of eight years.

See also GERMANY.

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JOACHIM BECKMANN.

RHODESIA. See AFRICA.

RICHARD, JAMES WILLIAM: Lutheran; b. near Winchester, Va., Feb. 4, 1843; d. at Gettysburg, Pa., March 7, 1909. He studied at Gettysburg College (A.B., 1868) and Gettysburg Seminary (graduated, 1871). He was pastor at Empire, Ill. (1871–73); secretary of the General Synod's Board of Church Extension (1883–85); professor of sacred philology at Wittenberg Seminary (1885–89); professor of homiletics and ecclesiastical theology at the Gettysburg Seminary (1889–1909). He was an aggressive antagonist of the high liturgical trend in the church and a militant champion of moderation in confessional positions, advocating what is sometimes called "Melanchthonianism." His published volumes are: *Philip Melanchthon* (1898); *Christian Worship* (1892); and *Confessional History of the Lutheran Church* (1909).

ABDEL ROSS WENTZ.

RICHARD OF ST. VICTOR:

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RICHARD LECTURES: Established at the University of Virginia in 1926 by Miss Este Coffinberry in honor of her brother-in-law, James W. Richard, Lutheran theologian and alumnus of the university. It was stipulated that lecturers should be men of evangelical faith and of international reputation in the field of theology, and that their lectures be published in book form.

RICHARDS, GEORGE WARREN: Evangelical and Reformed; b. April 26, 1869, at Farmington, Pa. He studied at Muhlenberg College; Franklin and Marshall College (A.B., 1887; A.M., 1890; D.D., 1902); Theological Seminary of the Reformed Church in the United States (1887–90); and at the universities of Berlin and Erlangen. He was pastor of the Salem Reformed Church, Allentown, Pa. (1890–99). He was professor of church history in the Theological Seminary of the Reformed Church in the United States (1899–1939; president, 1920–39). He was visiting professor in the Biblical Seminary of New York (1932–38); and visiting professor of historical theology in Temple University (1935–51). He has been the editor of the *Reformed Church Review* (1904–11); president of the Alliance of Reformed Churches Holding the Presbyterian System (1929–33); and president of the Evangelical and Reformed Church (1934–38; emeritus, 1940–). Among his publications are: *The Heidelberg Catechism—Historical and Doctrinal Studies* (1913); *Christian Ways of Salvation* (1923); *Beyond Fundamentalism and Modernism* (1934); *Creative Controversies in Christianity* (1938); (with C. N.

Heller), tr. of Zwingli's *True and False Religion* and *Reply to Emser;* and translations of two volumes of sermons by Barth and Thurneysen under the English titles *Come Holy Spirit* (1933), and *God's Search for Man* (1935).

RAYMOND W. ALBRIGHT.

RICHARDSON, CYRIL C.: Episcopalian; b. at London, England, June 13, 1909. He studied at the University of Saskatchewan, Canada; Emmanuel College, Saskatoon; Union Theological Seminary, New York; and the University of Goettingen, Germany. He has been Washburn Professor of Church History at Union Theological Seminary since 1949. He is the author of: *The Christianity of Ignatius of Antioch* (1935); *The Church Through the Centuries* (1938); *The Sacrament of Reunion* (1940); *The Eucharist in Zwingli and Cranmer* (1949); and *Early Christian Fathers* (1953).

RICHELIEU: One of the most important factors in the foreign policy of Cardinal Richelieu was his relation with Pope Urban VIII. The latter has often been called the most unhappy of popes, because the opposition of the French cardinal to his plans seemed not only disobedient but dangerous to the Roman Catholic Church. The pope wished to promote his cause against the Protestants, while Richelieu was primarily interested in the aggrandizement of France. The latter wanted to revive the policy of King Henry IV, who had been brought up a Calvinist, and whose great minister Sully was also a Calvinist. How could a cardinal be so lacking in his duty to the church and overlook the harmful results of alliance with Lutherans and Calvinists? One of the first scholars to sense the error of the pope's strategy was F. X. Seppelt, who in his valuable volume on the popes since 1534 explained that the pope should himself have struck hard with his great wealth when the Protestants had been badly beaten from 1625 to 1629 and again from 1633 to 1635. He should have foreseen the evil consequences of his weak attitude. When peace finally came in 1648 the Roman Catholics received a terrible punishment for their lack of co-operation. Another matter that needs further study is the alliance of 1625 between Richelieu and the Dutch Republic. It was not until the meeting of the American Historical Association in December, 1952, that American historians were made fully aware of the importance of Dutch sea power in the Thirty Years' War.

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[Sup.] ALBERT HYMA.

RIDLEY, NICHOLAS: Ridley is usually held to have been responsible for the change in Cranmer's (*q.v.*) Eucharistic opinions. On his translation from the See of Rochester to that of London in 1550, he immediately took steps, not only to enforce the Prayer Book of 1549, but to introduce more radical changes. By his own authority, he ordered the destruction of all altars throughout the diocese, and the replacement of them by wooden tables. He himself pulled down the altar in St. Paul's Cathedral, and, in the following year, changed the position of the Communion table so that it should no longer face eastwards. His zeal led him to commit acts of vandalism, and he was responsible for the destruction of many fine monuments. In spite of his reformed leanings, Ridley strongly resented the handing over of the Austin Friars' Church in London to the continental Protestants under the charge of John à Lasco (*q.v.*). Ridley gave support to Northumberland's coup d'état, and declared in a sermon to an angry audience that both Mary (see MARY TUDOR) and Elizabeth (*q.v.*) were illegitimate. It was for this, as well as for his religious beliefs, that he was sent to the Tower, and later to the stake.

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[Sup.] GORDON HUELIN.

RIGHTEOUSNESS, ORIGINAL. See ORIGINAL RIGHTEOUSNESS.

RITSCHL, OTTO KARL ALBRECHT: He taught systematic theology at Bonn from 1894. Building on his father's foundations he helped to develop the disciplined study of the history of dogma. His final major work was his *Dogmengeschichte des Protestantismus* (4 vols., 1908–27). [Sup.] RAYMOND W. ALBRIGHT.

RITTER, GERHARD: Evangelical; b. at Sooden a.d. Werra, Hesse, April 6, 1888. He studied at the universities of Munich, Leipzig, Berlin, Heidelberg (Dr. Phil., 1911). He taught at secondary schools in Kassel, Magdeburg (1912–14), and was a soldier in World War I (1915–18). He became research-assistant and lecturer in Heidelberg (1919–21); professor of modern history in Hamburg (1924–25); and in Freiburg (Baden) (1925–). He was imprisoned by the Gestapo (1944), tried at the Volksgerichtshof, Berlin, but was set free by the approaching Russian army (April, 1945). His writings include: *Studien zur Spaetscholastik* (3 vols., 1921–27); *Luther, Gestalt und Tat* (1925; 5th ed., 1949); *Die Heidelberger Universitaet*, Bd. I: *Das Mittelalter 1386–1509* (1936); *Die Neugestaltung Europas im Zeitalter der Reformation und der Glaubenskaempfe* (1942; 2nd ed., 1950); *Die Weltwirkung der Reformation*

(1940); *Die Daemonie der Macht* (treating Machiavelli, Thomas More and other topics) (1940, 6th ed., 1948); *Vom sittlichen Problem der Macht* (1948); *Friedrich d. Grosse* (1936, 2nd ed., 1942); *Stein. Eine politische Biographie* (2 vols., 1931); and *Europa und die deutsche Frage* (1948).

RITUALE ROMANUM: A revision of the *Rituale Romanum* was approved by Pope Pius XI on June 10, 1925. It was harmonized with the canons of the new *Codex Juris Canonici* (*q.v.*), the rubrics of the missal, and recent decrees from the Holy See. It follows the order of the *Rituale Romanum* of Leo XIII, except that title X contains various litanies, whereas title XI deals with exorcisms, and title XII with church registers.

[Sup.] GEORGES A. BARROIS.

RIVER BRETHREN: So called because they settled near the Susquehanna River in Pennsylvania and sometimes used it for baptism, the River Brethren are typical of Anabaptist (*q.v.*) groups which survived the sixteenth century's ferment and came to Pennsylvania for freedom of worship.

Ecclesiastical organization was forced upon them by the draft during the Civil War when, to protect their preciously-held belief in nonresistance, they had to formulate both institutional structure and statements of faith. During the eighteenth century their organization had not yet gone beyond local fellowships of the "brotherhood down the river" near Mount Joy, the brotherhood "up the river" in Dauphin County, and other small fellowships in Lebanon, Bucks, and Montgomery Counties in Pennsylvania. The Mount Joy group was considered to be the home brotherhood.

Originally their doctrines were simple, and fellowship transcended rational formulation of belief. Their main point was their insistence on trine immersion. With other pietistic sects (see PIETISM, Vol. IX; SECT AND CULT) they accepted the doctrine of justification by faith; but they also believed in strict reproduction of some scriptural practices like foot-washing, the holy kiss of peace, divine healing, and veiling.

During the nineteenth century three branches emerged which do not parallel the three original groups: the Brethren in Christ, the Old Order or Yorker Brethren, and the United Zion's Children, or Brinsers. In 1916 there were 112 churches in these three groups, in 1926 there were 119, in 1936 there were 121, and in 1950 there were 112. The membership increased from 5389 in 1916 to 7850 in 1950, and the Brethren spread from Pennsylvania into Ohio, Indiana, Kansas, New York, and Canada.

Among the Brethren in Christ local churches are organized into district councils and into an annual general council, which has one delegate for each fifty members. There are three orders: bishops, ministers, and deacons. The bishops preside at all council meetings, perform all marriages, administer both sacraments, and do ministerial functions. The ministers as such are teachers who do parish visiting and, at the bishop's request, perform ecclesiastical acts in his absence. They receive no stated salaries but accept gifts. Deacons perform business duties, visit and aid the poor, and minister in practical ways. Laymen are admitted to district councils. The general council appoints an executive board of seven which runs the larger affairs of the group. There is a home mission board and also a foreign board which in 1950 maintained forty-two workers in seven stations in South Africa and India and operated forty mission schools in Southern Rhodesia and eight in Northern Rhodesia. Twelve Canadian congregations had about one thousand members. The group maintained three schools: Messiah Bible College in Grantham, Pa., Beulah College in Upland, Cal., and Bethany Bible School in Thomas, Okla. Three philanthropic institutions and a publishing house served the fellowship.

The Old Order are nearly all rural folk around Mount Joy who withdrew in 1843 because of non-resistance. They have no edifices for worship, no parsonages, no Sunday schools. Their membership decreased from 432 members in 1916 to 291 in 1936.

The United Zion's Children are chiefly located in Lancaster and Lebanon Counties, Pennsylvania, and generally hold the same doctrines as the Brethren in Christ while celebrating lovefeasts several times a year.

Typical of the ever-splintering left wing of Protestantism, the various groups of Brethren differ mainly on the doctrine of trine immersion. They seek the kingdom of peace and abstain from the use of carnal force. Their dress is plain and they tend toward scriptural literalism. Like many Pennsylvania German sects, they were much affected by the influence of German Methodism during the nineteenth century.

[Sup.] JOHN JOSEPH STOUDT.

ROBERTS, DAVID E.: Presbyterian; b. at Omaha, Nebr., Feb. 9, 1911. He studied at Occidental College (B.A., 1931); Union Theological Seminary (B.D., 1934); Edinburgh University (Ph.D., 1936); Oxford; Marburg; and Goettingen. He has been on the faculty of Union Theological Seminary since 1936; dean of students (1939–45); Marcellus Hartley Professor of the Philosophy of Religion (1950). He was a member of the staff of the Study Department of the World Council of Churches (1949). His chief activities, besides teaching, are college student work and training in pastoral counseling. He has written: (ed., with H. P. Van

Dusen), *Liberal Theology* (1942); *Psychotherapy and a Christian View of Man* (1950).

ROBERTS, EDWARD HOWELL: B. Middle Granville, N. Y., Aug. 1, 1895; d. Dec. 13, 1954. He studied at Ripon (Wis.) College (1915–17); University of Wisconsin (A.B., 1919; M.A., 1920); Princeton Theological Seminary (Th.B., 1923; Th.M., 1923); University of Southern California (1925–26); University of California (1925–26). He was assistant pastor, First Presbyterian Church, New Rochelle, N. Y. (1923); educational work, Los Angeles (1926–30); instructor in systematic theology, Princeton Theological Seminary (1930–37); associate professor of homiletics (1937–53); professor (1953–54); registrar (1932–37); dean of students (1937–45); dean (1945–54). He was executive secretary of the American Association of Theological Schools (1938–42); and president (1952–54).

ROBERTSON, ARCHIBALD T(HOMAS): D. Sept. 24, 1934. He taught New Testament at the Southern Baptist Theological Seminary, Louisville, Ky. (1888–1934). He lectured widely beyond his own school and wrote prolifically. Among his later books are: *Commentary on Matthew* (1910); *John the Loyal* (1911); *The Glory of the Ministry* (1911); *A Grammar of the Greek New Testament in the Light of Historical Research* (1914; rev. 1931); *Studies in the Epistle of James* (1915); *Studies in the New Testament* (1915); *The Divinity of Christ in the Gospel of John* (1916); *Paul's Joy in Christ* (1917); *Making Good in the Ministry* (1918); *Studies in Mark's Gospel* (1919); *The Pharisees and Jesus* (1920); *Luke the Historian in the Light of Research* (1920); *Paul the Interpreter of Christ* (1921); *Harmony of the Gospels* (1922); *Types of Preachers in the New Testament* (1922); *The Minister and His Greek New Testament* (1923); *The Christ of the Logia* (1924); *New Testament History* (1923); *An Introduction to the Textual Criticism of the New Testament* (1925); *The Mother of Jesus* (1925); *Studies in the Text of the New Testament* (1926); *Minor Characters in the New Testament* (1928); *Paul and the Intellectuals* (1928); *Word Pictures in the New Testament* (6 vols., 1930–33); *A New Short Grammar of the Greek Testament* (1931); *Translation of Luke's Gospel* (1923); *Epochs in the Life of Simon Peter* (1933); and *Passing on the Torch and Other Sermons* (1934). He was also an editor and contributing editor to many biblical sets including the Hastings' Dictionaries and "The 1911 Bible," and he was a member of the revision committee for the American Standard Bible.

[Sup.] RAYMOND W. ALBRIGHT.

ROBERTSON MEMORIAL LECTURES: Instituted in 1912 to commemorate the life and work of the Rev. James Robertson, who served the Presbyterian Church in Canada as its first superintendent of Western Missions (1881–1902). A lecturer annually visits four theological colleges in Canada and is responsible at each for two church services, one public meeting, and three lectures to theological students. The purpose is to stimulate interest in the missionary, educational, and social work of the Church in Canada. E. G. D. FREEMAN.

ROBINSON, HENRY WHEELER: Baptist; b. Northampton, 1872; d. Oxford, May 12, 1945. He was educated at Regent's Park College, London; Edinburgh University; Mansfield College, Oxford; Marburg and Strasburg universities. He served as minister of Pitlochry Baptist Church (1900–1903) and Coventry (1903–6). He was professor of philosophy of religion in Rawdon College, Leeds (1906–20), and principal of Regent's Park College (1920–42). During his principalship the college moved from London to Oxford. Speaker's Lecturer in Biblical Studies in the University of Oxford, Robinson became an acknowledged leader in Old Testament studies in Great Britain. He wrote: *The Christian Doctrine of Man* (1911); *The Religious Ideas of the Old Testament* (1913); *The Cross of Job* (1916); *The Life and Faith of the Baptists* (1927); *The Christian Experience of the Holy Spirit* (1928); *The History of Israel* (1938); *Suffering, Human and Divine* (1939); *Redemption and Revelation* (1942); and *Inspiration and Revelation.* He also edited *Record and Revelation* (1938). F. W. DILLISTONE.

ROBINSON, JOHN: B. *ca.* 1576 at Starton le Steeple in Nottinghamshire. He received a fellowship in 1597 at Cambridge. Under the influence of William Perkins and others he joined those who wished to reduce the power of the hierarchy in the Anglican Church. In Amsterdam he founded a new congregation of dissenters, but in 1609 he went with about one hundred followers to Leiden, after having obtained official permission from the magistrates of that city. Across from the Pieterskerk in Leiden he bought the house in which he lived till his death. The present Jean Perijnshofje has on its wall an inscription commemorating his stay in that ancient building. In 1620 he remained with the majority of the congregation at Leiden, but he went with the others to the port of Delftshaven (Delfshaven). On board the ship "Speedwell" he solemnly bade them farewell. His speech made a powerful impression on all of them, and afterward in his letters he urged them to remain united and stop making still more denominations, exhorting them also to be kind to the Indians. The members of the church in Leiden were unable to maintain themselves in a separate community or congregation,

but gradually were merged with the members of the local Reformed church. What William Brewster had feared did happen: the English Separatists in Leiden lost their language and their connection with the others in England and America. The reverse happened to the Dutch Reformed immigrants in New England.

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[Sup.] D. NAUTA.

ROBINSON, LUCIEN MOORE: Episcopalian; b. Jan. 3, 1858, at Hartford, Me.; d. March 13, 1932. He was educated at Harvard (A.B., 1882); and Haverford (A.M., 1891). After serving as assistant rector at the Church of the Epiphany, Philadelphia (1888–92), he taught liturgics and ecclesiastical polity at the Philadelphia Divinity School (1891–1928). He was the custodian of the standard *Book of Common Prayer;* edited Murray's *Manual of Mythology* (1895); and wrote *Introduction to the Prayer Book* (1911). RAYMOND W. ALBRIGHT.

ROBINSON, THEODORE HENRY: Baptist; b. Edenbridge, Kent, Aug. 9, 1881. He studied at Cambridge (1900–1903; Hon.Litt.D., 1933); London (1903–5); Goettingen (1908). He was professor of Hebrew and Syriac, Bengal (1908); lecturer in Semitic languages, University College, Cardiff (1915–27); professor (1927–44). His works include: *Prophecy and the Prophets* (1923); *Poets and Poetry in the Old Testament* (1947); and *Introduction to the Comparative Study of Religions* (1926; 2nd ed., 1951); with Oesterley: *Hebrew Religion* (1930); *History of Israel* (1932); and *Introduction to the Books of the Old Testament* (1934).

ROBSON, JAMES: Presbyterian; b. at Port Glasgow, Renfrewshire, Nov. 30, 1890. He studied at Glasgow University and Trinity College, Glasgow (M.A.). He taught Hebrew at Glasgow University (1915–16); served with Y.M.C.A. in Mesopotamia and India (1916–18); lecturer, Forman Christian College, Lahore (1918–19); missionary at Sheikh Othman, Aden (1919–26); minister at Shandon, Dumbartonshire (1926–28); taught Arabic at Glasgow University (1928–49); and was professor of Arabic, Manchester University (1949–). He wrote: *Ion Keith-Falconer of Arabia* (1924); *Christ in Islam* (1929); *Tracts on Listening to Music* (1938); *Ancient Arabian Musical Instruments* (1938); *Hillhead Bowling Club, Glasgow* (1949).

ROCKWELL, WILLIAM WALKER: Congregationalist; b. at Pittsfield, Mass., Oct. 4, 1874. He studied at Harvard (A.B., 1895); Andover (S.T.B., 1900); Marburg (Lic.Theol., 1903; Theol.D., 1930); Goettingen (Ph.D., 1914). He was instructor at Andover (1904–5), and taught church history at Union Theological Seminary, New York (1905–25; librarian, 1925–42; emeritus, 1942–); secretary and editor of the American Society of Church History (1912–17; president, 1926). His publications include: *Die Doppelehe des Landgrafen Philipp von Hessen* (1904); *Liber Miraculorum Sancti Cornelii Ninivensis* (1914, indexed ed., 1925); *Rival Presuppositions in the Writing of Church History* (1934).

ROCKWELL LECTURES: The Rockwell Lectures on Religious Subjects at the Rice Institute, Houston, Tex., are supported by Messrs. James W. and Henry M. Rockwell, of Houston, under authority of the last will and testament of their father, James M. Rockwell. They were inaugurated in April, 1938, by Sir Robert Alexander Falconer. Arrangements are made for publication of the lectures. It has been customary for the lecturer to give a course of three lectures. W. H. MASTERSON.

RODE, HINNE: Rector of the Brethren of the Common Life (*q.v.*) in Utrecht, and of their school. His mission to Strasbourg, Basel, and Zurich had momentous results. He was the honored guest of Adam Petri, printer at Basel, whom he told at great length about Wessel Gansfort. In 1522 and 1523, when Rode was there, he published the letters and a theological treatise by Gansfort entitled, *Farrago*. On this occasion Petri wrote his friend Conrad Faber, teacher at Kuesnacht: "Behold, most learned sir, what an author has been removed out of the way, and by what sort of men, and for what cause! . . . You have not scrupled to call him 'The Great Theologian.'" Rode also showed these Swiss scholars a treatise by Cornelius Hoen (see HONIUS, CORNELIUS), which was based on the works of Gansfort (*q.v.*). It dealt largely with a new interpretation of the Eucharist, going beyond that of Gansfort himself, but partly the result of his line of thought. That is what Hoen and Rode both believed. Hoen wrote: "They allege indeed that they have the Word of God which says, 'This is my body.' Yes, they have the Word of God, that same word which they have used to uphold the Romish tyranny in the text, 'Whatsoever thou shalt bind on earth,' etc. All depends, however, upon how the word is understood. . . . It is rather evident that in this passage 'is' must be taken

for 'signifies.'" This treatise made a tremendous impression on Martin Bucer (*q.v.*), the future teacher of John Calvin (*q.v.*) in Strasbourg. He changed his own view on the eucharist, and afterward he passed on to Calvin this new doctrine. The same happened to Zwingli (*q.v.*). He was so intrigued by the ingenious arguments of Rode that in 1525 he published Hoen's treatise and testified that he had been obliged by Rode to drop his former viewpoint, not because in the Hebrew or Aramaic there is no verb to correspond to 'is' in the text just quoted, but because of Hoen's treatise and the arguments used by Rode.

BIBLIOGRAPHY: A. Eekhof, *De avondmaalsbrief van Cornelis Hoen*, 1925; Albert Hyma, *The Christian Renaissance*, 1924.

[Sup.] ALBERT HYMA.

ROLLE, RICHARD: English mystic; d. 1349. Wrote in Latin and English; best-known works are *Incendium amoris* and *The Form of Perfect Living*.

BIBLIOGRAPHY: H. Allen, *Writings Ascribed to Richard Rolle and Materials for his Biography*, 1927; *idem*, *Writings by Richard Rolle*, 1931; F. Compar, *The Life of Richard Rolle*, 1928.

ROMAN CATHOLIC. See also CATHOLIC.

ROMAN CATHOLIC CATECHISM. See CATECHISM, ROMAN.

ROMAN CATHOLIC CHURCH: The purpose of the present article is to give a synthetic survey of the most important articles, new or supplementary, dealing with the organization, the activity and devotional life of modern Roman Catholicism.

Modifications introduced lately in the central government of the Roman Church are outlined under the following entries: POPE, PAPACY; CARDINALS, COLLEGE OF; CONGREGATIONS, ROMAN. Official documents issued by the Holy See are listed in the general article ENCYCLICAL LETTERS, the most significant of which are analyzed under separate entries. See also the articles ACTA APOSTOLICAE SEDIS, ACTA SANCTAE SEDIS; and OSSERVATORE ROMANO. The accords between the Vatican and the Italian government, which brought to its conclusion the so-called "Roman question," are referred to in the following articles: LATERAN TREATY; PAPAL STATES; VATICAN CITY.

The diplomatic aspects of the political activity of the Holy See are studied under the following titles: CONCORDATS; DELEGATE, APOSTOLIC; VATICAN, DIPLOMATIC REPRESENTATION TO THE. The fact that the church does not recognize *de iure* the principle of the separation of church and state, which many democratic nations profess, gave rise to a certain number of problems, examined in the articles CHURCH AND STATE; CLERICALISM; DEVOLUTION 2; PROPERTY, ECCLESIASTICAL; RELIGIOUS CORPORATIONS IN THE UNITED STATES. See also CHAPLAINS.

The following articles deal with the organization of the Roman hierarchy, from the point of view of both theology and canon law: BISHOP; BISHOP, AUXILIARY; DIOCESE; NOMINATION; ORDINARY; PATRONAGE; PLACET; PLENARY COUNCIL; PRELATE; PRESENTATION; RESIDENCE; SEDES VACANS. The codification of Roman canon law (see CODEX JURIS CANONICI), has resulted in important revisions of juridical notions and of former statutes. Only a few entries are listed here: CENSORSHIP; CENSURES; CUSTOM; COURTS, ECCLESIASTICAL; RESERVATION OF SINS AND CENSURES; PRIVILEGES; STIPEND.

The actual status of the religious orders and congregations of men and women in the Roman Catholic Church is surveyed in two synthesizing articles, viz., MONASTICISM; and WOMEN, ROMAN CATHOLIC CONGREGATIONS OF. Separate articles are devoted to single orders and congregations, and, inasmuch as it was possible, statistics were given to illustrate their representation in the United States. The following articles deal with some legal aspects of religious life: CLOISTER, CLAUSURA; NOVICE, NOVITIATE; SECULARIZATION; TERTIARIES; VOWS OF RELIGION.

The organization of theological and religious education in the Roman Church is described under the title ROMAN CATHOLIC COLLEGES, UNIVERSITIES, SEMINARIES AND SCHOOLS. See also CATECHISM, ROMAN. The Roman Catholic official position toward the Bible is studied in the articles BIBLICAL COMMISSION; ROMAN CATHOLIC LAWS ON BIBLE READING. Single dogmas and theological doctrines are presented under ASSUMPTION, DOGMA OF THE; EX CATHEDRA; HYPERDULIA; IMPLICIT FAITH; MARKS OF THE CHURCH; NOTES OF THE CHURCH; TUTIORISM.

Several articles are devoted to Roman Catholic evangelism, social endeavors, and especially to organizations of laymen, with particular reference to the United States. See CATHOLIC ACTION; CATHOLIC CHARITIES; CATHOLIC EVIDENCE GUILD; CATHOLIC HOUR; CATHOLIC LAYMEN'S ASSOCIATION; CATHOLIC PROTECTIVE SOCIETY; CATHOLIC SOCIAL GUILD; HOLY NAME, SOCIETY OF THE; KNIGHTS OF COLUMBUS; YOUTH INTERNATIONAL, CATHOLIC. On Roman Catholic missionary activity, see PROPAGANDA, CONGREGATION OF THE; MISSIONARY UNION, CATHOLIC; NORTHERN MISSIONS.

In order to implement the Encyclopedia's treatment of Roman Catholic devotional life, numerous articles were added, of which only the most significant for our day are listed here. Liturgics: AMBROSIAN CHANT; AMBROSIAN LITURGY; BREVIARY; GALLICAN LITURGIES; LITURGY OF LYONS; RITUALE ROMANUM. Sacraments: EUCHARIST; BENEDICTION OF THE BLESSED SACRAMENT; EXPOSITION OF THE BLESSED SACRAMENT; RESERVATION OF THE BLESSED SACRAMENT; VIATI-

CUM; CONFESSOR; SECRECY OF THE CONFESSIONAL; EXTREME UNCTION; MARRIAGE; BANNS; ORDERS, MAJOR; ORDERS, MINOR; TONSURE. Various practices: EXERCITIA SPIRITUALIA; FORTY HOURS; HEART OF MARY; JUBILEE; NOVENA; PURGATORIAL SOCIETIES; SACRED HEART. Conventions and pilgrimages: EUCHARISTIC CONGRESS; HOLY LAND; PILGRIMAGES; SCALA SANCTA; LITURGICAL WORSHIP, RECENT TRENDS IN.

A considerable number of notices in the supplementary volumes are devoted to canonized saints, popes, and influential Roman Catholics, living or dead. See also the article ACTA MARTYRUM, SANCTORUM.

The following articles refer to the relationship of the Roman Catholic Church to other church bodies: BYZANTINE RITE; INTERFAITH RELATIONS; MALINES, CONVERSATIONS AT (with the Anglicans); UNIATE CHURCHES. Essential liturgical terms of the Byzantine rite are explained in separate articles.

For the most recent papal reigns, see BENEDICT XV; PIUS X; PIUS XI; PIUS XII.

GEORGES A. BARROIS.

ROMAN CATHOLIC COLLEGES, UNIVERSITIES, SEMINARIES, AND SCHOOLS: The central body in charge of the organization and general supervision of ecclesiastical studies in the Roman Church is the S. Congregatio de Seminariis et Studiorum Universitatibus, instituted in 1915 by Pope Benedict XV, to replace various former organisms (cf. *Acta Apostolicae Sedis,* Vol. VII [1915], pp. 493–495). In 1931, its competence was extended by Pius XI to the erection and government of universities and institutions of ecclesiastical studies previously controlled by the Congregation for the Eastern Church and the Congregation of the Propaganda, and to the houses of studies of the religious orders; at the same time, a detailed program of ecclesiastical studies was drafted (cf. *Acta Apostolicae Sedis,* Vol. XXIII [1931], pp. 241–284).

Rome is the seat of several ecclesiastical universities having each the three "canonical faculties," viz., philosophy, theology, and canon law, and of specialized institutes, such as the Pontifical Biblical Institute, and the Pontifical Institutes of Christian Archaeology and Sacred Music. Religious orders and the hierarchies of several countries maintain in Rome houses of studies and national seminaries or colleges, whose students generally follow the courses of the above institutions.

Other institutions of learning as well as seminaries and schools of every grade throughout the church, are under the immediate jurisdiction of the ordinaries. In the United States, canonical faculties are established at the Catholic University of America in Washington, D.C. The theological formation of priests and clerics is assured also by diocesan seminaries and the houses of studies of religious orders, not all of which are privileged to confer academic degrees in theology. In addition to these, various preparatory schools and junior colleges specialize in the collegiate preparation of prospective seminarists and scholastics.

Liberal arts and sciences, including law and medicine, are taught in the various departments and graduate schools of the Catholic University of America, Washington, D.C., founded in 1889, and in universities and colleges, the greater number of which are staffed by members of religious orders.

High schools and elementary schools are administered partly by the hierarchy, on a diocesan or parochial basis, even though faculty members are often recruited among religious of either sex, partly by orders and congregations, or private organizations, the latter being subject to the supervision of the bishops.

The *Official Catholic Directory* for 1950, published by P. J. Kenedy and Sons, New York, gives the following statistics for the United States, including Hawaii and Alaska: diocesan seminaries, 72; scholasticates and seminaries of religious orders, 316; colleges and universities, 225; high schools, diocesan and parochial, 1576; private, 806; elementary schools, parochial, 7914; private, 588.

GEORGES A. BARROIS.

ROMAN CATHOLIC LAWS ON BIBLE READING: The official attitude of the Roman Catholic Church toward the reading of the Bible by the laity has undergone a marked evolution. Because of the alleged danger of heresy, and because it was felt that untrained minds could not understand the Bible correctly, popes and councils had at first regulated strictly the translation of Holy Scripture into the vernacular, and often forbidden the reading of such translations by the laity, as, for instance, in 1229, (Council of Toulouse against the Albigenses), in 1408 (Council of Oxford against Wyclif), in 1559 (decree of Paul IV giving to the Holy Office exclusive power to authorize the printing and keeping of biblical versions in vernacular), and in 1713 (Bull *Unigenitus* of Clement XI). The decree of 1559 was rescinded in 1757, and the supervision of the printing and distribution of Bibles passed into the hands of the local hierarchy. This still is the point of view of the canon law, which forbids the printing of Bibles in vernacular, unless they are approved by the Holy See or the ordinary (*q.v.*), and unless the text is accompanied with notes and excerpts from the writings of church fathers and Catholic scholars (canon 1391).

The ideological background of this legislation is that Roman Catholic theology, while recognizing the Bible as one particular instrument of divine revelation, subordinates its interpretation

to the official teaching of the church, which alone is final with regard to faith. It follows that the reading of the Bible is never to be regarded as indispensable for ordinary Christians, and that it is profitable only when it is done in the light of Tradition. This is clearly affirmed in such pontifical documents as the letter *Magno et acerbo* of Pius VII (1860); the encyclical *Ubi primum* of Leo XII (1824); the encyclical *Inter praecipuas* of Gregory XVI (1844); the *Syllabus* of Pius IX (1864); and the constitution *Officiorum ac munerum* of Leo XIII (1897). All these documents also condemn sharply the organization of non-Catholic biblical societies.

While maintaining the theological principles expounded above, the Roman Church, since the end of the nineteenth century, has commended repeatedly the reading of the Bible by the laity, all due precautions being taken. Leo XIII granted an indulgence of 300 days to the faithful who would spend a quarter of an hour a day in reading Scripture with piety. See also the encyclical *Divino afflante Spiritu* of Pius XII (1943), which quotes passages from the letter *Qui piam* of Pius X (1907), and from the encyclical *Spiritus Paraclitus* of Benedict XV (1920). Furthermore, a decree of the Biblical Commission (Aug. 22, 1943) specifies that the faithful may read for devotion from versions based either on the official Vulgate, or on the original texts; however, when the Scripture lessons are read from the pulpit after the liturgical recitation of the same in Latin, only translations from the Vulgate may be used.

The church authorizes the constitution of societies for the diffusion of the Bible under hierarchic control, such as the (Italian) Society of St. Jerome, founded in 1902, and the Catholic Biblical Association of America, founded in 1936. It cannot be said, however, that the reading of the Bible has become widely popular yet among Roman Catholics, in spite of official encouragements. It is even a fact that the laity, and the clergy, of some countries, as for instance Spain and Latin America, look upon the reading of the Bible by private individuals with suspicion and even disfavor.

Bibliography: H. Denzinger, *Enchiridion Symbolorum; Acta Apostolicae Sedis; Enchiridion Biblicum.*

Georges A. Barrois.

ROMAN CATHOLIC MODERNISM. See Pius X.

ROMAN CATHOLICS. See Roman Catholic Church; Uniate Churches.

ROMAN QUESTION. See Lateran Treaty.

ROMANS, EPISTLE TO THE. See Paul the Apostle.

ROOD SCREEN: In medieval churches, a large cross (anglo saxon *rod*) was often erected on a beam spanning the arch of the chancel (rood beam), or on a screen dividing the nave from the choir (rood screen). A simple form of the latter is that of a partition wall with a central door, a disposition frequently observed in collegial and monastic churches. In late Gothic churches, the rood screen may take the form of an open arch supporting a gallery, the so-called *jube,* from which the lessons of the office were read.

Bibliography: Bond, *Screens and Galleries in English Churches,* 1908.

Georges A. Barrois.

ROSE, HERBERT JENNINGS: b. May 5, 1883, at Orillia, Ont., Canada. He was educated at McGill University and Balliol College, Oxford. He was professor of Greek, United College, St. Andrews, Fife, Scotland (1927–); formerly fellow and lecturer of Exeter College, Oxford; associate-professor of classics, McGill University, Montreal; and professor of Latin, University College of Wales, Aberystwyth. He wrote: *Roman Questions of Plutarch* (1924); *Primitive Culture in Greece* (1925); *Primitive Culture in Italy* (1926); *Handbook of Greek Mythology* (4th ed., 1950); *Hygini Fabulae* (1934).

ROSENWALD FUND, JULIUS: Incorporated Oct. 30, 1917, in Illinois. Its founder, Julius Rosenwald (1862–1932), stipulated in 1928 that the entire fund be expended within twenty-five years of his death. On June 30, 1948, the fund closed, having disbursed $22,244,-174 for the improvement of Negro education and health and for research in race relations.

Bibliography: Edwin R. Embree and Julia Waxman, *Investment in People: The Story of the Rosenwald Fund,* 1949.

Morris Fine.

ROSICRUCIANISM: Branches of Rosicrucianism are to be found in most countries of the western world, all purporting to derive from the original movement set forth in the *Fama.* They are alike in asserting that they possess a secret wisdom handed down from the ancient past through a sacred brotherhood.

There are at least two international federations of Rosicrucian Societies. In the United States the most widely known is AMORC with headquarters at San Jose, Calif., where an imposing institution has been built up since 1915, when H. Spencer Lewis, in accord with the cyclic theory (that the movement flourishes 108 years, then is quiescent for an equal period), was led to seek out leaders in France and to inaugurate a new period of activity. Though there is a university for research and teaching at San Jose, most of the work of AMORC is carried on by mail in the form of lessons sent out in response to widespread advertising in

magazines. However, R. Swinburne Clymer had already in 1902 written a book, *The Rosicrucians; Their Teachings,* and later founded the Rosicrucian Fraternity with headquarters at Quakertown, Pa. (see ILLUMINATION, CHURCH OF THE). Another society, the Rosicrucian Fellowship, founded by Max Heindel, has its headquarters at Oceanside, California.

See also OCCULTISM.

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[Sup.] CHARLES S. BRADEN.

ROSS, ROY G(EORGE): Disciples of Christ; b. at Forrest, Ill., on June 25, 1898. He studied at Eureka College (A.B., 1921) and Yale Divinity School (B.D., 1924). Ordained to the ministry of the Disciples of Christ in 1923, he served pastorates at Carrollton, Ill.; North Cornwall, Conn.; and Milwaukee (1920–25). He was the director of young people's work for the Disciples of Christ (1926–28); executive secretary of the United Christian Missionary Society (1928–36); general secretary and trustee of the International Council of Religious Education (1936–50); and is now associate general secretary of the National Council of Churches (*q.v.*) (1950–). He was a contributing editor of *Faith of the Free;* and *Orientation in Religious Education;* and with W. C. Bower edited *The Disciples and Religious Education.*

RAYMOND W. ALBRIGHT.

ROSSIS, ZIKOS: Greek Orthodox; b. at Derbizani, Greece, in 1838; d. at Athens, Sept. 17, 1933. He studied at the Rizarion Seminary, Athens; and the universities of Athens and Leipzig (Ph.D., 1866); lecturer in homiletics and fundamental theology at Athens University (1867–), teaching at the same time at Rizarion Seminary; professor of dogmatics and moral theology (1881–1911). He participated in the Bonn Union Conferences (with Old Catholics and Anglicans) in 1874 and 1875. His main work is his *System of Dogmatics of the Eastern Orthodox Church* (1903, in Greek; only Vol. I was published). In his numerous articles on reunion he propagated a very conservative point of view.

GEORGES FLOROVSKY.

ROTAS-SATOR SQUARE: Discoveries in widely separated places have carried the origin of the following square back to Roman times.

R O T A S
O P E R A
T E N E T
A R E P O
S A T O R

Its discovery in 1868 scratched on the plaster of a Romano-British building near Cirencester (see *Archaeological Journal,* Vol. LVI [1899], p. 320) caused little interest. But when two examples were found at Pompeii (see *Notizie degli scavi,* Ser. 6, Vol. V [1929], p. 449, no. 112; and *Rendiconti Pontificia Acc. di archaeologia,* Ser. 3, Vol. XII [1936], pp. 397–400) and four more at Dura-Europos on the Euphrates (see *Preliminary Report of the Fifth Season* [1934], pp. 159–166; *Sixth Season* [1936], p. 486), attention was aroused on all sides. Particularly intriguing was the fact, discovered independently by F. Grosser (see "Ein neuer Vorschlag zur Deutung der Satorformel," in *Archiv fuer Religionswissenschaft,* XXIV [1926], 165–167) and S. Agrell (see *Runornas talmystik och dess antika foerebild* [1927], p. 32n), that the twenty-five letters of this rebus can be rearranged to form a cross made up of the first two words of the Lord's Prayer in Latin, with two pairs of A and O (alpha and omega?) left over.

A
P
A
T
E
R
A P A T E R N O S T E R O
O
S
T
E
R
O

It was found also that from the fifth century the square came regularly to be written in reverse order. In both forms of the square the words can be read in every direction.

S A T O R
A R E P O
T E N E T
O P E R A
R O T A S

Examples of the rebus in this order have been found down through the centuries over an area extending from France to Asia Minor, and from Germany to Nubia and Ethiopia (and even South America, where its prophylactic virtues were accepted in the nineteenth century).

The problems raised by this rebus are many. Who was the inventor of the rebus, a pagan, Jew, or Christian? What is the significance of the five words? Why was the sequence reversed in the fifth century? Is it accidental or designed that the square can be resolved into the cruciform *Pater Noster?* Many and varied are the answers to these questions.

If a non-Christian invented the square, the *Pater Noster* must be purely accidental (so Kraeling). If a Jew drew up the square (so Cumont, Jerphanion), perhaps he wished to convey the idea of God as the Sower, with Arepo (an angel?) holding His works amid the wheels (of Ezekiel's vision). If a Christian (or Jewish Christian) first made the rebus, perhaps it was designed as a secret sign by which in times of persecution believers could recognize each other without disclosing to pagans their identity (so Grosser and, in part, Atkinson, Filson). Furthermore, a Christian origin carries with it the following implications: (1) There were Christians in Pompeii prior to its destruction in A.D. 79 (there is evidence of Christians in Herculaneum before 79). (2) A Latin version of the Lord's Prayer in its Matthean form (i.e. with "Our"; cf. Luke 11:2, RSV) was known in Italy at this date. (3) The use of A and O (alpha and omega) to designate the deity suggests that either the Book of Revelation or some of its sources were current in the West before A.D. 79.

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[Sup.] BRUCE M. METZGER.

ROUSH, WALTER EDWIN: Evangelical United Brethren; b. Sept. 21, 1889; d. Jan. 5, 1951. He studied at Otterbein College (A.B., 1915); Bonebrake Theological Seminary (B.D., 1924); Northwestern University (M.A., 1927); and Drew University (Ph.D., 1939). After a brief pastorate he served as professor of Old Testament interpretation in Bonebrake Theological Seminary (1927–51). He edited Volume II of *Our Bishops* (1950).

RAYMOND W. ALBRIGHT.

ROWE, HENRY K(ALLOCH): D. Sept. 16, 1941. He taught church history at Andover-Newton Theological Institution (1906–39). He wrote: *Landmarks in Christian History* (1912); *Society, Its Origin and Development* (1916); *History of Religion in the United States* (1924); *Modern Pathfinders of Christianity* (1928); *Tercentenary History of Newton* (1930); *History of the Christian People* (1931); *History of Andover Theological Seminary* (1933); and *History of Colby Junior College* (1937).

[Sup.] RAYMOND W. ALBRIGHT.

ROWLEY, HAROLD HENRY: Baptist; b. at Leicester, March 24, 1890. He studied at the universities of Bristol, and Oxford; Bristol Baptist College; and Mansfield College, Oxford. He became a missionary in China (1922), where he served as associate professor of Old Testament at Shantung Christian University (1924–29). On returning to England he became lecturer in Semitic languages at the University College of South Wales, Cardiff (1930); professor of Semitic languages at the University College of North Wales, Bangor (1935); and professor of Hebrew at the Victoria University of Manchester (1945). His publications include: *The Aramaic of the Old Testament* (1929); *Darius the Mede and the Four World Empires in the Book of Daniel* (1935); *Israel's Mission to the World* (1939); *The Relevance of the Bible* (1942); *The Relevance of Apocalyptic* (1944); *The Missionary Message of the Old Testament* (1945); *The Rediscovery of the Old Testament* (1946); *The Growth of the Old Testament* (1950); *The Biblical Doctrine of Election* (1950); *From Joseph to Joshua* (1950); *Submission in Suffering and Other Essays on Eastern Thought* (1951); and *The Servant of the Lord and Other Essays on the Old Testament* (1951). He edited: *Studies in Old Testament Prophecy* (1950); and *The Old Testament and Modern Study* (1951).

ROYCE, JOSIAH: D. Sept. 14, 1916. Religious problems drove him to philosophy. In his concept of God he progressed from Universal Thought to Universal Experience to Universal Selfhood, failing to reach personality. From his emphasis in ethical teaching, he became known as a "philosopher of loyalty." He was a Neo-Hegelian idealist.

[Sup.] JOHN G. DEKRUYTER.

ROZANOV, BASIL: Eastern Orthodox; b. at Vetluga, Russia, in 1856; d. at Sergiev Posad (now Zagorsk) in 1919. Studied at the graduate school of history in the University of Moscow; and for a time was teacher of history and geography in the high school. Later on he entered civil service at St. Petersburg. At the same time he became a standing contributor to

the conservative newspaper, *Novoje Vriemja* ("The New Time"), edited by Souvorin. The first important book of Rozanov was a kind of philosophical commentary on the Legend of the Great Inquisitor of Dostojevsky (1890). Later on Rozanov concentrated on the problems of sex and *eros,* and shifted far off from Christianity. In fact, he attacked Christianity very violently, especially in his books: *The Dark Face* (a metaphysics of Christianity) (1911); and *Moonlight Man* (1913). To Christianity he opposed his own "natural" (in fact, phallic) religion, based, as he thought, on the Old Testament, the sexual piety of medieval Judaism, and the ancient religions of Egypt. Somehow he wanted to preserve some external elements of traditional Christianity, which impressed him aesthetically. His last work, *The Apocalypsis of the Russian Revolution,* also in an anti-Christian mood was published posthumously. He died in great depression and misery, in peace with the church.

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GEORGES FLOROVSKY.

RUDOLPH, WILHELM: Lutheran; b. in Weikersheim, Wuerttemberg, July 12, 1891. He studied at Halle and Tuebingen (1909–14; Ph.D., 1920). Ordained in 1914, he was pastor, Wuerttemberg (1914–22); professor, Old Testament, Tuebingen (1922–30); Giessen (1930–45); Marburg (1946–49); Muenster (1949–). His works include: *Die Abhaengigkeit des Korans von Judentum und Christentum* (1922); *Hebraeisches Woerterbuch zu Jeremia* (1927); *Der Elohist von Exodus bis Josua* (1938); *Kommentar zu Ruth* (1939); *Jeremia* (1947); *Esra und Nehemia* (1949).

RULE, ANDREW KERR: Presbyterian; b. at Melbourne, Australia, Oct. 24, 1893. He studied at the universities of New Zealand (M.A., 1916) and Edinburgh (Ph.D., 1923); and at Princeton Theological Seminary (B.D., 1919). He was professor of philosophy, Friends University (1919–21); professor of Bible and philosophy, Illinois College (1923–27); and professor of church history and apologetics in the Louisville Presbyterian Seminary (1927–).

RULE OF FAITH: Modern study of the rule of faith or rule of truth has been greatly advanced by the careful and accurate investigations of D. van den Eynde. He shows that in the language of Irenaeus and Hippolytus these "rules" refer to "the living doctrine of the churches," not to any particular doctrinal norm. For Tertullian the "rule" involves the immutably fixed doctrines of the Trinity, the Incarnation, and the church; it is the *regula principalis,* absolutely one, and alone invariable and unchangeable. For Novatian the "rule" is the tradition and the doctrine of Christ. For none of these writers is the rule identical with the baptismal symbol.

Among eastern writers the same situation is found. Polycrates of Ephesus, the first to mention a rule, refers to the rule of faith as requiring the observance of Easter on the 14th Nisan, in conformity with the gospel and also in conformity with local tradition (Eusebius, *Hist. Eccl.* v. 24. 6). The "rule" and the gospel agree but are not identical. For Clement of Alexandria the "rule of faith," "ecclesiastical rule," "rule of the church," "rule of truth," and "rule of tradition" are expressions which have a common meaning. The rule signifies the belief which distinguishes the true believer, the true gnostic, from the heretic. On the one hand, it is the voice of Scripture or of the Lord; on the other, it is ecclesiastical tradition, the common faith, apostolic and ecclesiastical orthodoxy.

At this point we must follow W. C. van Unnik in rejecting one of the passages on which van den Eynde relies. The lost work of Clement called *Ecclesiastical Rule or Against the Judaizers* presumably dealt with the relation of the Old Testament (law and prophets) to the gospel rather than with more general doctrinal questions.

Origen's relation to the "rule" is more difficult to summarize. He closely relates the ecclesiastical rule to the baptismal symbol, although he does not identify the two. After his time we find the "ecclesiastical rule" in the letter of six orthodox bishops to Paul of Samosata and in the letter written against him by the synod of the year 268.

The history of the word *kanon* has been studied by H. Oppel; his work provides a useful historical introduction, but the meaning of the word among patristic writers depends on their own usage, not on earlier meanings (as he points out).

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[Sup. to REGULA FIDEI.] ROBERT M. GRANT.

RUMANIA: World War I resulted in more than doubling Rumanian territory and in consolidating the formerly scattered ecclesiastical bodies into one Rumanian Orthodox Church comprising 13,000,000 members. Parliament raised the rank of the Church to that of a patriarchate—a dignity which it had never before enjoyed. The first hierarch to hold that dignity was Miron Cristea. But since, as the result of World War II, Rumania lost the territories it had before acquired, the ecclesiastical

structure was correspondingly reduced; the Rumanian Orthodox Church lost 3,750,000 members.

From August, 1944, to March, 1945, the Russian army held the country, having driven out the Nazis. By an ultimatum Vishinsky imposed a Communist-dominated regime on the country, and King Michael was forced out. As soon as the Communists were firmly established in power, they began an attack on the Uniats (*q.v.*); after many acts of encroachment and persecution, the concordat with the Vatican was unilaterally abrogated (1948) and the way was thus opened for the seizure of all Uniat property. In October, 1948, at Cluj, arrangements were made for "the return of the Greek Catholic Church to the Orthodox Church." Of course, the "delegates" were coerced to vote for the reunion. Roman Catholics, too, were to be dealt with in a similar manner. The papal nuncio, Bishop O'Hara (of Savannah, Ga.), was expelled in 1950. Similar steps were taken against the Hungarian and German Protestant minorities. Their schools were nationalized. In 1949 all the properties and funds of religious institutions were confiscated.

The Orthodox Church, as the dominant majority, submitted to the new regime without any serious struggle. On this account it has enjoyed a preferential treatment. When, in 1948, the patriarchal throne became vacant, Justinian, a member of the Communist party, was elevated to this office. He acknowledged Patriarch Alexius, of Moscow, as the head of Orthodox Christendom, rather than the ecumenical patriarch of Constantinople.

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[Sup.] MATTHEW SPINKA.

RUMANIAN ORTHODOX CHURCH IN THE UNITED STATES AND CANADA: When the Communists seized the government of Rumania in 1945, the Orthodox Church was completely subject to them. Patriarch Justinian at the time of his election (1948) was a Communist. The American Rumanian churches had been organized into an episcopal diocese in 1918, and in 1943 reported the number of communicants as 80,000. An attempt was made early in 1951 to secure the adherence of these churches: a new metropolitan was sent to this country with such orders, but was unsuccessful in his mission. See EASTERN ORTHODOX CHURCHES, IV.

BIBLIOGRAPHY: Matthew Spinka, "The Eastern Orthodox Churches in America," in *Encyclopaedia Britannica*.

[Sup.] MATTHEW SPINKA.

RUNESTAM, ARVID: Lutheran; b. at Grava, Vermland, Sweden, Jan. 16, 1887. He studied at Karlstads Gymnasium and Uppsala University (D.Theol., 1921). He became professor of ethics, Uppsala (1923–27); bishop of Karlstad (1937–); delegate of Swedish Church to Augustana Church Centennial (1948). He is the author of: *Den kristliga friheten hos Luther och Melanchthon* (1917); *Viljans frihet* (1921); *Wilhelm Herrmanns teologi* (1921); *Kristendomen och den materiella Nutids Kulturen* (1923); *Psykoanalys och kristendom* (1928); *Äktenskapsetik* (1935); *Kristendom och Värld förbättring* (1942); *Jagiskhet och Saklighet* (1944); and *Människa och kristen* (1949).

CONRAD BERGENDOFF.

RUOTSALAINEN, PAAVO: Lutheran; b. in Iisalmi, Finland, July 9, 1777; d. in Nisiae, Jan. 27, 1852. The most prominent peasant religious leader of Finland, Ruotsalainen had a limited education and throughout his life struggled with poverty. At an early age he read through the Bible, experienced a conversion, and began to travel throughout Finland as a lay preacher. He stressed that certainty of salvation does not come through the intellect but through a longing heart which accepts Christ as Saviour, and he fought against all kinds of formalism. He left behind, at his death, some dictated letters and a booklet, *To Awakened Peasants*. The influence of Ruotsalainen is still discernible in Finland today.

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LENNART PINOMAA.

RURAL CHURCH: In accordance with the United States Census, a rural church here means one in a community of less than 2,500 persons. A community means the area round a shopping center. In former times such fields supplied city churches with streams of new life, and the church at large with ministers and missionaries. In such a field, the work went on under an able pastor. Today in most lands the situation has changed. Districts once rural have become urban, or semi-urban. Many who live in rural districts work elsewhere, so that the sense of community breaks down. Most rural churches have suffered. Many have succumbed, partly because of removals, especially by young people, more because of inadequate ministerial leadership. Such work calls for a man with special aptitudes and training, who does not regard the rural church as a "stepping-stone," but as a vocation for life. With such leadership the church adapts its program. In the "larger parish" plan a number of churches work together under a staff of specialists. This movement, still in early stages, gives much promise. Elsewhere the work would go forward more surely if competing churches would merge, or affiliate, to secure adequate leadership. The Roman Church has a far-sighted plan to build up parishes in 10,000 rural communities of the United States.

ANDREW W. BLACKWOOD.

RURAL FELLOWSHIP, CHRISTIAN: Founded in 1934 "to promote Christian ideals for agriculture and rural life; to interpret the spiritual and religious values which inhere in the processes of agriculture and rural life; to magnify and dignify the rural church and to provide a common means of fellowship and co-operation among rural agencies." The fellowship seeks to link together rural leaders in all lands.

Its current membership of nearly four thousand consists of ministers, missionaries overseas, teachers, farmers, rural life leaders, and others who wish to work in closer co-operation. There are overseas branches of the Christian Rural Fellowship in India and the Philippines. In the United States there are seven state branches and ten denominational branches. Thus the Fellowship is both international and nondenominational.

The Bulletin, published monthly except in July and August, aims to present articles of lasting worth covering such fields as community life, the rural church and its message, man's obligation to the holy earth, elements of rural leadership, and rural culture and ideals. It is sent to members together with *Rural Missions* and occasional newsletters.

The affairs of the Fellowship are directed by an executive committee of nine members. The central office is in New York City.

IRA W. MOOMAW.

RURAL LIFE CONFERENCE, NATIONAL CATHOLIC: Founded in 1922 by Edwin S. O'Hara, bishop of Kansas City, Missouri, and designed to strengthen Roman Catholicism in the rural areas while promoting the general well-being of the rural populations. Alarmed at the percentage of American Catholics concentrated in urban areas, the Conference adopted as one of its major aims the encouragement of the development of family life in the predominantly agricultural areas. It is also interested in furthering the idea of living on the land while earning a cash income in nearby towns and cities.

The Conference seeks: (1) to care for underprivileged Catholics living upon the land, (2) to keep on the land the Catholics that are there, (3) to settle more Catholics on the land, and (4) to convert the non-Catholics living in the rural areas of the nation. From its headquarters in Des Moines, Iowa, the Conference publishes books, pamphlets, and leaflets relating to family life in rural zones. It functions as a liaison agency between diocesan directors of rural life and aids them in planning local activities.

In the accomplishment of its aims the Conference sponsors rural institutions and schools, provides lecturers for rural life meetings of Catholics and non-Catholics, and works toward an increase of devotion to St. Isidore, patron of farmers (feast March 22). Literature on land settlement, homesteading, and rural features is constantly being written, edited, and distributed. The Conference promoted the resettlement of European displaced persons (see REFUGEES) in American rural communities.

THOMAS J. MCCARTHY.

RUSSELL, BERTRAND ARTHUR WILLIAM: B. Trelleck, May 18, 1872. He succeeded his brother as earl in 1931. Educated at Trinity College, Cambridge, he became fellow of Trinity College. He was awarded the Order of Merit (1949), and the Nobel Prize for Literature (1950). He is distinguished as broadcaster, lecturer and writer. His books deal mainly with philosophy, mathematics, and social ethics. They include: (with A. N. Whitehead), *Principia Mathematica; A History of Western Philosophy;* and *New Hopes for a Changing World.*

F. W. DILLISTONE.

RUSSELL FOUNDATION LECTURESHIP: Founded in 1919 at Auburn Theological Seminary by Mrs. Archimedes Russell, of Syracuse, N. Y., in memory of her husband, who had been a prominent architect in that city. The lecturers and subjects were to be chosen by the faculty. From 1939, when Auburn Seminary became associated with Union Theological Seminary, the lectures were given in New York. Among the lecturers were Adam Burnet, Herbert H. Farmer, John S. Whale, and Martin Niemoeller.

ROBERT T. HANDY.

RUSSELLITES. See JEHOVAH'S WITNESSES.

RUSSIAN CHURCH SINCE THE REVOLUTION: When the Romanov dynasty fell in February, 1917, the Russian Orthodox Church promptly reorganized itself by restoring the patriarchate abolished by Peter the Great. But hardly had Patriarch Tikhon (*q.v.*) assumed office when the Bolsheviks seized the government during the October Revolution. In January, 1918, they published the laws separating church and state and school and church, having previously "nationalized" the church's properties and assets. Tikhon promptly repudiated the new legislation. Thereupon, a contest between the two antagonists began, which resulted in the patriarch's arrest. Against the general expectation, however, he was released after a year, having signed a "confession" in which he promised to abandon his anti-Soviet policy. He died a year later (1925). His successor, Metropolitan Sergius (*q.v.*) (for patriarchal elections could not then be held), came to terms with the government. In July, 1927, he sent a letter to the whole Russian church, urging all to pledge loyalty to the regime.

The government distrusted these pledges of loyalty, and although at first it expected the

downfall of the church which it had deprived of all means of support save the voluntary offerings of the faithful, in the end it adopted a persecuting policy as a part of the First Five Year Plan (1929). Every means at the disposal of the state was used to destroy all organized influence of the churches, and by 1935 it confidently proclaimed the complete victory of these measures. But the calculations proved mistaken: for a census in 1937 revealed that about 42% of the population (estimated at eighty million), still remained loyal to the church.

Then in 1939 came an astonishing reversal, among others, of the ecclesiastical policy. Attempts to liquidate religion were discontinued; the seven day week was restored, and Sunday was made the day of rest; the grossly anti-religious periodicals ceased publication. The pace of these transformed relations was greatly accelerated when Nazi Germany invaded Russia on June 22, 1941. Contrary to the long-held suspicion that the church had bided its time to revolt in a crisis, the church remained steadfastly loyal. Metropolitan Sergius issued twenty-three proclamations during the course of the war, calling on his people to render every sacrifice in behalf of the country. Moreover, the lay people and clergy served in the armies and generously contributed toward the cost of the war. Sergius loudly and fulsomely praised the government's policy of granting the church unlimited and complete freedom. He denied that the church had ever suffered the slightest persecution.

The admittedly great services were recognized by Stalin himself: in September, 1943, he granted an audience to Metropolitan Sergius, and permitted a Council to be held for the election of a patriarch. When four days later the Council was held, it caused no one any surprise that Sergius was now granted the patriarchal title as well as the office. Since he had Stalin's approval in advance, he was unanimously elected patriarch. But along with this *rapprochement* between church and state, there occurred another significant event: the government created a department for Orthodox Church Affairs, and later another for the non-Orthodox religious bodies. Thus the old czarist machinery for the control of the church was restored in all its essential features.

Patriarch Sergius died on May 15, 1944. Before his death, he had designated Metropolitan Alexius of Leningrad as "the guardian of the patriarchal throne." Alexius, who had received a Soviet decoration for his part in the defense of Leningrad, had made known his loyalty to Marshal Stalin in a letter replete with extravagant terms. Therefore, when a Council for the election of Sergius' successor opened on Jan. 31, 1945, Alexius was the only candidate. It was a brilliant affair: for besides the Russian hierarchs, the meeting was attended by high-ranking representatives of most of the other Orthodox churches, as well as the chief of the Soviet for Religious Affairs, Karpov. Alexius was, of course, unanimously elected.

Relations between church and state now were improving steadily: most important of these was the permission to train candidates for the priesthood. For during the previous years the number of priests was frightfully depleted: in 1914 there had been 55,173 churches and 29,593 chapels, with 112,629 priests and deacons. In 1940 these numbers were officially reported as comprising 4,225 Orthodox churches with 5,665 priests and 28 bishops, (Robert P. Casey, *Religion in Russia,* (1946), p. 93). Furthermore, the church was allowed to resume a modest amount of publication. Some churches were reopened, and religious instruction of children was allowed.

Nevertheless, the reason for the change has become increasingly clear. Patriarch Alexius promptly embarked on a program of securing subordination of other Orthodox churches to himself in order not only to make his patriarchate dominant, but also to consolidate the Soviet political control over them. The patriarchate as a tool of the Soviet government, has furthermore vigorously echoed and supported the current political policies of the government. Thus at the celebrations of the five-hundredth anniversary of the independence of the Russian Church (held in July, 1948), an event participated in by the heads of a large number of Eastern Orthodox churches, resolutions were adopted condemning the World Council of Churches (*q.v.*) as subservient to capitalistic and imperialistic Western interests. Moreover, Roman Catholicism and American Protestantism were selected for particularly severe denunciation. Thus it is evident that the ecclesiastical policy of the Soviet regime was modified with the purpose of utilizing the church for its political aims and propaganda; thus its degree of liberty and independence has been even more limited than had been the case during the czarist regime.

See also COMMUNISM; RUSSIAN ORTHODOX CHURCH.

BIBLIOGRAPHY: Matthew Spinka, *The Church and Russian Revolution,* 1927; M. Spinka, *Christianity Confronts Communism,* 1936, 1938; Robert P. Casey, *Religion in Russia,* 1946; Nicholas S. Timasheff, *The Great Retreat,* 1946; *Patriarkh Sergei i ego dukhovnoe nasledstvo,* 1947.

MATTHEW SPINKA.

RUSSIAN ORTHODOX CHURCH: Among the significant events which have transpired in the Russian Orthodox Church during the past hundred years may be named the following: the Religious Renascence; the restoration of the patriarchate; and the attempt on the part

of the Russian patriarchate to secure leadership of Eastern Orthodoxy.

First of these, the Russian Religious Renascence, is of extraordinary interest and importance, since it witnesses to a theological awakening within Eastern Orthodoxy such as has not occurred for centuries. It coincides with the outburst of cultural creativity which characterized the intellectual life of Russia throughout the nineteenth century. Furthermore, it was an aspect of the Slavophile movement which stressed, in opposition to the Westernists, the capacity of the Russian people for the creation of a native culture superior to that of the West, and specifically including a new theological formulation of ancient Orthodoxy. Following Hegel's thesis that each nation represents an original aspect of the Absolute Idea, the Slavophiles held that the Russian people have a destiny to achieve, a messianic mission to perform. Russian communists perpetuated the idea, but radically changed its content.

Among the creators of the Religious Renascence the chief place is accorded to Alexei S. Khomyakov (1804–60). Although a layman, his theological interests brought him a general recognition. In his treatise, *The Church is One,* he contributed the concept of *sobornost* to the definition of the church. This concept became basic to the whole movement. This untranslatable term denotes the corporate spiritual oneness or unity, which may best be characterized by the principle, "Where there is the spirit of Christ, there is the church." Hence, Khomyakov wrote, "the church is not a multitude of people in their separate individualities, but the oneness of divine grace indwelling reasonable creatures who *freely* submit themselves thereto." This cuts across all denominational lines. He further defines the church as "unity in freedom," and charges that the Roman Church is unity without freedom, while the Protestant churches possess freedom without unity.

Another eminent member of this group was the novelist, Feodor M. Dostoevsky (*q.v.*) (1821–81), who elaborated Khomyakov's thesis, particularly stressing freedom. His "Grand Inquisitor" in *The Brothers Karamazov* expresses this idea in a manner which for sheer literary power and grandeur has no equal in modern literature. Basing himself on the principle that man is a free spiritual being, Dostoevsky deduces from this principle that to assert oneself is to destroy oneself; and to submit *freely* to God, is to gain true freedom.

The philosopher of the party was Vladimir S. Solovev (1853–1900), who contributed to the movement the concepts of "theanthropy" and "the divine Sophia." In connection with the former, he revived the ancient Eastern Orthodox doctrine of salvation as the spiritual transformation of human to "divine-human." As for the latter, he personalized the idea of God's ultimate intention for the world into the half-poetic, half-realistic figure of the divine Sophia, a kind of world-soul. Thus the cosmos for him was a living organism, not dead matter. But he insisted that his conception was not pantheistic. This "sophiology" was developed by the most outstanding theologian in exile, the late Sergei Bulgakov (*q.v.*). His leadership in the Russian theological sphere has passed to Dean George Florovsky (*q.v.*) of the St. Vladimir Theological Seminary in New York. But the latter's principal emphasis is on the restoration of patristic theology to a position of pre-eminence in Eastern Orthodoxy.

Passing on to the period from 1917 on, the most significant event in the history of the Russian Church was the restoration of the patriarchate. This ancient form of church government had been abolished by Peter the Great in 1721, although for a score of years before that date the church had no patriarch. Hence the Holy Governing Synod—the body which Peter created and through which the czars exercised control over the administration of the church was imposed on the church, rather than being its own choice. Upon the downfall of czarism in 1917, the provisional government generously assisted the church in holding an all-Russian Sobor for the purpose of its free and untrammeled reorganization. This historic meeting (1917–18) resulted, in the first place, in the election of Tikhon (*q.v.*), the metropolitan of Moscow, as the first occupant of the restored patriarchate. But he was not an autocrat: with him were associated two bodies, the Holy Synod and the Supreme Church Council. Moreover, the supreme authority was vested in the All-Russian Sobor, which was to meet periodically.

But when the Bolsheviks seized political power in Russia, their intention to reduce the church to impotence and ultimately to eliminate it from public life altogether, brought about a conflict not only between the church and the state, but within the church as well. The latter struggle produced a number of schismatic bodies, the most important of which was "The Living Church." When Tikhon was imprisoned and placed on trial (1922), this group, composed largely of parochial clergy, seized the patriarchal office and functions. Thereupon they held the second All-Russian Sobor (1923), and after affirming their allegiance to the Soviet regime, they deposed the patriarch and established in his place a collegiate form of government. But contrary to all expectations, the patriarch was released from prison, and thereupon excommunicated all adherents of "The Living Church." In course of time, most of the schismatics were reabsorbed into the patriarchal church.

Those members of the hierarchy who fled

abroad, formed themselves into several ecclesiastical bodies. One of these organized the Orthodox Church of South Western Europe. At present (1953), it is governed by Metropolitan Anastasius who resides in New York. The name of the church has been changed to the Russian Orthodox Church outside Russia. Another group organized itself into the Russian Church of Western Europe, with headquarters in Paris. Originally, it was headed by Metropolitan Eulogius; but after the latter's death in 1946, Vladimir was chosen to succeed him. After Tikhon's successor, Sergius (*q.v.*), ordered all Russians abroad to recognize the Soviet regime, this church broke away from his obedience, as did the other ecclesiastical bodies, and placed itself under the jurisdiction of the patriarch of Constantinople. But the Orthodox Church outside Russia remained autonomous. Besides these two bodies, there is a small group of Russian churches in Great Britain, at present under the temporary administration of Archimandrite Nicodemus; and a large number of churches in the United States, at present headed by Archbishop Leonty (see EASTERN ORTHODOX CHURCHES).

Up to 1939 the struggle with the church in the Soviet Union took the form of periodic persecutions. But in that year the government's religious policy was changed. This favorable turn of events became even more pronounced during the Russo-German War when the loyal conduct of the rank and file of the church at last succeeded in convincing the government that a larger degree of freedom could be safely granted the church. Hence, although the ultimate aim of the Soviet leaders—destruction of the church—remained constant, the technique of reaching it changed. The church was now allowed to hold a Sobor for the election of its patriarch, and Sergei was chosen. After his death (1944), Alexius succeeded him.

It was during the latter's term of office that the policy of the patriarchate underwent a significant change: aside from the subservience of the church to the state, this change assumed the form of a definite determination to secure, for the Russian patriarchate, leadership of Eastern Orthodoxy. In the pursuit of this goal, Patriarch Alexius endeavored to induce the Russian churches abroad to return to his obedience. In this attempt he failed, for he demanded—undoubtedly under orders from the Soviet government—a promise of loyalty to the regime.

But although Alexius' attempt proved unsuccessful, he did secure the incorporation into the Russian Church of the Ukrainian Catholic Uniate Church (see UNIATE CHURCHES), which had been detached from its Orthodox mother church by the Union of Brest in 1596. But the methods used to accomplish this purpose were reminiscent of the well-known communist techniques of "boring from within." The small group of Ukrainian Uniate hierarchs who lent themselves for this exploit were headed by Dr. Gabriel Kostelnik, who was later murdered by the irate populace for his part in the affair. This ecclesiastical clique seized the administrative power in the church, and thereupon deposed from their positions all who opposed the move. The deposed included the metropolitan, six bishops, and about five hundred priests. All seminaries and monasteries were thereupon closed, their inmates expelled, and later replaced by supporters of the new regime. By this maneuver, the Russian Orthodox Church was increased by some three million members. A similar coup occurred in Lithuania.

In 1948 a Conference, which came close to being a pan-Orthodox Council, was held in Moscow. The occasion was the commemoration of the five hundredth anniversary of the independence of the Russian Church from the control of the Patriarchate of Constantinople. The sessions of this gathering dealt with Roman Catholicism; the validity of Anglican orders; and the attitude toward the ecumenical movement (*q.v.*). Condemnation of Catholicism, and traditional Orthodoxy, were once again reaffirmed. Anglican ordination was declared invalid and recognition of orders was withdrawn. The ecumenical movement was denounced as an invidious attempt on the part of Protestantism to gain support from Orthodoxy, and on the part of Western powers to utilize the churches for political aims. All co-operation with the World Council of Churches was thus proscribed.

See also COMMUNISM; EASTERN ORTHODOX CHURCHES; RUSSIAN CHURCH SINCE THE REVOLUTION.

BIBLIOGRAPHY: Nicholas Zernov, *Three Russian Prophets*, 1944; Nicholas V. Riasanovsky, *Russia and West in the Teaching of the Slavophiles*, 1952; Matthew Spinka, *Nicholas Berdyaev, Captive of Freedom*, 1950; R. P. Casey, *Religion in Russia*, 1946; *Conference of the Heads of the Autocephalous Orthodox Churches . . . 1948*, n.d.

[Sup. to RUSSIA.] MATTHEW SPINKA.

RUTGERS, FREDERIK L.: Reformed; b. at Breda, the Netherlands, Nov. 26, 1836; d. in Amsterdam, March 19, 1917. From 1853 to 1860 he studied theology at the University of Leiden. After serving as minister at Soesterberg, Vlissingen, and Amsterdam, he became professor of church history at the Free University (*Vrije Universiteit*) in Amsterdam (1877). He rendered much assistance in the founding of the denomination known as *De Gereformeerde Kerken in Nederland*, and was a distinguished authority on Calvin and the Reformation. He wrote: *Calvijns invloed op de Reformatie in de Nederlanden* (1898); *De betekenis der gemeenteleden* (1906).

BIBLIOGRAPHY: J. C. Rullmann, *Dr. F. L. Rutgers in zijn leven en sterven*, 1918.

ALBERT HYMA.

RUTH, BOOK OF: This work bears indication of having originated in the Davidic period. For many generations it was handed down orally and, in all probability, in poetic form. In its present form the book could date anywhere from the fifth to the second century B.C.

BIBLIOGRAPHY: W. W. Cannon, "The Book of Ruth," in *Theology*, XVI (1928), 310–319; G. A. Cooke, *Judges and Ruth*, 1918; M. Haller, *Die fuenf Megilloth*, in *HAT*, 1940; A. R. S. Kennedy, *The Book of Ruth*, 1928; G. A. F. Knight, *Ruth and Jonah*, in Torch Bible Commentaries, 1950; H. H. Rowley, "The Marriage of Ruth," in *HTR* (1940), 93 ff.; W. Rudolph, *Das Buch Ruth*, in *KAT*, 1939.

[Sup.] JACOB M. MYERS.

RUYSBROECK (RUUSBROEC), JAN VAN: Born at Ruysbroec, between Brussels and Hal., in 1293. At the age of eleven he left his mother in order to learn Latin in Brussels under his uncle, Jan Hinckaert, canon of St. Goedele. In 1317 he was ordained priest and was appointed chaplain in St. Goedele. In April, 1343, Ruysbroeck, Hinckaert, and another canon of the famous church agreed to retire into the solitude of the forest known as Soignies near Brussels. From this hermitage grew the monastery which Ruysbroeck made famous. He himself was the first prior. He wrote eleven mystic treatises and some letters. Two elements are noteworthy in these writings: (1) the person of Christ and (2) the mystery of the Holy Trinity. Upon these two he built a mighty synthesis: the divine Word from eternity proceeds out of the Father and clothes itself in human flesh, the soul of man having been created out of God's image and obliged to return to that image. The idea of likeness and unity with God predominates in his thought. Through reforming unification the soul of man will reach in contemplation and love the original foundation of its existence: the triune life of God.

Ruysbroeck's teachings are noted for the exploration of the inner man, exemplarism, and the "common life" as the highest goal of the mystic process. Recent discoveries have indicated that he was far more strongly influenced by the Greek Church Fathers than had been believed formerly. He united the most precious elements of the Occidental and Oriental traditions, for which reason his mysticism reached a profundity and vitality that has seldom been equaled.

See also MYSTICISM AND ASCETICISM IN THE NETHERLANDS.

BIBLIOGRAPHY: Ruysbroeck, *Werken* (the Ruusbroec-Genootschap, ed.), Antwerp, Mechlin, Amsterdam, 1931, 2nd ed. after the standard ms., Antwerp and Tielt, 4 vols., 1944–48; W. H. Beuken, *Ruusbroec en de middeleeuwse mystiek*, 1946; Alb. Ampe, *Kernproblemen uit de mystieke leer van Ruusbroec*, 4 vols., 1951–52.

[Sup.] M. M. J. SMITS VAN WAESBERGHE.

RYLAARSDAM, JOHN COERT: Reformed Church in America; b. at Lismore, Minn., Nov. 24, 1906. He studied at Hope College (B.A., 1931); New Brunswick Theological Seminary (B.D., 1938); Westminster College; and the University of Chicago (Ph.D., 1944). He was instructor, American School for Boys, Basra, Iraq (1931–35); professor of Old Testament, New Brunswick Theological Seminary (1941–45); associate professor of Old Testament theology, Federated Theological Faculty, University of Chicago (1945–). He wrote: *Revelation in Jewish Wisdom Literature* (1946); *Intertestamental Studies Since Charles* (1947); and Introduction and Exegesis of Exodus in *Interpreter's Bible* (1952).

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SABATIER, LOUIS AUGUSTE: French, liberal Protestant theologian; b. at Vallon, Oct. 22, 1839; d. April 12, 1901. He studied at the Protestant theological faculty at Montauban, and at the universities of Tuebingen and Heidelberg. After a four-year pastorate, he became professor of Reformed dogmatics in Strasbourg, whence he was expelled for his French sympathies in 1872. In 1877 he established a Protestant Theological Faculty in Paris, and became its dean. In 1866 he joined the new religious science department of the École des Hautes Études at the Sorbonne. His best known books are: *The Apostle Paul* (3rd ed., 1896); *Outlines of a Philosophy of Religion* (1897); and *Religions of Authority and the Religion of the Spirit* (posthumously published, 1904). For him, feeling of dependence and of prayer is the original element in religion, concepts, dogmas, ecclesiastical forms and practices being derivative. The study of the derivation of these elements is a task which must be performed by psychologists and historians. ANDREW K. RULE.

SABBATINE PRIVILEGE: The so-called *Bulla Sabbatina* of March 3, 1322, states that the Virgin Mary, having appeared to Pope John XXII, promised that persons wearing the Carmelitan scapular and following the traditional practices of that Order would be liberated from purgatory on the Saturday following their death. Although the bull is regarded today as unauthentic, indulgences granted by the popes in connection with the alleged Sabbatine privilege were confirmed by Pope Pius XI.

BIBLIOGRAPHY: *Acta Apostolicae Sedis*, Vol. XIV (1922), p. 274.

GEORGES A. BARROIS.

SABINIAN: During a famine he delivered grain from the papal storehouses, but only in exchange for cash. Because of this Paul the Deacon recorded a legend saying that his predecessor appeared unto him and appealed for clemency, but in vain. During his burial disorders threatened to break out, and his corpse was carried around the city to St. Peter's.

[Sup.] ALBERT HYMA.

SACRAMENTARY: Name given to a class of liturgical books used in the early Latin Church. Sacramentaries contained the prayers of the Eucharistic liturgy to be recited by the priest (or bishop) as well as the prayers and rubrics for the administration of the sacraments, or for other secondary rites, with the exclusion of the parts to be sung by the choir and of the Scripture and Gospel lessons. The sacramentary thus corresponds roughly to the *euchologion* of the Byzantine rite.

The chief sacramentaries now extant are: (1) The *Leonine sacramentary,* a private compilation of Roman origin, contains some formulae as ancient as the fourth or the fifth century. The only extant manuscript of it dates from the seventh century. (2) The *Gelasian sacramentary,* or *Liber sacramentorum Romanae Ecclesiae,* of which several manuscripts or recensions are extant. Its attribution to Pope Gelasius, common since the ninth century, is not certain. Important additions and alterations resulted from the introduction of the *Gelasianum* in France, where it was commonly used since the beginning of the seventh century. (3) The *Gregorian sacramentary,* credited to Gregory the Great, of which no integral copy is extant, but only partial recensions, was used in France in the time of the Carolingian reformation, and a supplement of Gallican character (see GALLICAN LITURGIES) was prefaced by Alcuin (*q.v.*). There are also a few fragments of Gallican and Celtic sacramentaries, and the Mozarabic *Liber Sacramentorum.*

BIBLIOGRAPHY: L. Duchesne, *Christian Worship, Its Origin and Evolution,* 1919; "Gélasien"; "Grégorien"; "Léonien, sacramentaire"; in *Dictionnaire d'Archéologie Chrétienne et de Liturgie.*

GEORGES A. BARROIS.

SACRAMENTINES. See BLESSED SACRAMENT, CONGREGATIONS OF THE.

SACRAMENTS: Our century has witnessed increased concern about the sacraments. In earlier decades stress fell mainly on the Lord's Supper. More recently, especially in Germany, theologians have attached almost equal importance to baptism. They remind us that the New Testament says more about baptism than about the Lord's Supper. The controversies of older times have largely died away. Church leaders have agreed to differ about the meaning and value of the sacraments. In accord with the description of a sacrament as "an outward and visible sign of an inward and spiritual grace," one large group would stress the "sign," and the other the "spiritual grace." The one would single out the Latin word "sacramentum," which points to a token of loyalty, or else a pledge. This is more or less subjective; it points to what we can do. The other group prefer the corresponding Greek term, "mysterium," which suggests objective realities that mortals can not know. The stress here falls on the glories of redeeming grace. Probably the truth consists in a synthesis of the two elements, with the major stress on God's grace rather than our response. Surely the power to bless remains with Him, but it comes to those who receive it by faith. So it seems that however much we may differ in explanation of our sacraments, those who love the Lord can find in them not only symbols of His grace, but the reality of grace itself. Ordinarily a person receives baptism only once, but communes again and again. Apart from this and other differences on the surface, the two sacraments at heart seem much alike. Together they afford an objective test of spirituality in a congregation, and of spiritual effectiveness in a minister. Wherever people observe the sacraments aright, they give evidence of spirituality. Whenever a pastor administers them to the glory of God and the blessing of people, that man shows fitness for his high calling. See also LITURGICAL WORSHIP, RECENT TRENDS IN.

[Sup.] ANDREW W. BLACKWOOD.

SACRED COLLEGE. See CARDINALS, COLLEGE OF.

SACRED HEART, CONGREGATIONS OF THE: Several religious congregations in the Roman Catholic Church are placed under the patronage of the Sacred Heart of Jesus and of the Heart of Mary. The most ancient of these is the Congregation of Picpus (*q.v.,* Vol. IX).

The Missionaries of the Sacred Heart have their North American headquarters in Quebec, Canada, and Geneva, Ill., with 142 fathers and 123 scholastics. The Brothers of the Sacred Heart, engaged in teaching, have two American provinces, with headquarters in New Orleans and Sharon, Mass.; 407 professed brothers.

Among the numerous congregations of women bearing the name of the Sacred Heart, and engaged in educational and missionary work, the best known in America is the Society of the Sacred Heart, with vicariates in Albany, St. Louis, and San Diego, totalling 887 professed sisters. [Sup.] GEORGES A. BARROIS.

SACRED HEART, DEVOTION TO THE: Various observances in connection with the worship of the Sacred Heart of Jesus were approved

by the popes since the close of the nineteenth century, such as the offering of special prayers during the month of June, designated as month of the Sacred Heart, and the reception of Holy Communion on the first Friday of each month. The encyclical *Miserentissimus* of Pope Pius XI (May 8, 1928), insists on the consecration of Christians to the Sacred Heart in reparation for offenses, and orders the celebration of a privileged octave following the annual feast of the Sacred Heart.

BIBLIOGRAPHY: *Acta Apostolicae Sedis,* Vol. XX (1928), pp. 165–186; A. Hamon, *Histoire de la dévotion au Sacré Coeur,* 1940.

[Sup.] GEORGES A. BARROIS.

SACRED MUSIC. See MUSIC, SACRED.

SACRILEGE: Is classified by Roman Catholic moral theology among sins against the virtue of religion and defined as the irreverent treatment of persons, places, and things dedicated to God or consecrated to sacred purposes. Thus sacrilege may be personal, as when violence is done to priests or clerics; local, when sinful acts are committed in a church; real, as abuse of the sacraments, and theft or misuse of sacred objects. [Sup.] GEORGES A. BARROIS.

SADDUCEES. See PHARISEES AND SADDUCEES.

SAI, TIEN-CH'IH (SAYYID EDJILL CHEM ED-DIN OMAR): Muslim; b. at Bokhara; d. in Yunnan, 1279. He was brought to China by Kublai Khan. He was one of Kublai Khan's chiefs of state, P'ing-chang-chêng-shih (1261–64). He pacified the Burma Road area and became the first governor of Yunnan (1274). His son, Na-su-la-ting, was also governor of Yunnan when Marco Polo visited the province.

BIBLIOGRAPHY: *Yuan Shih,* 112, 125; H. M. G. d'Ollone, in *Recherches sur les Musulmans Chinois* (1911); Liu Fa-hsiang, *Hsien-yang Wang Fu Tien Kung-chi,* 1684.

CLAUDE L. PICKENS, JR.

ST. AMBROSE, SOCIETY OF: "High Church" society of the Lutheran Church, founded 1932 in Philadelphia, by pastors and laymen from various American synods. It is devoted to evangelical preaching and liturgical practice. Its influence has been greater than its small and widely-scattered membership. The society advocates liturgical music, eucharistic vestments, traditional ceremonial, private confession, personal devotions, and frequent celebrations of the Eucharist. It has held retreats and "Quiet Days," published liturgical pamphlets, and produced papers on liturgy, theology, church music, and prayer. Chief in influence has been Arthur G. Marcell, of Philadelphia, a founder and long-time "provost." See also ST. JAMES, SOCIETY OF.

BIBLIOGRAPHY: L. M. Wallick, "The Society of St. Ambrose," in *The Lutheran Church Quarterly,* XIII (1940), 297–301.

WILLIAM COLEY ROEGER.

SAINT ANDREW, BROTHERHOOD OF. See YOUNG PEOPLE'S SOCIETIES.

ST. JAMES, SOCIETY OF: A liturgical fellowship organized in 1932 by clergymen and laymen of the Evangelical Lutheran Synodical Conference to "encourage the use of such liturgical rites, ceremonial, vestments, arts, and appointments as are in harmony with the Word of God, are conducive to the spirit of Christian worship, and are in keeping with the historic traditions of the Lutheran Church." Its liturgical conferences and its publications, notably the six volumes of *Pro Ecclesia Lutherana,* helped to stimulate a liturgical-sacramental revival. Since 1949, its work is continued by the Liturgical Institutes of Valparaiso University. See also ST. AMBROSE, SOCIETY OF.

JAROSLAV PELIKAN.

ST. LEOPOLD'S MISSIONSVEREIN. See EMIGRANTS AND IMMIGRANTS, MISSION WORK AMONG.

ST. MICHAEL, EVANGELICAL BROTHERHOOD OF: An order of ministers and laymen for the renewal of spiritual life within German Protestantism, founded at Marburg in 1931 as the nucleus of the more extensive Berneuchen Movement (1921). In 1951 the Brotherhood had a membership of 600, with convents in Germany, Switzerland, Austria, Transylvania, and Alsatia.

Led by Bishop Wilhelm Staehlin, Dr. Karl B. Ritter, and Rudolf Spieker, the Brotherhood has worked for the restoration of the full Eucharistic worship, of the classical daily prayer, and of hymnology. It has achieved a wide experience and influence in spiritual life, in the practice of the liturgy (K. B. Ritter, *Gebete fuer das Jahr der Kirche,* 1948) and of prayer (*Das Stundengebet,* 1949; *Pfarrgebete,* Eng. ed., *The Church in Germany in Prayer,* 1937). It believes that the full Trinitarian revelation is represented in the central act of the Eucharist, from which all worship, proclamation, theology, spiritual life, and service (*martyria, liturgia, diaconia*) must flow. The members pledge to lead a disciplined spiritual life of daily prayer, meditation, Bible reading, reception of the Holy Communion, and fellowship.

BIBLIOGRAPHY: W. Uhsadel (ed.), *Evangelische Jahresbriefe,* a quarterly; W. Staehlin, *Das Gottesjahr; idem, Bruderschaft; idem, Vom goettlichen Geheimnis;* K. B. Ritter, *Liturgie als Lebensform der Kirche;* R. Spieker, *Lesungen fuer das Jahr der Kirche.*

HANS CHRISTOPH VON HASE.

ST. PAUL'S GUILD: Known before 1934 as the National Converts' League, the Guild is an association of Roman Catholic laymen and laywomen working under the spiritual guidance of the Paulist Fathers (*q.v.*) and devoted to the cause of materially aiding Catholic converts, in

particular married ex-ministers. In general, the Guild labors to aid those converts who, in entering the church, have been deprived of their former means of employment.

Designed to assist the "return of Christendom to Catholicity" the Guild seeks to attain its purpose by: (1) rendering material aid to ex-ministers who have sacrificed all to enter the church; (2) fostering Catholic contacts for converts; (3) supplying information on Catholic thought, literature, and activities.

An employment bureau is established in New York to aid in finding positions for former ministers. *The Epistle,* a quarterly bulletin, is the official organ of St. Paul's Guild.

THOMAS J. MCCARTHY.

SALESIANS: A congregation of priests founded by St. John Bosco (Dom Bosco, *q.v.*) in Turin, abbreviation S.D.B. There are two North American provinces with headquarters at New Rochelle, N. Y., and San Francisco, totalling 154 fathers and 82 professed clerics. Teaching and vocational schools.

SALETTE, LA. See PILGRIMAGES.

SALETTE, LA, MISSIONARIES OF: From the name of a famous French shrine of the Virgin, abbreviation M.S. There are two American provinces with centers at Bloomfield, Conn., and East Brewster, Mass., totalling 240 priests and 79 professed clerics. See also PILGRIMAGES.

SALVADOR. See CENTRAL AMERICA.

SALVATION. See SOTERIOLOGY.

SALVATION ARMY: A religious and charitable organization operating in eighty-nine countries and colonies throughout the world, preaching the gospel in eighty-one languages and dialects. In the Army's service in 1952 were 26,803 officers who are graduates of the organization's 30 colleges, and in addition 16,469 full-time workers without rank, 99,952 local officers, 46,530 bandsmen, 91,374 songsters, 29,412 corps cadets, and 17,119 corps and outposts. It operates 8 prison gate homes, 33 schools, 87 maternity homes, 119 children's homes, and 436 hostels, which in one year gave lodging to 9,005,300 and served 24,387,817 meals.

In the United States there are 1,377 corps and outposts, 5,076 officers and cadets, 20,125 local senior officers and bandsmen, 18,763 local junior officers and bandsmen. Among the social institutions in this country are 85 hotels for men and 26 hotels for women; 105 social service centers; 3 general hospitals; 7 children's homes; 14 residences for young women; and 12 settlements and nurseries. During 1951 there were 4,219 inquiries for missing persons, of whom 1,349 were found; 9,266 prisoners were assisted on discharge and given employment.

The Salvation Army came into prominence during World War I through its services to soldiers of the Allies in Europe. At the close of hostilities, the gratitude of these veterans led to a firm entrenchment of the Salvation Army. In World War II the Salvation Army maintained and operated more than 3,000 War Service Units, including 1,000 mobile canteens, on 26 battle fronts, and available data show that more than 500,000,000 individual services were rendered to men and women in fighting forces around the world. As an integral part of USO (*q.v.*), the Salvation Army was able to serve the spiritual, educational, and recreational needs of service men and women.

Six generals have served the Salvation Army since its founding: William Booth (*q.v.*) (1878–1912), Bramwell Booth (1912–29), Edward J. Higgins (1929–34), Evangeline Booth (*q.v.*) (1934–39), George L. Carpenter (1939–46), Albert Orsborn (1946–).

The national headquarters of the Salvation Army in the United States are in New York City; the national commander is Commissioner Ernest I. Pugmire.

BIBLIOGRAPHY: Robert Sandall, *The History of the Salvation Army,* 2 vols., 1947–50; Hugh Redwood, *God in the Slums,* 1931.

[Sup.] LUCY V. FUSCO.

SALVATORIANS: Abbreviation S.D.S. A congregation of priests founded in Rome. Headquarters of the American province at St. Nazianz, Wis.; seventy-one fathers, thirty-five scholastics.

SAMARIA, SAMARITANS: I. Excavations: Two series of excavations at Samaria have demonstrated the validity of the story of the site as found in the Bible. The pottery proves that the first settlement there was in the time of Omri. As capital of Israel the city was built with strong fortifications and splendid royal houses. First was the Harvard excavation in 1908–10 by George A. Reisner, Clarence S. Fisher, and David G. Lyon. The second (1931–35) was a joint expedition, initiated by Kirsopp Lake of Harvard, with J. W. Crowfoot of the British School of Archaeology in Jerusalem as director and E. L. Sukenik of the Hebrew University as assistant director. Other competent archaeologists, particularly Mrs. Crowfoot, Miss Kathleen Kenyon, and I. Ben-Dor, participated in the excavating and the writing of reports.

Both expeditions contributed greatly to the archaeological knowledge of Palestine and the second corrected some of the conjectures of the first. The building, first thought to be of Ahab, now is considered to belong to Jeroboam II and a street of columns at first called Herodian was shown to be A.D. third century. A tower

which Reisner had assigned to Jeroboam II was shown to be Hellenistic.

There are three phases of wall fortification, assigned respectively to Omri, Ahab, and Jeroboam II. The palaces show two phases, belonging to the dynasties of Omri and Jehu, with evidence of the luxury and splendor which Amos denounced.

Besides the buildings, the most noteworthy finds from the Israelite period were the ostraca and ivories. The ostraca, some seventy-odd, are only administrative documents (lists and receipts), but they are important in showing the Hebrew writing of the eighth century B.C. More impressive is the collection of ivories. The first expedition found three fragments and the second found hundreds of carved pieces, which had been used as inlay for furniture or walls, giving an idea of what was meant by Ahab's "house of ivory" (I Kings 22:39) and the "couches of ivory" which Amos denounced (Amos 6:4). Since the largest group of ivories was at the north side of the summit, it is likely that Ahab's house was placed where it would have the benefit of the northwest breeze. The ivories show Egyptian motifs, but are Phoenician in execution. They picture animals, gods, sphinxes, and plants. Some were covered with gold foil and embellished with lapis lazuli and colored glass.

During Assyrian and Persian rule, Samaria was occupied but unimportant. Building activity revived in the Hellenistic period and was accelerated in the Roman period. Herod the Great erected some imposing structures, including an Augusteum. The constructions now standing—the colonnaded street, the Roman basilica, and the forum colonnades—are assigned to the Severan period or *ca.* A.D. 180–230. Other finds were a theater, a temple of Kore or the Dioscuri, and a church of John the Baptist. The crusaders built a church, which now is the village mosque.

II. Samaritans: The small community of Samaritans at Nablus has continued through vicissitudes. It was reduced from time to time by sickness and conversions to Islam until in 1930 it was reported to contain fewer than a hundred members. Since then, however, it has shown new life, with improved health and better relations with neighbors. The high priest now claims more than three hundred adherents. Red hair is common among the young men. In their quarters the Samaritans welcome tourists, who are expected to buy postcards and to pay for the privilege of seeing a manuscript of the Pentateuch. Another tourist attraction is the annual celebration of the Samaritan passover on Mount Gerizim. With the recital of the ritual and chanting by the congregation, there is the slaughter of the sheep, followed by the cleaning of the carcasses, the cooking of the flesh, and the feast. The ceremony takes place at night.

See also ARCHAEOLOGY, BIBLICAL.

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[Sup.] OVID R. SELLERS.

SAMUEL, BOOKS OF: In their present form these books are the result of a development lasting at least seven centuries. The *early source* (written about 950 B.C., possibly by Ahimaaz, son of Zadok) included the following sections (rearranged according to the original order): I Sam. 4:1b—7:1; 9:1—10:16; 10:27b—11:11, 15; 13:2–7a, 15b–18, 23; 14:1–46, 52; 16:14–23; 18:6–9, 20, 22–29a; 19:11–17; 20(?); 20:2–9; 22:6–23; 23:1, 5–14a; 25:2–44; 26–27; 29–30; 28; 31; II Sam. 1–5; 21:15–22; 23:8–39; 6; 24; 21:1–14; 9–20; I Kings 1; 2:13–46a. This superb history, from the first battle between Israelites and Philistines to the accession of Solomon, is the prose masterpiece of the Old Testament. With candid objectivity and fine psychological insight the brilliant author reports the origin of the Israelite monarchy, due to Philistine oppression, and the reigns of Saul and David; he is unsurpassed in antiquity and hardly equaled since his time. The central figure in the *late source* is Samuel, who is only mentioned in passing in the early source (I Sam. 9:1—10:16), from the story of his birth (I Sam. 1) to that of his death (I Sam. 25:1–9). It represents the Israelite monarchy as apostate from Jahweh, and its later tragic history as divine retribution for its conduct. These two documents were abundantly supplemented from the time of their combination (650–550 B.C.) to the canonization of the Books of Samuel (*ca.* 200 B.C.).

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[Sup.] ROBERT H. PFEIFFER.

SANCTIFICATION. See SOTERIOLOGY.

SANCTUS: In the Western liturgies, the threefold acclamation borrowed from Isa. 6:3: "Holy, Holy, Holy, Lord God of Hosts. Heaven and earth are full of thy glory," which is recited by the priest and sung by the choir after the preface. It is followed by the verse Benedictus taken from Matt. 21:9: "Blessed is

he that cometh in the name of the Lord; Hosanna in the highest," which, at High Mass, must be sung only after the consecration of the eucharistic elements. GEORGES A. BARROIS.

SANDAY, WILLIAM: D. Sept. 16, 1920. Besides his contributions to Hastings' *Dictionary of the Bible,* among other works he wrote or edited the following: *The Study of the New Testament* (1883); *What the First Christians Thought About Christ* (1886); *Free Thinking: a Brief Review of Mrs. Besant on the Evidences of Christianity* (1886); *The Fullness of Revelation in the New Testament* (1894); *The Synoptic Gospels* (1900); *A New Marcion: Being a Criticism of Mr. F. C. Conybeare's "Myth, Magic, and Morals"* (1909); *Personality in Christ and Ourselves* (1911); *Studies in the Synoptic Problem* (1911); *The Primitive Church and Reunion* (1913); *Bishop Gore's Challenge to Criticism* (1914); *The Life-Work of Samuel Rolles Driver* (1914); *The Deeper Causes of the War* (1914); *The Meaning of the War for Germany and Great Britain; an Attempt at Synthesis* (1915); *Form and Content in the Christian Tradition* (1916); *In View of the End; a Retrospect and a Prospect* (1916); *When Should the War End?* (1917); *Divine Overruling* (1920); *The New Testament Background* (1920); *The Position of Liberal Theology* (1920). He also contributed to Vol. VII of *Old-Latin Biblical Texts,* entitled *Novum Testamentum sancti Irenaei* (1923). [Sup.] RAYMOND W. ALBRIGHT.

SAN MARINO: A diminutive republic with a population of 15,000 on the shore of the Adriatic Sea in Italy. Claiming to be the oldest state in Europe, San Marino has maintained friendly relations with dominant Italy. Its population is Roman Catholic.

SANTO DOMINGO. See WEST INDIES.

SARAWAK. See MALAY ARCHIPELAGO.

SASSE, HERMANN: Lutheran; b. at Sonnewalde, Germany, July 17, 1895. He studied at Berlin University (Lic.Theol., 1923); and Hartford Seminary (S.T.M., 1926). He was pastor at Oranienburg (1920–28); at Berlin (1928–33) and taught church history and symbolics at Erlangen University (1933–48). In 1948 he joined the Lutheran Free Church in Germany and taught at Immanuel Theol. Seminary, North Adelaide, Australia (1949–). Among his books are: *Amerikanisches Kirchentum* (1927); *Die Weltkonferenz fuer Glauben und Kirchenverfassung* (1929); *Kirchliches Jahrbuch fuer die deutschen evangelischen Landeskirchen,* Vol. 58 and 59 (1931, 1932); *Was heisst lutherisch?* (1934, 2nd ed., 1936; Norwegian tr. by L. Aalen, 1937; Eng. tr. by T. G. Tappert: *Here We Stand,* 1938); *Kirchenregiment und weltliche Obrigkeit nach lutherischer Lehre* (1935); *Union und Bekenntnis* (1936); *Kirche und Herrenmahl* (1938); and *Vom Sakrament des Altars* (1941).

SATURNINUS: Our only source of information about the teaching of Saturninus is the older anti-heretical treatise used by Irenaeus in *Adversus haereses* i. 22–27. From Justin (*Dial.* xxxv. 6) we learn only of the existence of a sect of Saturnilians (Saturninians); he tells nothing about their doctrines. Saturninus apparently flourished in the reign of Hadrian (117–138).

The account Irenaeus gives suggests that Saturninus was closely related to the kind of Gnosticism we find among the Ophites (*q.v.*), and several features of his teaching are paralleled in the *Apocryphon of John* used by them. The planetary angels or powers see the image of the highest God reflected in water and try to imitate it; man wriggles like a worm until the divine "spark" is sent from the Father. It may be noted that *authentia,* or supreme power, is used to denote the highest God in Irenaeus' account of Cerinthus (*Adv. haer.* i. 24. 1) and in *Corpus Hermeticum* i. 2.

The myth which Irenaeus summarizes treats the God of the Jews as a planetary angel whom Christ "came to destroy" along with evil men and demons. These planetary angels had been unable to "hold" the light which appeared to them at creation (cf. John 1:5) but had made man after its image and likeness. Only the spark of life sent from the power above is immortal; and apparently it is found only in good men, although our information is too scant for certainty. The role of Satan is confusing: he is the originator of marriage and generation, the author of some parts of the Old Testament, and the adversary of the planetary angels, especially the God of the Jews. It cannot be determined whether this confusion is due to Saturninus or to the tradition about his teaching.

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[Sup.] ROBERT M. GRANT.

SAVONAROLA:

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SAXONY: I. The Evangelical Lutheran Church of Saxony: The largest Lutheran Church in Germany, this body had 4,400,000 members and 1,155 pastors in 1952. As a result of two world wars and their consequences the church in the state of Saxony, as in other German states, was confronted with the necessity of developing organizational and economic autonomy without suddenly dissolving the centuries-old tie with the state. Three stages in this development can be distinguished: (1) During the period of the Weimar Republic, following World War I, the separation of church and state was accomplished. (2) Under National Socialism the attempt was made to transform the church into an obedient instrument of the totalitarian state. The resistance which resulted found expression in the Confessing Church (see GERMANY, I) and made it possible for the church to preserve a measure of independence. (3) The collapse of Germany in 1945 brought with it distress for the church, which was now in the Russian Zone.

Religious instruction, which had formerly been offered in public schools, had to be provided by the church, and for this purpose catechists were trained. After 1949 church taxes had to be collected by the church itself. The burden was especially heavy because many church buildings had been destroyed or damaged during the war. The leader of the Confessing Church in Saxony, Hugo Hahn, who had been driven out by National Socialists, was recalled as bishop in 1947. According to the new constitution, adopted in 1950, there is a provincial synod, which elects the bishop, and an executive council, called the *Landeskirchenamt*. Relations between the Lutheran Church and the Roman Catholic Church, numerically increased by refugees (*q.v.*), are cordial, as are the relations with the small Reformed Church in Saxony.

See also LUTHERAN CHURCH IN GERMANY, UNITED EVANGELICAL.

[Sup.] WALTER KROHN.

II. The Evangelical Church of the Ecclesiastical Province of Saxony: An independent member-church of the old Prussian Union, this church occupies the territory of the former Prussian province of Saxony, which since World War II comprises territory in the German states of Saxony-Anhalt and Thuringia (*q.v.*). In a total population of 4,500,000 souls, 77% are Evangelicals, 16% Roman Catholics, 6% adherents of other religious bodies or are unchurched. The Catholic population was increased by the influx of refugees (*q.v.*) since 1945.

According to a new constitution adopted by the church in 1950, the highest ecclesiastical jurisdiction resides in the synod, whose delegates are elected quadrennially by the congregations and which in turn elects the church administration consisting of a consistory in Magdeburg, a bishop, eight deans (provosts), and a Reformed senior. The vast majority of the congregations are Lutheran in confession, but there are a few Reformed congregations. The 2,400 congregations and 1,500 parishes are divided among 78 districts (superintendencies), and these in turn among 8 deaneries and the 1 Reformed seniorate. In 1952 there were about 1,200 pastors and 100 assistants.

The vitality of church life varies in different sections of the church. Despite its rich churchly heritage—Boniface (*q.v.*), Otto the Great, the Reformation, Paul Gerhardt (*q.v.*, Vol. IV), August Hermann Francke (*q.v.*, Vol. IV), and the more recent conflict with National Socialism (see GERMANY, I)—church life has traditionally been weak in this part of central Germany. However, the influx of refugees from the East since 1945 has introduced some improvements in this respect.

Relations with Roman Catholics became friendlier during and after World War II. Hundreds of Evangelical churches were shared with Catholics for their services.

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WINFRIED KRABBES.

SAYRE, JOHN NEVIN: Episcopalian; b. at Bethlehem, Pa., Feb. 4, 1884. He studied at Princeton University; Union Theological Seminary, New York; and the Episcopal Theological School of Cambridge, Mass. He was instructor of biblical literature at Princeton University; and general secretary of the student Christian associations at Williams College and Princeton. He was rector of Christ Church at Suffern, New York, for several years. After World War I Mr. Sayre decided to spend his life waging peace. For thirty years he was on the staff of the Fellowship of Reconciliation (*q.v.*), and was chairman of the International Fellowship of Reconciliation which has branches in twenty nations (1932–). He was editor of two magazines: *The World Tomorrow*, and *Fellowship*.

SCALA SANCTA: A flight of twenty-eight marble steps alleged to be the stairs which led once to Pilate's tribunal in Jerusalem. Helen, mother of Constantine, is said to have removed them to Rome. They were known in the middle ages as *Scala Pilati*, "Stairs of Pilate." Pilgrims ascend them on their knees. Various indulgences are attached to this devotional practice.

BIBLIOGRAPHY: N. Young, *The Story of Rome* (1910), p. 395.

GEORGES A. BARROIS.

SCARLETT, WILLIAM: Episcopalian; b. at Columbus, O., Oct. 3, 1883. He studied at Harvard (A.B., 1905), and the Episcopal Theologi-

cal School (B.D., 1909). He was ordained deacon in 1909 and priested in 1910. He was assistant at St. George's Church, New York City (1909–11); dean of Trinity Cathedral at Phoenix, Ariz. (1911–22); dean of Christ Church Cathedral, St. Louis (1922–30); was elected bishop coadjutor (1930); and became the bishop of Missouri (1933–53). He was a leader in Christian social thought and action. He contributed to: *Best Sermons* (1926); *Charleston Papers* (1930); *Chicago Papers* (1933); *A Righteous Faith;* and edited: *Christianity Takes a Stand;* and *Christian Demand for Social Justice.* RAYMOND W. ALBRIGHT.

SCEPTICISM: Scepticism is both a virtue and a vice. Unless one is sceptical one would be naive. If one adopted a radical scepticism one would necessarily have to be sceptical of the scepticism. Without scepticism there could be no considered change of habit or pattern of ideas. One would stagnate in the slough of dogmatism and possible self-deception. The philosophical mind is notoriously sceptical since it is of the essence of that mind to doubt in order to know. Wisdom if acquired by the rough road of scepticism can lead to an ownership that is personal and precious. To doubt nothing is to be a fool; to doubt everything is madness.

William James (1842–1910) in his famous essay entitled *The Will to Believe* (1897) argues for the heroic spirit of faith as over against the sceptic way. Any method, he said, that prevents the acquisition of a truth if the truth happens to be is an immoral method. Absolute scepticism is thus condemned since it makes for the absolute impossibility of acquiring a truth. There is no virtue in being sceptical since everything can be doubted. The virtue lies in recognizing the limits of scepticism. Scepticism is much like the infinite regress: back, back, back without end. No forward movement in thought is ever possible without at some place making an assumption that initiates the wheels forward.

Socrates (469–399 B.C.) employed scepticism with great profit: to awaken the traditionalists, the dogmatists and the naive from their slumber. He pressed his questions to probe at the truth and not, as did some Sophists, to parade the questionable virtue of disbelief. In modern philosophy the name of René Descartes (1596–1650) is associated with the sceptical approach in the famous essay entitled *Discourse on Method.* After a long chained series of doubts he came to his youthful conclusion that there was one last thing beyond any doubt, viz., himself, the doubter. *Cogito ergo sum* (I think, therefore I am) was for him indubitable since the doubter was implied in the whole process of doubting.

The conspicuous ancient sceptic in Western thought was Carneades (219–129 B.C.) representing an ancient sceptical trend who asserted that actions occur without any reason, truth or knowledge and only from natural urges. This was his reply to his fraternity of sceptics who found no criterion of truth either in reason or sense. Pyrrhonism, named from Pyrrho of Elis (365–275 B.C.) had earlier affirmed the complete deception of the senses and had therefore argued for suspended judgment in belief, apathy in outlook and peace of mind as the goal of life.

Scepticism has played a curious but significant role in Christian theology. This has taken place both in Catholic and Protestant thought with questionable results. William of Ockham (d. 1349) denied universality to existences apart from discourse, a notion applicable only to terms and propositions. A step further led him to affirm the impossibility of a philosophical demonstration of God's existence and of the soul's immortality and thus to make room for faith as the sole ground of religious belief. In this sense Martin Luther was an Ockhamist. When Immanuel Kant concluded in his *Critique of Pure Reason* (1781) the impropriety of applying the a priori categories (inner and outer) to the regulative ideas of self, of God and of the world, he was only saying that any metaphysics is indemonstrable in the realm of pure reason; and, thus (in his later *Critique*) affirmed that such religious ideas as God, human freedom (basic to morals) and immortality rest upon a sheer though necessary postulate of the practical reason. It was Henry Mansel (1820–71) who saw in the Kantian scepticism the opportunity of decrying reason and asserting the need of revelation to provide the lack. Many Protestant theologians continue to reassert the negative and sceptical character of human reason in matters relating to theology, affirming, therefore, the need of a supernatural revelation. To counteract this questionable virtue of dichotomizing reason and faith many discriminating theologians have seen the need to reconsider Kant's philosophy which led to rational scepticism so as to make philosophy and theology once more brothers in religious inquiry and faith.

Scepticism rests often upon the questionable assumption that a finite mind cannot know the infinite, the partial the absolute. It may well be that it may not be possible to demonstrate that finite knowledge can give knowledge of the infinite, but such impossibility does not necessarily conclude in an affirmation of complete scepticism. One may not know for certain but this fact does not necessarily preclude knowledge (*argumentum ad ignorantiam*). Most discriminating religious thinkers today affirm that reason itself is an adventure of faith and the two (reason and faith) are not antithetical.

Scepticism, it need hardly be pointed out, frequently is a cloak hiding a stubbornness of spirit and betrays a dogmatism as real as the dogmatism it condemns. VERGILIUS FERM.

SCHAFF, DAVID S(CHLEY): He was professor of ecclesiastical history and history of doctrine at the Western Theological Seminary (1903–25); and lecturer on American church history at Union Theological Seminary (1925–29); he died shortly afterward. His major late publication was *Our Fathers' Faith and Ours* (1928); he was coeditor of an earlier edition of this encyclopedia (4 vols., 1883); and wrote: two of the medieval volumes of Philip Schaff, *History of the Christian Church* (Vol. V, part I, A.D. 1050–1294, 1907; part II, A.D. 1294–1517, 1910); *John Huss—His Life Teaching and Death—After Five Hundred Years* (1915); *The Church—A Treatise by John Huss* (tr., with Notes, 1915); and *The Reformation and Its Influence* (1917).

[Sup.] RAYMOND W. ALBRIGHT.

SCHAUMAN, FRANS LUDVIG: Lutheran; b. at Maaria, Finland, Sept. 24, 1810; d. at Porvoo, June 28, 1877. When a professorship of practical theology was established in the University of Helsinki in 1847, this office was filled by Schauman. The subject of his research was the ecclesiastical law of the Church of Finland. His chief work, *Handbok i Finlands kyrkorätt,* I (1853), still the only work on the subject, was the basis for the ecclesiastical law of 1869, which, in its major provisions, remains in force. Other works of Schauman include: *De ratione, quae homileticam et catecheticam intercedit* (1838); *De constitutione regiminis ecclesiasticae singulari Fenniae ratione habita* (1847); *Praktiska teologin* (1874–77).

BIBLIOGRAPHY: V. T. Rosenqvist, *Frans Ludvig Schauman,* 2 vols., 1927–28.

LENNART PINOMAA.

SCHAUMBURG-LIPPE: An independent free city since 1918, Schaumburg-Lippe was annexed as a district to the province of Lower Saxony (*Niedersachsen*) after World War II (1948). The Lutheran Church of Schaumburg-Lippe, with 73,000 members in 22 parishes (1952), has its own bishop, two superintendents, a provincial church council, and a provincial synod. The number of Roman Catholics increased to 10,000 as a result of the settlement of refugees (*q.v.*). There are two Reformed parishes with 2,000 members. Since World War II Jehovah's Witnesses (*q.v.*), Christian Scientists (*q.v.*), and other cults have gained a few adherents. See also GERMANY; LUTHERAN CHURCH IN GERMANY, UNITED EVANGELICAL.

[Sup.] WILHELM HENKE.

SCHEEL, (JUERGEN) OTTO (EINAR IMMANUEL): He taught church history at Tuebingen (1906–24), and was professor of German history at Kiel (1924–33). He was a coeditor of the first edition of *Die Religion in Geschichte und Gegenwart.* He was especially interested in studies in the early church which led to *Die Kirche im Urchristentum* (1912); and he devoted much of his later years to Luther studies, the results of which appeared in *Martin Luther* (2 vols., 1915–17; 3rd ed., 1921–30).

[Sup.] RAYMOND W. ALBRIGHT.

SCHERER, PAUL EHRMAN: Lutheran; b. at Mt. Holly Springs, Pa., June 22, 1892. He studied at the College of Charleston, S. C. (M.A., 1913); and Lutheran Theological Seminary at Mt. Airy, Philadelphia, Pa. (B.D., 1916; Fellow, 1916–18). He served as assistant pastor of Holy Trinity Church, Buffalo, N. Y. (1918–19); and was pastor of the Lutheran Church of the Holy Trinity, New York City (1920–45). He was assistant professor of homiletics at Union Theological Seminary, New York City (1945–46); Brown Professor of Homiletics (1946–). He is the author of: *When God Hides* (1934); *Facts That Undergird Life* (1938); *The Place Where Thou Standest* (1942); *For We Have This Treasure* (1944); *Event in Eternity* (1945); *The Plight of Freedom* (1948). Since 1945 he has been an associate editor of *The Interpreter's Bible,* and author of the Exposition of Luke, chaps. 19–24, and of the Book of Job.

SCHERMERHORN, WILLIAM DAVID: Methodist; b. Oct. 23, 1871, at Lincoln, Kans.; d. April 19, 1942. He was educated at Kansas Wesleyan University (A.B., 1899); Garrett Biblical Institute (S.T.B., 1904); and the University of Chicago (M.A., 1914). Ordained to the Methodist ministry in 1899, he was pastor in Lincoln, Kans. (1899–1901); Chicago (1901–4); and Wilson, Kans. (1904–5). After serving as a missionary in India (1905–10) he became professor of English Bible at Kansas Wesleyan (1911–12); taught New Testament interpretation at Garrett (1912–17); was president of Dakota Wesleyan, S. D. (1917–22); and was professor of church history and missions at Garrett (1922–39). He also taught missions in Northwestern University (1922–27); and spent September, 1931, to March, 1932, in the Orient on a study trip for the American Society of Church History. He wrote: *Beginnings of the Christian Church* (1929); and *The Christian Mission in the Modern World* (1933).

RAYMOND W. ALBRIGHT.

SCHLESWIG-HOLSTEIN: The population of this German state was increased from 1,589,000 in 1939 to 2,594,000 in 1950 as a result of the influx of refugees (*q.v.*). The refugees also changed the religious complexion of the previ-

ously Evangelical province. In 1951 a census showed that 87.6% were Evangelical Lutheran, 6% Roman Catholic, and 6.4% of other persuasions.

The annexation of North Schleswig to Denmark in 1919 had a profound effect on the Lutheran Church, for as a result of awakenings which had taken place there at the turn of the century, North Schleswig was in many respects the religiously most vital part of the province. Apart from unchurchly areas, there are still many evidences of vital church life wherever (as in Breklum, Kropp, Flensburg, Rickling) the inner mission and foreign mission movements sank roots decades before and wherever the influence of *Evangelisches Hilfswerk* (*q.v.*), Evangelical Academies (*q.v.*), and the youth movement (*q.v.*) made itself felt later.

Ultimate authority in the Evangelical Church rests in the provincial synod, which normally meets annually. The synod elects its own president, a bishop for Holstein, a bishop for Schleswig, and a consistory. The 409 congregations are divided among 22 deaneries, each headed by a provost or dean and governed by a district synod. It is the duty of the bishops and deans to make regular visitations in the congregations, each of which has its own church council.

See also GERMANY; LUTHERAN CHURCH IN GERMANY, UNITED EVANGELICAL.

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JOHANN SCHMIDT.

SCHLINK, EDMUND: Lutheran; b. at Darmstadt, Germany, March 6, 1903. He studied at the universities of Tuebingen, Munich, Kiel, Vienna, Marburg, and Muenster. He was pastor in Hesse (1931); taught at Giessen (1934), and at the "Kirchliche Hochschule," Bethel (1935). He has been professor of dogmatics and director of the Ecumenical Institute at the University of Heidelberg (1946–). His works include: *Der Mensch in der Verkuendigung der Kirche* (1935); *Theologie der Lutherischen Bekenntnisschriften* (3rd ed., 1948); *Bekennende Kirche und Welt* (1947); *Der Ertrag des Kirchenkampfes* (1947); *Der Erhoehte spricht* (3rd ed., 1947); and *Zum Theologischen Problem der Musik* (2nd ed., 1950).

SCHMALKALD ARTICLES: After having been prodded for a long time by Emperor Charles V (*q.v.*), Pope Paul III on June 2, 1536, finally convoked a church council to meet at Mantua on May 23, 1537. The Protestants, who had often demanded the calling of a church council, now had to present a confession of faith. Elector John Frederick (*q.v.*) of Saxony entrusted Luther with the task of drawing up such a confession which would state exactly on which points the Protestants could agree with the Roman Catholics and on which they had to disagree. Luther accepted this assignment, and at the end of December, 1536, the leading theologians in Wittenberg thoroughly examined and discussed all the details. At the meeting of the Schmalkaldic League, which began on Feb. 10, 1537, at the town of Schmalkalden, the Elector showed them to his colleagues. The articles were not, however, accepted as binding upon all the Protestants in the Holy Roman Empire (*q.v.*), since Melanchthon (*q.v.*) had counseled against this, perhaps because he had feared the forthcoming quarreling among the various groups and theologians. Another cause may have been Luther's (*q.v.*) sudden illness, which compelled him to leave Schmalkalden. Only the Augsburg Confession (*q.v.*) and the Apology (*q.v.*) were accepted by all the members of the league as their creed, but enlarged with a treatise written at Schmalkalden by Melanchthon entitled, *Tractatus de potestate ac primatu papae.* Luther's articles, on the other hand, were endorsed only by the majority of the theologians who were present at the conference. After 1537 they were often published, and they were soon considered among the very best of the Lutheran creeds. For this reason they were included in the Book of Concord of 1580, thus being accepted among the official articles of faith of Lutherans.

It should be noted in particular that Luther's articles were distinguished by a clarity of style and a profundity of thought which surpassed in these respects the Augsburg Confession (*q.v.*) of 1530. Furthermore, they also make a sharper distinction between Reformation and papacy than does the latter. They deserved a better fate than that which befell them at Schmalkalden.

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[Sup.] HEINRICH BORNKAMM.

SCHMAUK, THEODORE EMANUEL: Lutheran; b. in 1860 at Lancaster, Pa.; d. Mar. 23, 1920. After graduation from the University of Pennsylvania (1880) he was ordained to the Lutheran ministry (1883). Most of his years were spent in general denominational work

where he served as editor-in-chief of the *Lutheran Church Review* (1895–1920); editor of the Lutheran Sunday School Lessons and General Council Graded Series (1896–1911); literary editor, *The Lutheran* (1889–1920); and lecturer in Christian faith, apologetics and ethics in the Lutheran Theological Seminary, Mt. Airy, Philadelphia (1911–20). Among his books are: *Bible History* (1899); *The Early Churches of the Lebanon Valley* (1902); *History of the Lutheran Churches in Pennsylvania from the Original Sources* (1903); *The Confessions and Confessional Principle of the Lutheran Church* (1909); *Christianity and Christian Union* (1913); and he edited an annotated edition of Benjamin Rush, *Account of German Inhabitants of Pennsylvania* (1910). RAYMOND W. ALBRIGHT.

SCHNEIDER, CARL E.: Evangelical and Reformed; b. at Jefferson City, Mo., March 24, 1890. He studied at Elmhurst College; Eden Theological Seminary; and at the universities of Leipzig, Tuebingen, Berlin, Washington (M.A., 1924), and Chicago (Ph.D., 1935). He was professor of church history at Eden Seminary, Webster Groves, Mo. (1918–); secretary to World Council of Churches, Geneva (1945–48). His main writings are: *History of Eden Seminary* (1925); *The German Church on the American Frontier* (1939).

SCHNEIDER, HERBERT WALLACE: B. Berea, Ohio, March 16, 1892. He attended Baldwin-Wallace College; College of the City of New York; and Columbia University (Ph.D., 1917). He taught philosophy and religion at Columbia University (1918); and was an editor of the *Journal of Philosophy*. His works in the field of religion include: *The Puritan Mind* (1930); *Meditations in Season* (1938); and *A History of American Philosophy* (1946). In cooperation with Horace L. Friess he edited the *Review of Religion,* and wrote *Religion in Various Cultures* (1932). As a fellow of the Humanities Research Council he made a study of minor American sects, beginning in 1931. One result of this study was the writing (with his research associate, George Lawton) of *A Prophet and a Pilgrim* (1942), which is a study of the religious brotherhood founded by Thomas Lake Harris and Laurence Oliphant. In 1950 he was engaged by the Library of Congress to survey the religious movements in America (1900–1950) and to prepare his findings for publication which appeared under the title *Religion in 20th Century America* (1952).

SCHOLIA. See CATENAE.

SCHWARZE, WILLIAM NATHANIEL: Moravian; b. Jan. 2, 1875, at Chaska, Minn.; d. Mar. 14, 1948. He was educated at Moravian College, Bethlehem, Pa. (B.A., 1894; M.A., 1904; Ph.D., 1910); and at the Moravian Theological Seminary (B.D., 1896). Ordained to the ministry of the Moravian Church in 1896, he served as pastor of Bruederfeld and Bruederheim, Alberta, Canada (1896–1900). After directing the Buxton Grove Theological Seminary for native ministers in St. John's, Antigua, B.W.I. (1900–1903), he became professor of philosophy and church history at Moravian College (1903–43; president of Moravian College and Theological Seminary, 1928–43; emeritus, 1943–48). He was also the archivist of the Northern Province of North America (1905–48); and president of the Moravian Historical Society, an incumbency during which the modern quarters of the society in Bethlehem were constructed. He wrote: *History of Moravian College and Theological Seminary* (1910); *John Huss, the Martyr of Bohemia* (1915); and translated David Zeisberger, *History of the North American Indians* (1910).

RAYMOND W. ALBRIGHT.

SCHWEITZER, ALBERT: Protestant theologian, organist, and missionary surgeon; b. at Kayserburg, Upper Alsace, Jan. 14, 1875. He studied at the University of Strassburg (Ph.D., 1899; Lic.Theol., 1900; M.D., 1912). There was further study in Paris and Berlin. He was made a privatdocent in theology at Strassburg in 1902 while curate at the church of St. Nicolaus. In 1903 while studying in Paris with C. M. Widor he was made organist of the J. S. Bach Society, a position which he held until 1911. He and Widor together edited a definitive edition of Bach's works for the organ. In 1906 he produced in French his great biography and commentary on J. S. Bach. A German edition appeared in 1908 and a translation into English by Ernest Newman in 1911. In 1906 he published *Von Reimarus zu Wrede,* later translated as *The Quest of the Historical Jesus,* which interprets Jesus' teaching in the light of the eschatological beliefs of his times. Other books (in English) include: *Paul and His Interpreters* (1912); *On the Edge of the Primeval Forest* (1922); *Christianity and the Religions of the World* (1923); *The Decay and Restoration of Civilization* (1923); *Out of My Life and Thought* (1933); *Indian Thought and its Development* (1936). Schweitzer caught the imagination of the religious world when he left his pastorate and professorship in Europe in 1913 to build a hospital in Lambarene, French Equatorial Africa, and to become its missionary surgeon. Since then most of his time has been spent in Africa, interrupted by several lecture trips to Europe and one to America in 1949 in connection with the Goethe Festival.

BIBLIOGRAPHY: A. A. Roback (ed.), *Albert Schweitzer Jubilee Book.*

JULIUS SEELYE BIXLER.

SCHWENCKFELD VON OSSIG, CASPAR: His works were not published until a very short time ago, and even in 1946 were lacking Vols. XVI and XVII, which were still in manuscript form. In 1946 there was published the admirable volume, *Caspar Schwenckfeld von Ossig (1489–1561)*, by Selina Gerhard Schultz, who was the managing editor of *Corpus Schwenckfeldianorum,* and knew the writings and interpreted them with considerable skill. It is now fully apparent that in the original *Schaff-Herzog* article the truth was told about Schwenckfeld's disappointment with "the decline of both morals and religion . . . and the carnal conduct of many who loudly professed their adherence to the Reformation with their lips." Schwenckfeld had good reason to be disappointed. The manner in which Melanchthon (*q.v.*) condemned his works and teachings was rather hasty and superficial.

BIBLIOGRAPHY: *Corpus Schwenckfeldianorum,* Vols. I–XV, 1907–39; S. K. Brecht, *The Genealogical Record of the Schwenckfelder Families,* 1923; J. L. French, *Correspondence of Caspar Schwenckfeld of Ossig and the Landgrave Philip of Hesse,* 1908; J. Endrisz, *Kaspar Schwenckfelds Ulmer Kaempfe,* 1936; E. Zimmermann, *Schwenckfelder und Pietisten in Greiffenberg und Umgegend,* 1939; S. G. Schulz, *Caspar Schwenckfeld von Ossig 1489–1561* (1946).

[Sup.] ALBERT HYMA.

SCHWIEBERT, ERNEST GEORGE: Lutheran; b. Deshler, Ohio, October 17, 1895. He studied at Capital; Ohio State; Chicago; and Cornell (Ph.D., 1930). He was professor of history at Capital; Valparaiso; Carleton; Cornell; Michigan; Northwestern; and Erlangen (Germany) universities. He is the author of: *Reformation Lectures* (1937); and *Luther and His Times* (1950). He was with the American Military Government in Germany (1948–50); and was Command Historian, ARDC, USAF (1951–).

SCIENCE AND RELIGION: To the contemporary mind this title commonly suggests a conflict in which science (see SCIENCE, NATURAL) plays the hero role. Such a reaction is not entirely false but it wrongly identifies the protagonists, carelessly apportions the praise and blame, and mistakes a minor aspect of the relationship for the permanent one. There has been conflict; but, apart from a comparatively few instances in which some strictly scientific fact or theory has conflicted with an essential religious conviction, such conflict has been between rival philosophies, the one claiming to speak for science and the other for religion. Even such conflict has been overt only at times, and the basic relationship between science and the Christian religion has been that of independent respect and mutual support.

Apparently there has always been between men who speak in the name of science and those who speak in the name of religion that potentiality, and often that actuality, of tension which is to be expected between those who cannot ignore one another but who yet do not ask exactly the same questions. But the problem became basic and baffling with the rise of modern philosophy (*q.v.*), when Descartes became aware that the presuppositions of his inherited philosophy and those of the new science could neither be lightly dismissed nor readily harmonized. The problem was really one between the whole value or teleological aspect of experience (see PHILOSOPHY OF VALUE; TELEOLOGY), on the one hand, and the aspect, on the other, which was being studied with ever increasing success by the natural sciences; but it was usually expressed as a conflict between religion and science, or between theology and science.

Some thinkers have sought to hold true to both the value and the non-value aspects of experience while ignoring or seeking to evade the difficulty of reconciling them. Thus Lord Kelvin was a "Sandemanian" in everyday life and an "engineer physicist" in his laboratory and class room. He ignored the difficulty. Herbert Spencer sought to separate the spheres of "knowledge" and religion, so that they could never conflict, by assigning to science what could be known and to religion what was worth knowing. Eddington comes very near to a separation of these spheres by precisely the opposite technique. Others denied that there could be conflict between "true" science and "true" religion, claiming that both are true and that truth is one.

Others began with the world of science and drew inferences as to the scope and validity of religion from the assumption that science is true and basic. Thus Stace (cf. "Man Against Darkness," in *The Atlantic* [September, 1948]) contends that science has finally destroyed teleology, and religion with it. Northrop (*The Meeting of East and West*) proposes to derive a philosophy solely from the physical sciences, and then to derive whatever religion we can from that. Whether this would result in the value side of experience becoming a "let's pretend" spiritual holiday resort, as it was with Lange, or an episode of noble defiance of reality, as it was earlier for Bertrand Russell, or just what it would result in Northrop does not here indicate. Jeans seeks to persuade us that "the new physics" would lead us by this route to some kind of idealism which might prove favorable to religion, and such contemporaries as Millikan, J. S. Haldane and Whitehead, each in his own way, appear to agree.

Idealistic thinkers, on the other hand, begin with value experience as basic (see IDEALISM). Then they either present a view of reality which really reduces to the status of illusion the world of the natural sciences, or, with Lotze, Pringle-Pattison, and others they seek to recognize the

reality but subordinate, instrumental status of the world of science.

For Dewey's "instrumentalism" (*q.v.*), religion was once a "true" interpretation of reality which has now been rendered harmful and thus untrue by the progress of science. For the nineteenth century liberal theologians (see LIBERALISM), religion and science were allies, the former being based upon and tested by the latter, but theology was a perennial opponent of truth. The theories, in fact, are numerous and none particularly enlightening.

Part of the difficulty here lies in the lack of clear, satisfactory, and agreed definitions of the terms involved. Definitions of religion are numerous and flatly contradict one another when they are not too vague to be useful (cf. Leuba, *God or Man?*). Usually, but not always, in modern, Western discussion, the Christian religion is tacitly or explicitly indicated, but the conceptions of its essential character are by no means uniform, nor are they commonly clarified. If Christianity is "morality touched with emotion" its relation with science will be one thing; if it is essentially mysticism (*q.v.*) its relation will be different; if it is "historic Christianity" the relation will be different again. And if science is a more or less complete body of assured results, its relation to religion will be one thing; if it is simply a method and spirit the relation may be different.

But basic to all such difficulties is a profound difficulty which involves the nature of both the knowing subject and the known object. If the knowing subject were only a conscious intellect and if the known object consisted only of the accurately measurable "primary qualities" of matter, then the value aspect of experience, except possibly the "truth value," would be sheer illusion, religion would wither away or never would have arisen in the first place, and there would be no problem. But the knowing subject is known to be a unity of much greater range and depth than this, and it is as such a unit that he knows (see MAN, DOCTRINE OF). The known object also seems clearly to involve areas which will not submit, at least as far as we now can see, to the precision measurements which science loves. It would seem that all of these somehow belong to reality, but that the integration of all of them into a rich, synoptic view of reality is by no means easy. And the task is not made easier by narrowness and dogmatism on the part of the champions of any one of them.

It would be too much to claim that this tension has now been completely removed. Perhaps it never will be or ought to be. But at least there are signs in our day of a much more constructive approach to the tension. They include the recognition by such men as Whitehead that basic religious convictions have undergirded science throughout its course—this fact supported by the persistent recognition on the part of orthodox theologians that "the given" for theology comes by way of the "natural revelation" as well as by special revelation (*q.v.*) and their steadfast refusal to admit any basic antagonism between science and religion. They include the insistence by many of the greatest contemporary scientists that, though science for its own purposes excludes the teleological, their methods presuppose values, and the reality with which each science, as an "isolate," deals is teleological—this together with the recognition that a teleological view of reality can readily admit the reality of the world of the natural sciences. They include a readiness to admit to scientific status disciplines which must employ teleological categories. And perhaps basic to them all is the vivid realization that the problems of the present lie in the realm of values; that science for its own sake can be destructive of, as well as instrumental to, values; and that science must be made into a faithful servant of the values.

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ANDREW K. RULE.

SCIENCE, CHRISTIAN. See CHRISTIAN SCIENCE.

SCIENCE, NATURAL. See CAUSALITY; COSMOLOGY; CREATION AND PRESERVATION OF THE WORLD; EVOLUTION; HEREDITY; NATURE, LAWS OF; ONTOLOGY; PHILOSOPHY; SCIENCE AND RELIGION; TELEOLOGY; VITALISM AND MECHANISM.

SCIENCE, PHILOSOPHY, AND RELIGION, THE CONFERENCE ON. See CONFERENCE ON SCIENCE, PHILOSOPHY, AND RELIGION.

SCOFIELD, CYRUS INGERSON: Congregationalist; b. Aug. 19, 1843, in Lenawee County, Mich.; d. July 24, 1921. Reared in Tennessee, he was educated privately and served in the Army of Northern Virginia under General Lee, receiving the Confederate Cross of Honor. Admitted to the Kansas bar he was elected to the Kansas House of Representatives from Atchison and Nemaha counties. President Grant appointed him United States attorney for Kansas. Converted to Christianity in 1879 he was ordained to the Congregational ministry in 1882 and served as pastor of First Church, Dallas, Tex. (1882–95, 1902–7), and Moody Church, Northfield, Mass. (1895–1902). His later years were devoted to Scofield Correspondence Bible

School and to lecturing in Europe and America. His most famous work was *The Scofield Reference Bible,* the editing of which he completed in 1909. He also wrote: *Rightly Dividing the Word of Truth* (1885); *Addresses on Prophecy* (1900); *The Doctrine of the Holy Spirit* (1906); *Lectures on Galatians* (1907); and *Bible of 1911* (1911).

BIBLIOGRAPHY: A. S. Gaebelein, *The History of the Scofield Reference Bible,* 1943.

RAYMOND W. ALBRIGHT.

SCOPES TRIAL: The trial at Dayton, Tenn., in 1925, of twenty-four-year-old John Thomas Scopes for teaching evolution in the county high school brought to a dramatic head a series of attacks by fundamentalists upon modern trends in science. They challenged the right of tax-supported schools to teach any theory of the origin of man which denied the biblical account of divine creation. Tennessee was the first state to acquiesce to their pressure when a bill (1925) made it a legal offense to teach biological evolution (*q.v.*) in universities, normal schools, and other public schools of the state.

Young Scopes challenged what he regarded as an affront to academic freedom. He was defended by the Chicago criminal lawyer, Clarence Darrow, at the expense of the American Civil Liberties Union. The prosecution was led by the Christian statesman, William Jennings Bryan, whose efforts had been largely responsible for the enactment of anti-evolution laws in several southern states. The issue was not to determine whether Scopes had violated the law—that was freely admitted—but whether evolution was to be taught in tax-supported institutions. The trial became a duel of wits between Bryan, the spokesman for fundamentalism, and Darrow, the defender of academic freedom whose agnosticism blurred the principle which he supported.

Scopes was convicted and fined $100. The decision was later reversed by the supreme court of Tennessee on the technical grounds that the fine was too large, although the statute itself was upheld. The real issue of science versus fundamentalism (*q.v.*) remained unsettled.

See also SCIENCE AND RELIGION.

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ROBERT G. TORBET.

SCOTLAND: The first half of the twentieth century was marked in Scotland by continued progress toward unity among Presbyterians, greater co-operation among Protestants, and evidences of vitality in all religious bodies.

I. Presbyterians: The merger in 1900 of the Free Church and the United Presbyterian Church to form the United Free Church was quickly followed by a movement for union with the parent Church of Scotland. For this there were several reasons: (1) Patronage—that system of appointing parish ministers of the Church of Scotland by patrons instead of having them elected by the congregation—had been abolished (1874), and thus one great difficulty between the two church bodies was removed. (2) The union of 1900 was such a clear and obvious success as to encourage further experiment. (3) The practical sympathy shown by leaders of the Church of Scotland to the United Free Church during the "Wee Free" litigation crisis (see PRESBYTERIANS 1, 2, 3 in Vol. IX) created a friendly atmosphere for negotiations. (4) The growth of Roman Catholicism in Scotland constituted a challenge, especially to these two largest Presbyterian groups, which indicated union as the path of wisdom. (5) Secularism (*q.v.*) was affecting Scotland along with the other countries of Western Christendom, creating the problem of the so-called "churchless million" who had no vital connection with organized religion in any form. This suggested the necessity for closing ranks.

In consequence of these factors, "unrestricted conferences" for union between the United Free Church and the established Church of Scotland, lasting from 1908 to 1929, were begun. Two basic issues had to be faced. The Church of Scotland, as became the established ecclesiastical body, stood for the national recognition of religion. The United Free Church, true to its genius and traditions, maintained unequivocally the spiritual freedom of the church from any kind of secular dictation or control. In order to satisfy the United Free Churchmen, the Church of Scotland representatives drew up a series of propositions which, after emendation, were accepted by the United Free Church; these were embodied in an Act of the Legislature passed in 1921. This Act recognized the claim of the Church of Scotland to complete freedom, under Christ, "to legislate and adjudicate finally in all matters of doctrine, worship, government, and discipline." In 1925 another Act was passed by Parliament, at the instance of the Church of Scotland, commuting the annual payments of tithes—or teinds, as they are called in Scotland—payable by certain landowners for the upkeep of the Church of Scotland, for a fixed sum, over which the church should have full control. On the basis of these two Acts the union took place in 1929, giving the Church of Scotland a total membership of over 1,250,000 and making it by far the largest and most representative religious group in the country.

It may be claimed that the Church of Scotland, now larger and more united than at any previous period in its post-Reformation history, is seeking worthily to discharge its responsibilities as the national church. Since the close of World War I, it has been estimated that ap-

proximately one-third of Scotland's population of 5,000,000 has been re-housed in new areas. The Church of Scotland carries out a vast program of church extension, seeking to provide the ordinances of the Christian religion for as many of these new housing developments as possible. Though preaching by well-educated ministers continues to occupy a prominent place in its worship, it has felt the effects of that liturgical revival which has affected practically all of Western Christendom: there is, indeed, what has been called a "Scoto-Catholic party" in the Church of Scotland today. Through its General Assembly the Church of Scotland has given its official blessing to the Iona Community (*q.v.*) and other evangelistic activities which are designed to revitalize the church and reclaim the unchurched.

II. Roman Catholics: The second largest religious body in Scotland is Roman Catholic. Since achieving legal toleration under the Catholic Emancipation Act of 1829, Catholicism has grown steadily in Scotland. This increase has not been due to conversion among native Scots, nor even—in any large measure—to mixed marriages. It has come about mainly by wholesale immigration from Eire (*q.v.*) and large Catholic families. The Roman Catholic Church in Scotland is organized in two provinces—St. Andrews-Edinburgh and Glasgow—and it numbers around 600,000 members. The fact that these are non-Scottish in culture as well as non-Protestant in religion has created some tension between Catholicism and Protestantism in Scotland.

III. Minority Presbyterians: The influence of Presbyterians who failed to enter the successive church unions is not great. Of such are the Reformed Presbyterians, who stand squarely on the Covenants of 1638 and 1643, and who refused to enter the Church of Scotland as reorganized in 1690. The United Original Secession Church dates from 1733, and the Free Presbyterian Church came out of the Free Church in 1893. Larger groups than these are the Free Church (the "Wee Frees" of 1900) with a constituency of about 50,000; and the United Free Church, which refused to enter the union of 1929 and which numbers about 25,000.

IV. Episcopalians: The Scottish Episcopal Church represents the unbroken episcopal tradition of the Scottish Reformation; it resembles the Church of England (*q.v.*) in doctrine, worship, and government. Its membership is about 55,000, and by reason of its high social standing it probably exerts an influence out of proportion to its numerical size.

V. Independents: The Congregationalists number 35,000, the Baptists 20 000, and the Methodists 12,500. The Society of Friends (Quakers), Unitarians, and Salvation Army are also represented, but not in any large numbers.

During recent years discussions have been carried on with a view to further organic unions among the churches of Scotland—e.g., among the smaller Presbyterian bodies, and between the Church of Scotland and the Church of England along with the Scottish Episcopal Church. But so far nothing concrete has come of such negotiations. The various non-Roman Catholic denominations, however, co-operate in the work of such inter-denominational bodies as the Scottish Churches Council (*q.v.*).

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[Sup.] NORMAN V. HOPE.

SCOTT, ROBERT BALGARNIE YOUNG: United Church of Canada, formerly Presbyterian; b. Toronto, Ont., July 16, 1899. He studied at University of Toronto (M.A., 1924; Ph.D., 1928); Knox College, Toronto (B.D., 1926); and New College, Edinburgh. He was ordained in 1926; professor of Old Testament in Union College, Vancouver, B. C. (1928–31); in the United Theological College, Montreal (1931–) and in McGill University (1948–). He is author of *The Relevance of the Prophets* (1944); and contributor to *Towards the Christian Revolution* (1936); and to *Studies in Old Testament Prophecy* (1950).

SCOTTISH CHURCHES COUNCIL: The Scottish regional organization of the ecumenical movement (*q.v.*), officially known as the Scottish Churches Ecumenical Committee. Founded in 1949, its nucleus was the former Scottish Churches Committee of the World Alliance for International Friendship (*q.v.*), and its formation was inspired by the Amsterdam Assembly (1948) of the World Council of Churches (*q.v.*). The Scottish Churches Ecumenical Committee consists of representatives of the Churches in Scotland which are affiliated with the British Council of Churches (*q.v.*) and the World Council, plus co-opted members representing other interested church groups, such as the YMCA (*q.v.*) and the Student Christian Movement (*q.v.*).

Under the auspices of this Committee, the Scottish Churches Ecumenical Association was formed (1950). It consists of individuals and congregations desirous of supporting the work of the Committee financially and otherwise, and some of the co-opted members of the Committee are chosen from its ranks.

NORMAN V. HOPE.

SCOUTS, BOY AND GIRL, THE CHURCHES AND:

I. Boy Scouts of America: When the Boy Scouts of America was founded Feb. 8, 1910, it

was determined that scouting would be promoted in partnership with churches, schools, and civic organizations. In 1952 there were 1,675,000 boys in more than 80,000 Cub packs, Scout troops, and Explorer units affiliated with nearly 60,000 churches, schools, and civic groups. Nearly 40,000 of these units were in churches and synagogues.

All major religious groups have endorsed scouting and have established administrative procedures to integrate the Boy Scout program with the total program of the church. The goals of religious education and the objectives of scouting coincide at many points. Both are concerned with the development of clean habits, wholesome associations, and creative activities that build character and train useful citizens. They have a mutual interest in providing leisure-time activities that are favorable to the functioning of religion in everyday life.

National Committees have been established by major church groups to develop and promote a church-centered program for Scouts affiliated with their respective churches and synagogues. The Scout carries on the scouting program with his troop, whether it is in his own church or some other institution. He carries on his religious program with his own church under the direction of his own pastor. Church awards are administered by the church, and programs and standards are established and maintained by church committees. These awards are not merit badges in religion awarded by the Boy Scouts of America; they are awards of the church. The following awards are now available: (1) Protestant boys receive the God and Country award; (2) Lutheran boys receive the Pro Deo et Patria award; (3) Roman Catholic boys receive the Ad Altare Dei award; (4) Jewish boys receive the Ner Tamid award. More than 7,000 church awards are made each year, and among the 40,000 Scouts who have received these awards there are a great many who have determined to make the ministry or priesthood their life work.

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Arthur A. Schuck.

II. Girl Scouts of the U. S. A.: Founded March 12, 1912, by Juliette Gordon Low, the Girl Scouts grew in membership from a few girls in the first troop, formed in Savannah, Ga., to 1,360,000 girls in 81,694 troops all over the United States in 1952. To help Girl Scouts derive the most benefit and pleasure from their membership in the organization, there were 410,000 adults, both volunteer and professional, who aided in the interpretation of the program.

The movement is open to girls of all faiths. The force behind Girl Scouting, which gives life and meaning to the program, is a spiritual one. The organization believes that a basic necessity for the development of good character and sound citizenship is the recognition of God and one's responsibility to him. This belief is also given expression in the Girl Scout Promise.

Local groups are required to consider varying religious opinions and practices in choosing general meeting places, in selecting dates, in making group menus, in providing for campers to attend religious services, and in other planning so that program activities do not conflict with religious observances.

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Mabel Minden.

SCRIPTURES IN WORSHIP: Except for the sacraments, nothing in worship seems more important than the reading of the written Word. "Nothing taken by Christianity from Judaism is so important as the practice of reading a portion of Scripture in public worship. The custom of reading in the synagogue made Judaism one of the world's most powerful factors in education." In zeal for the enrichment of worship in other respects, recent books have ignored or minimized this part of the service. Many pastors, too, have given such reading a minor place. Unless one uses a lectionary (*q.v.*), the selection of the passage calls for skill, time, and care. The Bible does not bless automatically, or by magic, but when understood (Matt. 13:23). The lesson should be a unit of thought, feeling, and tone color, with only one unit in each lesson. Some chapters run too long, and include too many units. Instead of having a long lesson, many prefer to have two or three (including the responsive reading, which is not properly a lesson). In order to encourage people in bringing Bibles to church, and using them there, one usually keeps to consecutive verses. The passage may or may not include the text for the coming sermon. Before preaching about the most beautiful benediction (Num. 6:24–26) one would not read the context, but some other passage full of beauty. In making any such choice one should read the words aloud. If they do not flow, with prose rhythm, they are not ideally adapted to public reading. Rhythm shows feeling. The rate of utterance should be deliberate, with variety of tempo, according to content. In a lesson, not in a responsive reading, one serves as teacher. A wise teacher seldom rushes. At times he pauses for emphasis. He uses no gestures, and makes no comments, except occasionally, when necessary, before he reads. Spurgeon used to comment while reading, but he had powers close to genius; also, abundance of time. The reader avoids two extremes: slovenliness and showmanship. Ideally, he calls no attention to himself. When our Lord went into the synagogue at Nazareth (Luke 4:16–19), he might

have quoted from memory the words he read from a scroll. Psychology shows that the hearer thinks about the object on which the speaker fixes his eye; in this case, the Scriptures. As for the best version to read, opinions differ sharply. Those who love the rhythm of Elizabethan prose prefer the King James, though not for study. In Germany many prefer the translation by Martin Luther. No one can go astray by using the Revised Standard Version. As for vernacular renderings, such as Smith-Goodspeed, or Moffatt, the last-named deplored the use of his translation in public worship. Occasionally a pastor should preach about the Bible in worship (Isa. 55:10, 11; Rev. 1:3). Literature is strangely lacking.

See also PERICOPE, Vol. VIII.

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ANDREW W. BLACKWOOD.

SCULPTURE. See ART, ECCLESIASTICAL.

SEALS, ANCIENT: Seals are frequently mentioned in Scripture as instruments with which letters and other documents were secured and ratified. This means of documentation was a heritage of the older civilizations of the Near East. In the fourth millennium B.C. small stone implements engraved on one side with a distinctive design had first been employed to produce seal impressions on clay. These seals are called stamps to distinguish them from the spool-shaped cylinder seals which came into general use in Mesopotamia at the beginning of the third millennium B.C. The latter were rolled over moist clay tablets, over jar sealings and clay tags, leaving marks of authentication or ownership in the soft material, which soon hardened to a stone-like consistence.

The regions of the western Mediterranean largely adopted the Mesopotamian custom of using cylinder seals, but returned to stamp seals at the end of the second millennium B.C. The seals mentioned in the Bible were of the latter type as shown by the results of Palestinian excavations, which have yielded large numbers of stamps. Some of these have inscriptions containing the name of the seal owner and usually that of his father. The inscriptions were written with the signs of a script used by both Hebrews and Phoenicians in the early part of the first millennium B.C. It is not possible, therefore, to distinguish clearly between Phoenician and Hebrew seals, so most of the following remarks apply to "Hebrew-Phoenician seals" in general.

The majority of these seals have an oval shape with slightly vaulted plain back, a type termed scaraboid. A few are shaped like Egyptian scarabs and an even smaller number are conical, a shape which was favored by the Assyrians of the eighth and seventh centuries B.C., although it had originated in the West, probably in Syria.

The materials most frequently employed for carefully engraved seals were cornaline, jasper, agate, onyx, rock crystal, lapis lazuli, hematite, and hard limestone. Cruder seals were made of soft limestone or steatite, which were found in Palestine. The other stones were imported. Cornaline, e.g., was brought from Egypt. The stones were carved with a graver, a drill, and cutting wheels of various sizes. The action of these instruments was intensified by an abrasive powder.

In the ninth and eighth centuries B.C., when Hebrew-Phoenician seals first appeared, the designs engraved upon them were mostly winged monsters of mixed Egyptian and Mesopotamian derivation. Examples are the griphon, sphinx, and nude winged female. Bull, lion, and the Egyptian uraeus serpent also are often found. Evidently all these figures were thought to have protective power.

About 600 B.C. these designs began to vanish from Hebrew seals as a result of the reforms of Josiah. Only inscriptions were then engraved on the seals. In the fifth century B.C. even such inscribed seals disappeared and were supplanted by purely ornamental gems.

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[Sup.] EDITH PORADA.

SEAMEN, MISSIONS TO: George McPherson Hunter operated the Sailors' Home and Institute in New York until 1914, and six months later James C. Healey, by 1951 in his thirty-seventh year of continuous service to seamen in the port of New York, succeeded him.

Protestant seamen's societies in the United States usually provide hotels and institutes as well as chapels and reading rooms. In 1913 the Seamen's Church Institute of New York opened for service and in 1929 doubled the size of the original building. This is the largest and most comprehensive institution for seamen in the world, having sleeping accommodations for 1,614, with 765 single rooms. It also has a dental clinic, eye clinic, chapel, auditorium, and a post office with 2,700 rented letter boxes. In 1931 the American Seamen's Friend Society, the Seamen's Christian Association, and the Y.M.C.A. of New York merged and built the Seamen's House, opposite Pier 60, North River.

In 1926 the Seamen's Church Institute of Philadelphia was opened; in 1948 the Seamen's Town House, New Orleans, La.; and in 1950 the Seamen's Club of Mobile, Ala. The last is unique in that it has hotel accommodations for women relatives of seamen.

Since 1931 the American Seamen's Friend Society has restricted its services to placing libraries on board ship in New York, and to educational work in general. In that same year the National Association for Seamen's Welfare Agencies was formed with functions largely devoted to the promotion of annual meetings of delegates of the agencies in port cities and the interchange of information and the development of higher standards of service. In 1951 it changed its name to the Council of Seamen's Agencies of the United States and Canada. Membership is restricted to religious organizations.

The Apostleship of the Sea, an international organization sponsored by the Roman Catholic Church, has established Catholic Maritime Clubrooms in a number of ports.

Conditions for seamen on board have much improved in recent years. Shorter hours of work, good food, comfortable and ventilated sleeping quarters, the use of oil as fuel, and other technical advances have contributed to the seaman's well-being. Radio and other methods of communication and shorter voyages keep him informed on world events. His union maintains his rights in the marine industry, and his wages compare favorably with those of other workers with similar skills. But his occupation confronts him with major spiritual problems. It separates him from his home; from his church, with all its spiritual support; from his community life. It demands a continuous process of uprootings which do much emotional and personality damage to many men. The objective of the church missions on the waterfront is to counteract these potential dangers with Christian service.

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[Sup.] JAMES CHRISTOPHER HEALEY.

SECRECY OF THE CONFESSIONAL: Roman canon law states the absolute inviolability of the "seal," or secrecy, of the confession. It must be kept by the priest, by persons acting as interpreters, and by anyone who might have overheard a confession. The penalty for direct violation by the priest is excommunication, the absolution from which is reserved to the Holy See in the most exclusive manner, *specialissimo modo.* A priest guilty of indirect violation may be barred from sacred functions, charges and privileges. The following rules tend to protect the secrecy of the confession and to prevent abuses: A priest may not bear witness in ecclesiastical courts as far as his penitents are concerned. Confessors are forbidden to use what they have learned in the confessional, in a manner detrimental to their penitents. Superiors of institutions or masters of novices in religious orders may not hear the confessions of their charges, except upon the formal request of the latter. [Sup.] GEORGES A. BARROIS.

SECT AND CULT: It is common journalistic practice to apply the terms "church" or "sect" quite indiscriminately to all religious bodies, and this practice has been adopted by some historians and theologians. The growth of toleration since the eighteenth century contributed to this, for it seemed uncharitable to distinguish between churches and sects in such a way as to imply the inferiority of the latter. At the same time theologians became increasingly reluctant to assert, with any claim to objectivity, that the distinction was entirely theological. Moreover, the separation of church and state (*q.v.*) rendered earlier legal distinctions between established churches and dissenting sects untenable (see SECTARIANISM IN GERMANY, Vol. IV, pp. 471–473).

In the course of the twentieth century, however, the old terms regained currency. Several reasons may be offered for this: (1) Historical studies threw light on a great variety of minor religious movements and personalities of the remote and recent past, and the fruits of such investigations called for reinterpretation. (2) The sociological study of religion (see SOCIOLOGY) revealed structural differences which suggested the classification of religious bodies. (3) The ecumenical movement (*q.v.*) focused attention on differences as well as likenesses in religious bodies, and renewed interest in the doctrine of the church led to differentiations. Such influences resulted in a revival of the distinction between "church" and "sect" and in the use of other categories like "denomination" and "cult."

(1) The church type came to be defined as comprising religious bodies (e.g., Lutheran, Calvinistic, Anglican) which possess a strong sense of tradition, of continuity with the past, and which lay weight on an inherited confession of faith (see SYMBOLICS, Vol. XI), or liturgy, or polity (*q.v.*). They are inclusive, tending to embrace the whole population of a given country or region (see FOLK CHURCH), and children are "born into" churches, which uniformly practice infant baptism. Even if they are not established, churches are likely to support the state and to assume a positive attitude toward social conventions and national culture.

(2) The sect type was defined as comprising religious bodies (e.g., Mennonite, Baptist, Pentecostal) which leap over centuries of tradition in an attempt to restore conditions of primitive Christianity, sometimes reintroducing practices (like foot washing, *q.v.*) and doctrinal emphases (like millennarianism; see ADVENTISTS) which the churches discard or neglect. Congregational polity is characteristic. Membership is exclusive, dependent on adult decision or religious experi-

ence, and believer's baptism is therefore generally substituted for infant baptism. Sects are reserved, if not critical, in their relation to the state and in their attitude toward social conventions and culture. Nonconformity with the world is usually accompanied by strict discipline and moral taboos.

When sects develop in the course of time and lose their original character, often as a result of the improved economic status of their membership and the concomitant modification of earlier teachings and practices, they tend to become churches. This transition is said to have occurred in the case of the Methodists, whereupon new sects, called Holiness Churches (*q.v.*), were formed to preserve sect characteristics which the Methodists outgrew.

(3) The term "denomination" has been suggested for bodies which no longer conform with the sect type and yet do not conform with the church type. But since the designation suffers from the limitation of being applicable, rather exclusively, to an American phenomenon, it has not been generally accepted as a category alongside of "church" and "sect." It continues to be used, however, as a neutral term to designate any autonomous religious organization.

(4) The cult type may be defined as comprising religious bodies (e.g., Christian Science, Psychiana, Father Divine's Peace Mission) which owe their origin more immediately to seers or prophets who claim to have received special revelations. These revelations are of such character as to supplant the Bible and introduce elements which are in conflict with the commonly accepted Christian tradition; in this sense cults may be called eccentric. They are comparatively loose in structure, often without membership rolls and without officers other than the prophet or a self-perpetuating leadership. Secret knowledge is claimed (see GNOSTICISM, Vol. IV), and secretiveness is frequently encountered.

The terms "sect" and "cult" retain a connotation of disparagement. Most religious bodies which might be so classified therefore call themselves "churches." Although useful and illuminating in classifying types, the terms must be used with caution because the characteristics of a given body seldom coincide with the description of any one type.

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THEODORE G. TAPPERT.

SECULARISM: Originally the self-chosen designation of a society of agnostics who regarded belief in anything transcendent an impediment to progress (see SECULARISM, Vol. X), the word has assumed a variety of usages based on the etymology (the recognition of only one *saeculum*): (1) The opprobrious designation of the thought of outspokenly atheistic and agnostic leaders, such as Comte, Marx, John Dewey, Bertrand Russell, Freud, Sartre, with their complete emancipation from the supernatural and all transcendent absolutes. The extremes of optimism (the world is subject to rational control by scientific method or predetermined to issue in Utopia) and of pessimism (life is meaningless) are represented. (2) The most prevalent usage: the "practical atheism" and "this worldliness" reflected in all areas of current thought and life. God is not so much denied as ignored. This age is for practical purposes the only one. Man's autonomy is assumed, and he makes his own rules on the basis of a more or less enlightened self-interest. While some are still riding high with the intoxication of power, the mood of most has turned to despair, apparent especially in literature and art and the disintegration of the forms of community. It is not always clear whether it is the specifically Christian or any transcendent being whatsoever which is being repudiated. Sometimes the word becomes synonymous with "materialism" as a catchall for all that is a denial of the "spiritual" and traditional values. (3) More rarely the recognition of only one *saeculum* and not taking seriously the "new age" in Christ which runs concurrently with the old aeon until its promised triumph in the resurrection.

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[Sup.] MARTIN J. HEINECKEN.

SECULARIZATION: (1) Of Church properties. The situation created in Italy by the secularization of the States of the Church in 1870 was brought to an end in 1929 by the accords of the Lateran, between the Papacy and the Italian government (see LATERAN TREATY). In France, church properties taken over by the state following the laws of separation and not yet sold or otherwise disposed of, were returned to the so-called diocesan unions, by virtue of the law of 1941 (see DEVOLUTION 2).

(2) Of religious. Modern canon law distinguishes the *indultum exclaustrationis*, which is temporary, and the *indultum saecularizationis*, by which a religious is rendered definitely to secular life. However, members of religious orders of men who have received major orders, even though duly secularized, and thus relieved from their religious vows, remain bound by the common duties of all clerics in major orders, i.e., celibacy and the recitation of the breviary. They may be readmitted into the clergy of their diocese of origin, at least on probation. Only special dispensations from the Holy See

can relieve them from their clerical obligations. Cf. *Codex Juris Canonici,* can. 638–643.

[Sup.] GEORGES A. BARROIS.

SECULARIZATION OF WESTERN CHRISTENDOM: I. Definition of Term: Professor Gerhard Ritter (*q.v.*) of the University of Freiburg in Breisgau has made a great contribution to knowledge of the Reformation by drawing a clear distinction between the Old and the New Protestantism. He has exhibited a profound insight into the process that caused a dilution of orthodox Protestantism. He referred to the secularization of Western Christendom, a phenomenon which thus far has attracted very little attention, because it has seldom been perceived as a distinct movement. There was, however, in Leipzig a keen thinker who actually used the term "secularization of Calvinistic piety" and who noted the whole transformation in a series of articles published in the years 1937–38. This was Professor Hermann Barge, whose articles were finally put together in book form by Professor Heinrich Bornkamm (*q.v.*) at Heidelberg under the title of *Luther und der Fruehkapitalismus* (1951). Barge stated correctly that Max Weber had never learned to distinguish between Calvinism in its original form and the distorted ramifications in the seventeenth and eighteenth centuries. It is gratifying that in the University of Heidelberg the erroneous interpretations of Weber have at last been officially repudiated. Ritter and Barge sought to understand what was back of the so-called Enlightenment and the apostasy of recent decades, including Darwinian evolution (*q.v.*). They and their numerous pupils fully understood what befell Christendom on the eve of the *Aufklaerung,* or Enlightenment. Rousseau and Voltaire have acquired great names in the annals of history, but there were other thinkers before them who were much more profound. Our leading historians are gradually coming to the conclusion that in the period from 1555 to 1688 a definite cultural development arose which ranks with both Renaissance and Enlightenment. It was accompanied by the secularization of Western Christendom.

II. Secularization of European Politics: During the past three decades a number of German and American scholars have come forward with a startling theory to the effect that until Luther's time European politics was dominated by a spirit of secularism. In their opinion the popes readily allied with the Mohammedans while the kings of France, although styled most Christian, were in fact almost pagan. But "Luther changed all that." After 1520 the kings of Europe were suddenly transformed, and now thousands of eager Christians were once more willing to fight and die for their faith. Such a scene, we are told, had not been witnessed for a long, long time. Italy became Christian at last, while England, though ruled by Henry VIII (*q.v.*), experienced an upsurge of popular devotion. No longer did a king of France dare to win the friendship of a Turkish sultan.

This picture of European politics is somewhat misleading, for in the period before 1520 nearly all the popes were extremely hostile to the Turks, and after 1520 the kings of France were more inclined than before Luther's (*q.v.*) time to befriend the sultan in Constantinople. It is necessary to be very careful not to distort the course of history. An investigation of the lives and policies of monarchs during the second half of the sixteenth century is rather disappointing. Count Philip of Hesse (*q.v.*), who lived only a short distance from Wittenberg, was permitted to retain his two wives. Henry VIII cared so little about religion that he invited a Lutheran princess to become his wife. He got rid of his first spouse merely because she failed to produce a male heir. Moreover, King Francis I of France, when Luther was at the height of his power, refused to help the Roman Catholic emperor in Germany in his desperate fight against the victorious Turks. Henry IV of France in the year 1600, without waiting to obtain permission from the feeble pope, procured a divorce from his legitimate wife and married a member of the famous banking house of Medici in Italy. Such a thing would have been impossible in the days of Pope Innocent III. Cardinal Richelieu (*q.v.*) made bold to ally with the Lutheran king of Sweden and before that with the Calvinists who controlled the foreign policies of the Dutch Republic. He laid the foundations of the autocratic power wielded by King Louis XIV, who defied the papacy, drove the pope into an alliance with the Calvinist William III (of both England and Holland), and gleefully assisted the Turks in their march toward Vienna.

Another source of widespread misunderstanding is the almost universally accepted thesis in both Germany and the United States, not to mention Great Britain, that the Dutch revolt against Spain in the second half of the sixteenth century was motivated largely by religious factors. The revolt was pushed originally by Roman Catholic noblemen, and the first important opposition to King Philip II (*q.v.*) of Spain was the result of administrative policies in the church. Professor Pieter Geyl of the University of Utrecht, and Professor Leon van der Essen of the University of Louvain have shown in their admirable publications that the chief cause of the Dutch revolt was economic and political in nature, and that the present separation of Belgium and the Netherlands originated in the conquests of Alexander Farnese, prince of Parma, who was stopped in his northward advance by the great rivers, not by Calvinism.

Similarly, the chief causes of the Belgian revolt against the Dutch king in 1830 must not be sought in the field of religion but in that of nationalism. His Eminence Johannes Cardinal de Jong of the Netherlands, in his monumental church history in four volumes, states in his latest edition (1947) that in the Dutch revolt against Spain the Roman Catholic leaders were swept along in the tide. It was not until the fight had been won and the Calvinists had derived great advantages at the expense of the Roman Catholic allies that the latter realized their mistake.

III. Christianity and Capitalism in Early Modern Times: Much attention has been devoted in recent times to the relation between Protestantism and the rise of modern capitalistic society. It is hoped that in the near future Luther's biographers, following E. G. Schwiebert's example, will depict Luther as he actually was, namely, a family man, a capitalist of considerable means, the husband of a woman who operated a fish pond for the future sale of fish, owned a beer brewery, conducted a student restaurant, and fattened cows for the butcher. One reason why Luther finally turned against the peasants in their infamous revolt of 1525 was his fear that the owners of private property might lose their vested interests.

The first period of modern history is marked by the rapid progress made by capitalism, with the resulting impact upon Protestantism. There are indeed two ways in which to look at this phenomenon. To mention only the influence of Protestantism on capitalism is to beg the question. We must also examine the reverse, which happens to be a most vital and significant factor in the development of Western civilization. Since the Low Countries were the scene of the greatest capitalistic enterprises it follows that here lies the crux of our problem. Here was also the center of the secularization of Western Christendom. And here in five new state universities the secularization of higher education was begun on a large scale. It was no coincidence that the Dutch Republic in the first half of the seventeenth century possessed as many ships as all other European countries put together. Colbert exclaimed in 1664 that out of every ten parts of France's foreign trade the Dutch controlled nine. The Dutch merchants in Japan willingly gave up their Calvinistic faith in order to win the favor of the local rulers. Elsewhere their religion showed similar dilutions. In the Dutch Republic, as Karl Marx so ably described it, capitalistic society flourished as it had never done before. Here Calvinism and other forms of Protestantism were diluted by the waters of secularism. From Dutch shores this process spread to England, and then to North America. As Professor Marshall Knappen of the University of Michigan has recently demonstrated, the Dutch created the first liberal state in the modern world. After 1688 the English followed suit. The *bourgeoisie* finally came into power, after centuries of patient struggling with the aristocratic elements in the population. The rich merchants of Bruges, Antwerp, and Amsterdam overthrew the monarchy with its tendency to usurp the sovereignty of the people. Capitalistic society of the modern type, as seen, for example, in America, originated in the Low Countries for the most part, in the south as well as in the north, and really first in what is now known as Belgium. Gerhard Ritter was one of the first theologians in Germany to note this phenomenon. He correctly referred to the Dutch patricians as the torchbearers of modern capitalism and the secularization of Western Christendom.

How orthodox Calvinism fared in the province of Holland during the sixth decade of the seventeenth century has been demonstrated before by the present writer in his work, *Christianity, Capitalism and Communism.* On p. 161 he made this observation: "Fortunately perhaps for all parties concerned, the provincial estates of North Holland, owing to the powerful capitalistic elements in the great port of Amsterdam, determined in 1658 to end the whole controversy [about usury] by informing the clergy that henceforth the State and not the Church should decide what a banker was permitted to do with money loaned to anybody. Thereafter the synods no longer discussed the problem, except by briefly referring to the decisions made by the civil authorities. Capitalism had finally overcome the spirit of orthodox Calvinism."

Here then we are face to face with the victory of secularism in the Calvinistic churches of all European countries. In England the same process took place. As soon as Charles II ascended the English throne and permitted the Earl of Clarendon to destroy Puritanism with the Clarendon Code, commerce and industry made rapid strides forward. Henceforth no Dutch fishermen could catch English fish without meeting stiff opposition, and it was not long before the king's brother, the Duke of York, conquered New Amsterdam and renamed it after himself. Gone were the days of defeat upon sea and land for the English. Theology, beloved by both James I (*q.v.*) and Oliver Cromwell (*q.v.*), now receded into the background, and merchants henceforth received more consideration in Parliament than did the preachers. This was a far cry from the custom under the medieval governments. In the Dutch Republic, for example, the former bishopric of Utrecht lost its bishop and was represented only by laymen. This happened two centuries before the French Revolution is supposed to have initiated the process of secularization in politics. But in Germany both Protestants and

Catholics continued to perpetuate the medieval concept of ecclesiastical states and of having clergymen represent the church in the civil government, which is done even now to some extent in Great Britain.

IV. Secularization of the Universities: It is a curious fact that this subject has seldom been discussed, though it was a fundamental issue in the transition from the Old to the New Protestantism. But even that transition itself has long been neglected by theologians and historians. In the late medieval period the leading universities were staffed with numerous clergymen, not only in the theological faculties but also in the others. The same sort of thing occurred in the elementary and secondary schools, while libraries were often dominated by clergymen. In France and England little change was made before the end of the eighteenth century, whereas in Italy and the Low Countries there appeared a rapid alteration. It is not surprising that Erasmus (*q.v.*) first went to a public school in the Dutch city of Gouda and that the first university in the Dutch Republic was a public institution. Scientific studies flourished more in the new state universities than in the others. Today the process of secularization has gone so far that in certain American state universities practically no theology is taught any more.

V. Secularization of Literature and Art: Hand in hand with the secularization of the universities went that in the field of literature, while the arts also underwent drastic changes. It is readily understandable that William Shakespeare was so popular in the Elizabethan era, in spite of his Puritan critics. In the celebrated paintings of Rembrandt can be seen a reflection of his country's culture. Religion still holds sway everywhere, but secular forces begin to attract increasing interest. On the one hand is Bunyan's *Pilgrim's Progress,* which testifies to the hold popular religion still has, but on the other hand there is a great demand for novels like *Don Quixote.* Vast throngs go to the theatres to enjoy a play, while others flock to prayer meetings. More books are read now than ever before. In Amsterdam alone more than 250 printing establishments pour forth vast quantities of literature. Much of the material deals with scientific discoveries and with political and economic problems. Man is now seen as a creature who must make the best of things here on earth. He needs no longer to regard himself as a worm crawling through a vale of tears. Newspapers have appeared for the first time in Holland while Rembrandt is getting ready his canvas and brushes. France is very busy under the guiding tutelage of the Grand Monarch. Racine and Molière vie with the Jansenists, who devote much space to predestination and the evil in man's nature. Germany is still under the cloud of the Thirty Years' War, and her writers and artists can gain only local acclaim. Eastern Europe remains as before a rather barren area, similar to nearly all Asiatic and African countries. Only in the narrowly restricted area of the Low Countries and immediate vicinity does the scepter of intellectual and artistic progress now hold sway. America in particular must wait patiently for another day to share in the harvest of literary and artistic products.

The seventeenth century did not have the Renaissance, nor the Reformation, nor the Enlightenment. Great denominations were not founded in this era. There was no upheaval as world-shaking as the French Revolution. But England had its Glorious Revolution and Holland its five new state universities. Religious toleration was introduced on a large scale and Jews were tolerated in the capitals of the two leading maritime nations. Persecution for witchcraft disappeared almost completely, while republican ideas spread from Holland to its neighbors. Hugo Grotius (*q.v.*) and John Locke (*q.v.*) compare favorably with Machiavelli and Cardinal Cusa (*q.v.*). On the other hand, the process of secularization went far to undermine popular respect for the old creeds and the pronouncements of the clergy. There was plenty of elegance and wit but little religious fervor. Great crusaders were few in number; mysticism seemed at a discount. The period between the Peace of Augsburg (*q.v.*) (1555) and the revolution of 1688 prepared the way for the Age of Reason, but it produced many ideas and customs which are often believed to have originated about one century later. One reason why the great men and women of this era are seldom studied with much interest is that Germany was then to a great extent an intellectual desert, while England had just started its golden age. Scholars in these two countries do not as a rule relish the tale of relative poverty and impotence. They usually turn their attention to achievements that fan their patriotism. But the scholarly world as a whole is certain to find in this somewhat neglected period a wealth of rich thought and culture.

See also PROTESTANTISM; REFORMATION, THE.

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ALBERT HYMA.

SEDES VACANS: Or, in the ablative case, *sede vacante*, "the see being vacant." For the provisions of Roman ecclesiastical law in case of the vacancy of the Holy See see POPE, in Vol. IX, and supplementary article in Vol. XV. When an episcopal see becomes vacant, viz., by the resignation, deposition, or death of the bishop, the administration of the diocese is assumed by the vicar capitulary, or if no diocesan chapter is extant, by the presiding officer of the episcopal council, unless an administrator apostolic is appointed by the pope, pending the nomination (*q.v.*) of a new bishop.

GEORGES A. BARROIS.

SEDIA GESTATORIA: The processional throne of the pope, used in the Vatican on solemn occasions. It consists of an armchair fastened on a platform which twelve footmen carry on their shoulders by means of long bars. Two ceremonial fans are carried on each side of the *sedia* (see FLABELLUM).

SEEBERG, ERICH: Church historian; b. at Dorpat, Estonia, Oct. 8, 1888, as son of Reinhold Seeberg; d. 1945. He studied at Berlin; was lecturer at Greifswald (1913), and at Breslau (1918–20); professor at Koenigsberg (1920), at Breslau (1924), at Halle (1926), and at Berlin (1927–45). He was an isolated scholar, mostly interested in philosophy of history (see his works on Luther, pietism, and mystics). He wanted his church history to be part of universal history. He wrote: *Die Synode von Antiochien 324–325* (1913); *Zur Frage der Mystik* (1921); *Gottfried Arnold* (1923); *Ueber Bewegungsgesetze der Welt- und Kirchengeschichte* (1924); *Theologie Luthers* (Vol. I, 1929; Vol. II, 1937); *Ideen zur Theologie der Geschichte* (1929); *Wer ist Christus?* (1937); *Menschwerdung und Geschichte* (1938); *Entstehung und Entwicklung des Christentums* (1940).

ROBERT STUPPERICH.

SELF-REALIZATION: The term expresses the conviction of idealists that the *summum bonum* is not adequately indicated in terms of pleasure or happiness (see HEDONISM) nor as duty for duty's sake, but is rather the progressive realization of the self. It differs from the modern counsels of "self-expression," which have come out of the psychological discovery that "repression" may be dangerous, since it advocates, not the expression of the self as it is, but the realization, through attainment and discipline, of the "real" self, the "ideal" self, the self as it ought to be.

The doctrine, characteristically idealistic, appears among the Greeks, notably in the injunction, "Man, know thyself," which is to be understood in the light of the Greek identification of knowledge with moral good. But its careful elaboration requires somewhat more emphasis on individualism than seemed possible or desirable among those Greeks who were so keenly impressed with man as "a political animal." It received its most thorough treatment as an ethical and philosophical doctrine at the hands of J. G. Fichte (1762–1814), and in certain emphases of F. W. Schelling (1775–1854).

As a workable ethical theory it faces the difficulty of specifying what is meant by the real or ideal self. The British Neo-Hegelians, notably T. H. Green, sought to meet this difficulty by acknowledging its truth but insisting that we do know, at each stage of our moral development, the direction in which the next step lies. We therefore cannot specify the goal in detail, but we do know enough to enable us to move continually towards it. See also ETHICS.

ANDREW K. RULE.

SELL, EDWARD: B. 1839; d. at Bangalore, Feb. 15, 1932, after sixty-seven years of service in India as secretary of the S.P.C.K. and of the C.M.S., and as canon of St. George's Cathedral at Madras. He wrote twenty-one books besides eight articles in the *Encyclopaedia of Religion and Ethics*, all on Islam; ten on Old Testament literature and *The Messianic Hope* (1929).

BIBLIOGRAPHY: *The Moslem World* (July, 1932).

[Sup.] EDWIN E. CALVERLEY.

SELLERS, OVID ROGERS: Presbyterian; b. at Waco, Tex., Aug. 12, 1884. He studied at the University of Chicago (B.A., 1904); McCormick Theological Seminary (B.D., 1915); and Johns Hopkins University (Ph.D., 1922). At McCormick Theological Seminary he was professor of Old Testament (1922–54); dean (1940–54); emeritus (1954–). He was director of the American School of Oriental Research, Jerusalem (1948–49). Theologically he is a liberal evangelical. He wrote: *Hebrew and Homiletics* (1924); *The Citadel of Beth-zur* (1933); (with Edwin E. Voigt) *Biblical Hebrew for Beginners* (1941); *Genesis Rhymes* (1947).

SELWYN, EDWARD GORDON: Anglican; b. Liverpool, July 6, 1885. He was educated at

King's College, Cambridge, and ordained in 1909. He became fellow and lecturer of Corpus Christi College, Cambridge (1909–13); warden of Radley College (1913–18); rector of Redhill, Havant (1919–30); editor of *Theology* (1920–33); and dean of Winchester (1931–). He has written: *The Approach to Christianity* (1925); *The Epistle of Christian Courage* (1939); *The First Epistle of St. Peter* (1946); (ed.), *Essays Catholic and Critical* (1926); and *A Short History of Christian Thought* (1937).

F. W. DILLISTONE.

SEMAINE SOCIALE: A "Social Week" program of activities founded in France to present a consideration of a particular virtue in communal living via a conference of the leaders of Roman Catholic clergy and laity.

Introduced into Quebec in 1920 the Semaine Sociale has become an annual affair among the people of the province. Representatives from all over Canada gather at the site selected for the demonstration to hear leading members of the clergy and laity discuss matters of social importance from the point of view of Catholic doctrine. A permanent secretariat office is maintained at Montreal. THOMAS J. MCCARTHY

SEMINARIO PIO-LATINO AMERICANO: The Latin American Ecclesiastical College founded in the Vatican in 1858. One of the thirty-seven residence colleges for foreign priests pursuing advanced studies at one or another of the pontifical universities of Rome (see NORTH AMERICAN COLLEGE), the Seminario, under the supervision of the Jesuit Fathers, assists in the preparation of candidates for degrees in such subjects as Canon Law, Sacred Theology, Sacred Scripture, etc. Upon completing their studies the student priests return to their dioceses in South and Central America.

THOMAS J. MCCARTHY.

SEMITIC LANGUAGES: Until recently it was assumed that the Semitic and the Hamitic languages were distinct linguistic families; nowadays, however, all competent philologists agree that all these languages formed originally one family. Of the Hamitic languages, Egyptian resembles the Semitic tongues more closely than do, for example, the Berber or Libyan dialects of North Africa.

The Semitic languages are grouped in various ways, the following being the most generally accepted: (1) North East Semitic or Akkadian, consisting of Assyrian and Babylonian, both extinct; (2) West Semitic or North West Semitic, comprising: (a) Hebrew (see HEBREW LANGUAGE AND LITERATURE) and the extinct allied languages, such as Moabite, Ammonite, and Edomite; (b) Canaanite (including Ugaritic, for which see RAS SHAMRA) and Phoenician (including Punic, which was spoken by the ancient Carthaginians), both extinct; and (c) Aramaic (see ARAM, ARAMAEANS AND THE ARAMAIC LANGUAGE), with its descendant, the Syrian tongue, still spoken by some 100,000 people, and employed for liturgical purposes by the Syrian Church; (3) South Semitic, subdivided into: (a) North Arabic (including the extinct Nabataean and many other dialects) or Arabic proper, spoken by about 60,000,000 people; and (b) South Arabic, comprising the extinct languages spoken in Southern Arabia (Minaean, Sabaean, Himyaritic, and Hadhramautic), as well as Old Ethiopic (the ancestor of Ge'ez, the liturgical language of the Abyssinian Church), Amharic, Tigré, and Tigrai or Tigriña.

In the second half of the last century the dominant factor in the development of Semitic studies was the rise and progress of Assyriology, i.e., the branch of study dealing with the Akkadian languages. In the last thirty years a like role was played by the discovery and study of written documents from Palestine and Syria. New branches of study, such as "Alphabetology," have arisen, and likewise new linguistic problems. Special mention must be made of the epoch-making discovery at Ras Shamra (*q.v.*) in 1929 and the following years of written clay tablets, which proved to be documents of inestimable value in many fields of research: in philology, the history of religion and literature, epigraphy, etc. The language in which these documents are couched is considered by some scholars (e.g., A. Goetze) as a linguistic branch, occupying an intermediate position between the Akkadian and the Canaanite groups, while other scholars (such as W. F. Albright and H. L. Ginsberg) hold that it is a Northwest Semitic dialect, thus belonging to the same branch as Hebrew.

The discovery in 1946 at Karatepe on the Jeyhan (or Pyramus) River in Eastern Cilicia of the longest and best preserved Phoenician inscriptions ever unearthed, and of the Hittite-Phoenician bilingual, is of great linguistic importance. It furnishes us for the first time with definite proof that in the second half of the eighth century B.C. Phoenician was employed as an official language in a region where its use had hitherto barely been suspected. It may also provide the key for deciphering the Hittite hieroglyphic script. Most interesting is the discovery in Egypt of two Phoenician papyri—the first ever found—which were published by the late N. Aime-Giron (*Bull. de l'Inst. franc. d'Archéol. orient.*, 1939; and *Annal. du Serv. d. Antiquit. de l'Egypte,* 1940); these prove that the Phoenicians also employed papyrus as a writing material.

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J. A. Montgomery, *Arabia and the Bible,* 1934; Z. S. Harris, *A Grammar of the Phoenician Language,* 1936; Philip K. Hitti, *History of the Arabs,* 1937; C. H. Gordon, *Ugaritic Grammar,* 1940; W. H. P. Hatch, *An Album of Dated Syriac Manuscripts,* 1946; David Diringer, *The Alphabet,* 1948, 2nd ed., 1949; G. R. Driver, *Semitic Writing,* 1948; A. Dupont-Sommer, *Les Araméens,* 1949; J. Friedrich, *Phoenizisch-Punische Grammatik,* 1951; H. H. Rowley (ed.), *The Old Testament and Modern Study,* 1951.

[Sup.] DAVID DIRINGER.

SENEGAL. See AFRICA.

SENEGAMBIA. See AFRICA.

SEPTUAGINT: Originally the term "Septuagint" (LXX) was applied to the Greek Pentateuch, which probably was translated in the reign of Ptolemy Philadelphus (285–246 B.C.). The exact origin of this version is uncertain and encrusted with legend. As regards the number seventy, it may be an approximation for seventy-two, or it may have developed traditionally (for seventy, cf. the elders in Ex. 24:1, 9; the membership of the Sanhedrin; the generally accepted reading, Luke 10:1, 17; see M. Hadas, *Aristeas to Philocrates* [*Letter of Aristeas*], 1951). From Aristeas we infer that in its final form the Greek Pentateuch was the product of editorial harmonization. Probably by 150 B.C. most of the Old Testament existed in Greek, and eventually the name LXX was applied to the entire Greek Old Testament previous to revision or new translations; it would be more accurate to speak of the Old Greek version, but the term LXX is well established in this restricted sense. Naturally the style varies in different books, and the version is of unequal merit (cf. H. S. Gehman, "The Septuagint" under "Versions" in *Westminster Dictionary of the Bible* [1944]).

Considerable research has been done on the LXX since 1908. (For the division of labor among the translators of certain books, see H. St. J. Thackeray, *The Septuagint and Jewish Worship* [Schweich Lectures], 1923.) P. E. Kahle (*Th. St. u. Kritiken,* Vol. 88 [1915], pp. 410–426; *The Cairo Geniza* [Schweich Lectures], 1947), on his interpretation of Aristeas, maintains that there were earlier translations of the Pentateuch, of which a revision was made in the time of Ptolemy; this then became the standard Greek Torah. For the other books of the Old Testament he also postulates independent Greek renderings; when the church needed a canonical text of the entire Old Testament, it took one form of the various texts and with revision adapted it for Christian readers. In other words, he does not believe that there was one original Old Greek version, and consequently the manuscripts of the LXX would not go back essentially to one archetype. (In this connection cf. T. W. Manson's review of Kahle's *The Cairo Geniza* in *Dominican Studies,* Vol. II [1949], pp. 183–192; and E. J. Bickerman, "Some Notes on the Transmission of the Septuagint," in *Alexander Marx Jubilee Volume,* Eng. Section [1950], 149–178.) This is in contrast to P. de Lagarde, who saw the problems involved and the correct methodology for recovering the text of the original LXX. He was followed by A. Rahlfs, whose *Septuaginta Studien,* 3. Heft, appeared in 1911, and *Septuaginta, Genesis,* in 1926; he is also the editor of a complete text, *Septuaginta, id est V. T. Graece iuxta LXX Interpretes* (Stuttgart, 1935). A thoroughgoing attempt at establishing the text of one LXX book on Lagardian principles was made by M. L. Margolis, *The Book of Joshua in Greek* (1931), parts 1–4 (chaps. 1—19:38); he maintains that the text "as it appears at the top of the page is the nearest approach to the Greek original as it left the hands of the translator(s)." The methods initiated by Lagarde were successfully applied by J. A. Montgomery in two commentaries in the *ICC: Daniel* (1927); and *Kings* (1951). For an appreciation of Lagardian principles and extensive bibliography on LXX work in general, see H. M. Orlinsky, "On the Present State of Proto-Septuagint Studies," in *JAOS,* 61 (1941), 81–91; *idem.,* "The Septuagint—Its Use in Textual Criticism," in *Biblical Archaeologist,* 9 (1946); *idem.,* "Current Progress in Septuagint Research" in H. R. Willoughby (ed.), *The Study of the Bible Today and Tomorrow* (1947); *idem.,* "Margolis' Work in the Septuagint" in *Max Leopold Margolis, Scholar and Teacher* (a memorial volume) (1952). In this volume J. Reider also presents a complete bibliography of the writings of that LXX scholar. In defense of Lagarde's principles and the work of Rahlfs, cf. P. Katz, "Das Problem des Urtextes der Septuaginta," in *TZ,* V (1949), 1–24; "Recovery of Original LXX—A Study in the History of Transmission and Text. Criticism," in *Actes du Premier Congrès de la Féd. Int. des Assoc. d'Études Classiques* (1951), 165–182.

It is now well known that Hebrew texts in Greek transcription were used by Jews; an example of such a text is the second column of the Hexapla. F. Wutz advanced the theory that the LXX was rendered from a Hebrew text written in Greek characters: *Die Transkriptionen von der Septuaginta bis zu Hieronymus* (1925–33). A great deal of research was expended on this volume of 571 pages to prove his hypothesis, but it has not been accepted by scholars.

From Egypt the LXX spread to all parts of the Hellenistic-Jewish world, and in course of time different text traditions developed in centers like Alexandria, Caesarea, and Antioch. The possibility of pre-recensional revisions on the basis of local Hebrew texts must in this connection receive serious consideration. The LXX became the Old Testament of the Chris-

tians, who used it in their controversies with the Jews, even though it differed in various words or passages from the Hebrew text then in vogue. Accordingly need arose for another translation or new renderings of the Old Testament. This brings us to "the Three," of whom Theodotion probably comes first in time. He did not produce a new version, but apparently worked on a tradition current in Asia Minor, which is referred to by biblical scholars as Ur-Theodotion or pre-Theodotion (cf. Montgomery, *op. cit.;* Kahle, *Die Heb. Handschriften aus d. Hoehle* [1951], p. 33). In connection with the three main recensions of the Greek Bible some attention must be given to the background of Lucian's text. The appearance of Lucianic readings preceding Lucian (martyred A.D. 311/12) along with their occurrence in Old Latin texts has raised complicated problems still unsolved, and accordingly an Ur-Lucian or a pre-Lucianic version native to Antioch and Syria has been postulated (cf. Montgomery, *op. cit.;* Kahle, *op. cit.,* p. 34).

The LXX represents a pre-Masoretic Hebrew text and accordingly is important for textual and exegetical studies. The methods of translation, however, should also be observed; frequently extreme literalism and freedom of rendering are found in the same verse or adjacent verses. Also certain definite exegetical principles were employed by the translators; for theological reasons some expressions concerning God, which were regarded as crude or offensive, were softened down, and anthropomorphisms were frequently removed. In many cases the end was achieved by the trick of the translator, in which he played with the Hebrew roots. Yet the translators did not set out to rewrite the original, and these exegetical principles which show a theological tendency were not consistently carried out (cf. C. T. Fritsch, *The Anti-Anthropomorphisms of the Greek Pentateuch,* 1943; H. S. Gehman, "The Theological Approach of the Greek Translator of Job 1–15," in *JBL,* 68 [1949], 231–240; *idem,* "Exegetical Methods Employed by the Greek Translator of I Samuel," in *JAOS,* 70 [1950], 292–296; D. H. Gard, *The Exegetical Method of the Greek Translator of the Book of Job,* J. B. L. Monograph Series, Vol. VIII, 1952; J. W. Wevers, "Principles of Interpretation Guiding the Fourth Translator of the Book of the Kingdoms [3 K. 22:1—4 K. 25:30]," in *Cath. Bibl. Q.,* 14 [1952], 40–56; "A Study in the Exegetical Principles Underlying the Greek Text of 2 Sam. 11:2—1 Kings 2:11," in *ibid.,* 15 [1953], 30–45). The LXX accordingly cannot be used in a merely mechanical manner to emend the Masoretic text.

Under linguistic studies of LXX Greek should be mentioned H. St. J. Thackeray, *A Grammar of the Old Testament in Greek according to the Septuagint* (1909); H. S. Gehman, "The Hebraic Character of Septuagint Greek," in *Vetus Testamentum,* I (1951), 81–90; *idem,* "Hebraisms of the Old Greek Version of Genesis," *ibid.,* III (1953), 141–148. In connection with the Greek Old Testament should also be noted J. Reider, *Prolegomena to a Greek-Hebrew and Hebrew-Greek Index to Aquila* (1916); J. H. Moulton, *Grammar of New Testament Greek,* Vol. I (3d ed., 1908); *idem,* with W. F. Howard, *ibid.,* Vol. II (1929). This grammar has many references to the LXX and an appendix on Semitisms in the New Testament.

An indispensable handbook to LXX studies is H. B. Swete, *An Introduction to the Old Testament in Greek,* revised by R. R. Ottley (1914). For manuscripts and versions cf. F. G. Kenyon, *The Text of the Greek Bible* (1937); *idem, Our Bible and the Ancient Manuscripts* (4th ed., 1939). A general work on the LXX is R. R. Ottley, *A Handbook to the Septuagint* (1920). According to H. M. Orlinsky the Tetrapla was not a separate edition of Origen's critical work with the omission of the two Hebrew columns of the Hexapla, but the term was loosely used for the Hexapla when the four Greek columns (Tetrapla) were stressed rather than all six (Hexapla); cf. "Origen's Tetrapla—a Scholarly Fiction?" in *World Congress of Jewish Studies, Summer of 1947* (1952), 173–182.

Among Greek papyri of the Old Testament should be noted fragments of Deut. 23:24(26)—24:3; 25:1–3; 26:12, 17–19; 28:31–33 of the second century B.C. It is important that this text agrees with A and Theodotion rather than with B; for these texts cf. C. H. Roberts, *Two Biblical Papyri in the John Rylands Library Manchester* (1936). The Chester Beatty Papyri, dating variously from the first half of the second, the third, and the fourth centuries A.D., contain portions of Genesis, Numbers, Deuteronomy, Isaiah, Jeremiah, Ezekiel, Daniel, Esther, and Ecclesiasticus; cf. F. G. Kenyon, *The Chester Beatty Biblical Papyri;* fasc. 4 (1934); 5 (1935); 6 (1937); 7 (1937). The John H. Scheide Biblical Papyri of forty-two pages, which contain, with some losses, Ezek. 19:12—39:29, are dated in the early third century and come from the same codex as the Chester Beatty Papyrus of this book (Kenyon IX; Rahlfs and Ziegler no. 967). They have been published in photographic reproduction and transcription with critical apparatus, introductory chapters, and notes under the editorship of A. C. Johnson, H. S. Gehman, and E. H. Kase (1938); cf. also H. S. Gehman, "Relations between Heb. Text of Ezek. and Sch. Papyri," in *JAOS,* 58 (1938), 92–102; *idem,* "Rel. between Text of Sch. Pap. and that of other Gr. Mss. of Ezek.," in *JBL,* 57 (1938), 281–287; J. Ziegler, "Die Bedeutung der C. Beatty-Scheide Pap. 967 . . . Ezech.-Septuaginta," in *ZAW,* 61 (1945–48), 76–

94. See also PAPYRI, BIBLICAL AND EARLY CHRISTIAN.

In addition to the editions of the LXX of Swete and Rahlfs there is the large Cambridge edition of *The Old Testament in Greek* begun under the editorship of A. E. Brooke and N. McLean. Vol. I: *The Octateuch* was published in 4 parts (1906–17). The same scholars together with H. St. J. Thackeray edited Vol. II: *The Later Historical Books* (Samuel, Kings, Chronicles, Esdras, and Ezra-Nehemiah), which appeared in 4 parts (1927–35). Vol. III, part 1 (Esther, Judith, Tobit), edited by the same three men, was published in 1940. The present editor of this work is T. W. Manson of Manchester University.

Another important edition of the LXX with an extensive critical apparatus is the *Septuaginta, Vetus Testamentum Graecum* (*Auctoritate Societatis Litterarum Gottingensis editum*); cf. P. L. Hedley, "The Goettingen Investigation and Edition of the LXX," in *HTR,* XXVI (1933), 57–72. The following have appeared (Goettingen) to date: Vol. IX, I: *I Maccabees,* ed. W. Kappler (1936); Vol. X: *Psalms with the Odes,* ed. A. Rahlfs (1931) (cf. rev. by O. Eissfeldt in *TLZ,* Vol. LVII [1932], pp. 153–155); Vol. XIII: *Twelve Minor Prophets* (1943); Vol. XIV: *Isaiah* (1939); Vol. XVI, 1: *Ezekiel* (1952); Vol. XVI, 2: *Susanna, Daniel, Bel et Draco* (1954); the last four publications have been edited by J. Ziegler.

See also BIBLE VERSIONS, I, D.

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[Sup.] HENRY S. GEHMAN.

SERBIAN ORTHODOX CHURCH: Like so many other smaller Orthodox churches in North America, the Serbian Orthodox communities were at first under the jurisdiction of Russian hierarchs. The first Serbian church was organized (1894) by Father Sebastian Dabovich, who died in 1940 and is buried in the historic monastery of Zicha. In 1921 the Serbian churches were numerous enough to be organized into a diocese. Six years later the Serbian patriarchate consecrated, as the first American bishop, archimandrite Mardary Uskovich, hegumenos of the St. Sava Monastery located near Libertyville, Ill. He was succeeded by Bishop Damaskin, while the present (1951) head of the Church is Bishop Dionysije. The membership of the Serbian Church in the United States is reported as 75,000. See also EASTERN ORTHODOX CHURCHES. [Sup.] MATTHEW SPINKA.

SERGIUS: Sergius III: As a bitter enemy of Formosus, who had forced him to be content with the bishopric of Caere, he persuaded a Roman synod to declare the election of Formosus null and void. The hurried execution of this decree plunged the city of Rome and the churches throughout Italy into a state of confusion. Sergius was strongly supported by the distinguished family of the "consul and senator," Theophylact, who was a Roman, and by his ambitious wife Theodora. The pope and his successors became dependent upon her and her two daughters, Theodora and Marozia, to such a degree that much adverse criticism resulted. Liutprand in his *Antapodosis* claims on apparently reliable authority that Sergius III and Marozia were the parents of the later Pope John XI. Sergius decided the tetragamy struggle of Emperor Leo VI in the emperor's favor, which resulted in a weakening of the Roman Church in the East. It also caused much confusion among the clergy in Constantinople. The pope forced the Frankish bishops to reject the doctrine of Photius concerning the Holy Spirit.

Sergius IV: As pope he stood entirely under the influence of the patrician John Crescentius III. The destruction of the Church of the Sepulchre in Jerusalem impelled him to issue a call for a crusade. Some scholars have argued that this call did not actually happen, but they are mistaken. However, nothing came of the contemplated crusade; although in several Italian seaports preparations were made.

See also POPES. [Sup.] ALBERT HYMA.

SERGIUS (STRAGORODSKY): B. in Nijni Novgorod; d. in Moscow, 194? He studied in St. Petersburg Academy; served as a chaplain to the Russian embassy at Athens; was rector of the Academy of St. Petersburg; archbishop of Finland; archbishop of Vladimir; and finally (after the Revolution) metropolitan of Moscow, and patriarch. During World War II he was able to establish co-operation between the church and the Soviet government. In 1903 and 1904 he was chairman of the "Religio-Philosophical Conversations" at St. Petersburg, an attempt to bring together ecclesiastics and religious seekers among the intelligentsia. His main book was *The Orthodox Doctrine of Salvation* (1895; 4th ed., 1910). He opposed an ethico-spiritual interpretation to the forensic (or juridical) conceptions of the West. See also RUSSIAN CHURCH SINCE THE REVOLUTION.

SERMON: "A sermon is an oral address to the popular mind, upon religious truth contained in the Christian Scriptures, and exhaustively treated, with a view to persuasion" (Austin Phelps, *The Theory of Preaching,* 1881). With a change of "exhaustively" to "suggestively," this statement sets forth the ideals of many today, but not in the order of priority: (1) the importance of public speaking (*q.v.*). (2) The element of human interest. (3) Never since the days of our Lord have sermons seemed so interesting, popularly, as today. Sometimes

they excel here more than in power. (4) The need for religious content. During and after World War I many sermons became secular, or semi-secular. Now the secular is taking a second place, as a field for the application of Christian truth. (5) Preaching from the Bible. While not often expository, sermons today seek more of biblical content, partly out of deference to the desires of lay hearers, many of whom have deplored non-religious "sermons." (6) The quality of suggestiveness. Since the days of F. W. Robertson, many sermons have been "suggestive, not exhaustive." Time limits do not allow exhaustive treatment of a large truth or duty. Many a pastor tries to keep morning worship within sixty minutes. With "the enrichment of the service," he may have only fifteen for the sermon, and ten on Easter. Who can deal with Resurrection glory in that time? (7) The importance of persuasion. According to G. Campbell Morgan, if a sermon does not move the hearer's will to action Godward, a man is not preaching. Phelps might also have included the following: (8) The importance of pulpit teaching. Among armed forces chaplains have found much "religious illiteracy," due in part to lack of teaching sermons. B. Iddings Bell and other leaders insist that the main business of a sermon for believers is to teach doctrine, or duty. Such pulpit work may come at the second service, where a man can reserve enough time for a teaching message. (9) The call for sturdy structure. The "inspirational talks" of yesterday needed little visible structure, but if a sermon is to teach, it must stress what the hearer ought to see and remember. A teacher plans every lesson. Better still, he plans courses, or series, perhaps in keeping with the Christian Year. "No man can give the best he has in him in a single sermon. In a course of sermons he has some chance of making a definite and permanent impression" (B. H. Streeter, *Concerning Prayer* [1916], p. 277). (10) Simplicity of style. Among people not trained in Bible or in doctrine, sermons call for literary form like that of Bunyan and his Lord. (See Rudolf Flesch, *The Art of Plain Talk* [1946], which is not religious.) (11) The sermon as worship. In the past some have stressed the first half of worship and others the second half. Now men see that they belong together, as parts of a whole more important than any part. (12) The primacy of the sermon. Laymen have long insisted that they come to church, most of all, to hear the Word of God through the sermon. After trying various experiments, in quest of something else, ministers are returning to the sermon as the most important part of public worship, except the sacraments. With the sermon they include the reading of Scripture. See also HOMILETICS; and PREACHING. ANDREW W. BLACKWOOD.

SERMON, JUNIOR. See JUNIOR SERMON.

SERMON ON THE MOUNT: I. Structure: The Sermon on the Mount (Matt., chaps. 5–7) is the first of five or six great collections of sayings of Jesus which the evangelist inserts into his narrative. It appears in the gospel just after the beginning of Jesus' ministry and the call of his first disciples, and its apparent purpose is to set forth his new interpretation of the law as a guide for those who aspire to the kingdom of heaven. The Sermon begins with nine beatitudes or promises (5:3–12). Then follow sayings on the responsibilities of the disciples and the relation between the old law and the new (5:13–20), six contrasts between the old and new applications of the law (5:21–48), three contrasts between the old religious practice and the new (6:1–18), and a group of sayings on various aspects of the religious life, leading up to the golden rule (6:19—7:12; see GOLDEN RULE). The Sermon concludes with a group of warnings (7:13–27), the last of which is the parable of the two houses.

II. Sources: Some relationship exists between this and the much shorter "Sermon on the Plain" (Luke 6:20–49), which begins and concludes in similar fashion, and it is often suggested that Matthew and Luke drew on the so-called Q source. If Luke's sermon is substantially that of Q, Matthew may have woven this in with a second discourse from a special source M (perhaps represented by Matt. 5:4–5, 7–10, 21–28, 33–37; 6:1–7, 16–18), together with other Q materials which Luke places in various parts of his gospel. On the other hand, Luke, who shows little interest in controversies about the Jewish law, may have abbreviated a Q sermon which originally was longer. In this case, some of Matthew's special material may have been part of Q. Earlier collections seem, in any event, to lie behind the Sermon on the Mount, and it is usually thought unlikely that Jesus would have given all this teaching on a single occasion.

III. Relation to Jesus' Other Teaching: **A. ESCHATOLOGY:** The Sermon on the Mount is in harmony with Jesus' other teaching. It is eschatological, i.e., it presupposes the coming judgment and the kingdom of God. Albert Schweitzer and some others regard all of Jesus' ethical teaching as an interim-ethic—i.e., the extreme demands would not have been made if the end of the age were not in view—but it is more commonly held that both Jesus' eschatology and his ethics are determined by his profound faith in God's sovereignty and omnipotence, and that his view of the will of God would have been the same whether the kingdom should come early or late. Many of the Sermon's moral teachings have no necessary relationship to eschatological belief.

B. WISDOM ELEMENTS: Such, for example, are the maxims in the Sermon and elsewhere in the gospels which are similar in form to the wisdom literature of the Old Testament, for example 5:25–26, 29–30, most of the passage on anxious care (6:25–34), and the golden rule (7:12). Jesus' wisdom sayings often reveal a more intense concentration on the will and activity of God, as contrasted with the wisdom books, whose advice is often worldly and prudential. Jesus apparently uses what are otherwise secular proverbs to impart a religious message, but he, undoubtedly, treasures and respects the traditional wisdom of his people. The Sermon on the Mount, in fact, presents him in the roles of prophet, lawgiver, and sage.

C. JESUS AND THE LAW: The sayings in the Sermon exhibit more than one attitude to the Jewish law. The antitheses of chap. 5 are a prophetic and radical criticism of the Jewish law as it was commonly understood. Not only murder and adultery, but the impulses behind them, must be rooted out. Divorce, retaliation, and oath-taking, which were presupposed by the law, are excluded. The demand for love of enemies is grounded in the example of God, and the follower of Jesus must, like Job, be "perfect." Although this prepares the way for Paul and Marcion, it is assumed to be the true understanding of the Old Testament law itself, which is not destroyed but completed (5:17). On the other hand, 5:18–19 expresses the authority of the law more strongly than any other part of the gospels, and even draws the rabbinic distinction between the lesser and greater commandments. The temple and Jewish forms of piety are taken for granted as a normal part of life, even though Jesus deals critically with current methods of observance (5:23–24; 6:1–8, 16–18). This twofold attitude is found elsewhere in the gospels; for example, Matt. 23:16–22 holds all oaths equally binding, while Mark 7:9–13 protests against enforcing an oath which conflicts with the duty to father or mother, and Mark 7:15 sweeps away the distinction between clean and unclean foods.

D. SPECIAL CHARACTERISTICS: The Sermon contains little Christological material, such as is found in Matt. 11:25–30, except for the suggestion that Jesus' disciples call him "Lord" (7:21–22), the phrases "for my sake" (5:11) and "I am come" (5:17), and the formula "You have heard that it was said to the ancients . . . but I say unto you" (5:21–22, etc.), which suggest a unique authority. The legal sayings are maxims, unlike the specific rulings on Sabbath observance and other issues, which elsewhere in the gospels are often in connection with short anecdotes. No parables are included, and there is little emphasis on repentance or on seeking and saving that which is lost. On the other hand, the Beatitudes are a unique feature of the Sermon. These promise to those who are poor in spirit (the religious "poor" of the Psalms who live by trust and prayer), who mourn, hunger and thirst for righteousness, and exhibit the qualities of meekness, mercy, and peacemaking, that they will have the kingdom of heaven and become God's sons. Thus, although performance is demanded, the way of life rests on a relationship with God in faith, prayer, and presumably repentance.

IV. The Meaning of the Sermon and Its Practicability: Since the Sermon as it stands is probably a compilation, its theological purpose is not necessarily identical with that of the separate sayings contained in it. It is an entire new Torah or teaching tradition, made up not only of legal sayings but of general directions for the religious life. Its sources may have taken form before the Christian movement was clearly differentiated from the synagogue. Though it contains promises and intimations of divine help, it is largely in the form of demands for right action, and it implies that the way of life is through obedience to these commandments. The evangelist who gave the Sermon its present form probably expected it to be observed literally. A satisfactory interpretation must deal with the sayings themselves in the light of all of Jesus' teachings. Modern theologians, as they attempt this task, have raised two separate but interrelated questions: (1) the purpose of Jesus in pronouncing the more radical sayings; and (2) the extent to which the teaching of the Sermon can be observed and applied by present-day Christians. (1) In answer to the first question, it is sometimes argued that Jesus' purpose was to put an end to the legal way of life altogether by showing that the will of God is too far-reaching to be comprehended in any law code, for God demands unbounded love for himself and for one's neighbor. Others hold that Jesus expanded the law's meaning in a prophetic direction but had no hostility to the legal principle of obedience, and expected that his disciples in their everyday affairs could and would observe his most extreme demands. (2) The problem of the practicability of the commandments arises because Christians do not as a matter of fact find themselves living in strict accord with the Sermon, and because they are now keenly conscious of their participation in society and their responsibility for it. Thus some hold that the more extreme commands can be kept only by the "perfect." Others regard all the commandments as equally binding on everyone, so that a Christian dare not participate in resistance to an enemy even if by non-participation he must defy the society in which he lives. Another group of interpreters holds that the Sermon pictures an ethical ideal toward which one can only strive, or by which one's character may be transformed.

Still others believe that the purpose of the Sermon is to drive men to repentance and despair of their own efforts; thus it presupposes a message of grace and forgiveness which is completed only by Paul's doctrine of atonement through the Cross. A few exegetes take even the command against worry (6:25–34) as a law which convicts man of lack of trust in God. On the other hand, others argue that the several parts of the Sermon require different approaches and that not all the sayings can be applied according to a single set of principles.

See also LORD'S PRAYER, THE (TEXT OF).

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SHERMAN E. JOHNSON.

SERMONS CLASSIFIED: Older works made much of logical classifications and definitions. Recent writers, stressing art and imagination, ignore labels as foreign to the "mystery of preaching." Some prefer a middle course, using a few labels to show sources; such as topical, textual, and expository preaching. Some labels indicate purpose; e.g., doctrinal, ethical, evangelistic, or pastoral. In using labels a man has to define his terms. Opinions differ about the meaning and limits of textual, topical, and expository sermons. Practically, a pastor may follow Phillips Brooks in his lectures at Yale: "Ordinary classifications of sermons are of little consequence. . . . The sermon seems a unit . . . and no sermon seems complete that does not include all these elements." In the wrong hands Brooks's counsel might lead to sermons all alike, and wooden. Brooks kept free from monotony by preparing sermons that the student of preaching can classify under various headings. The student of preaching as an art needs a few labels to help in discussing the subject intelligently. Meanwhile the value of a sermon lies, not in the label, but in content and spirit. That comes from God; the label, from men.

ANDREW W. BLACKWOOD.

SERMONS, NEWER KINDS OF: Laymen complain about sermons as all alike, and dull. The minister can not invent new truth but he can present the gospel in various ways, many of them worthy. Modern experiments include: (1) The inductive sermon. Older preaching, deductively, started with something authoritative, usually a text. "The new preaching" begins with human experience and works up. (Difficult; proper occasionally if necessary to gain a hearing.) (2) The life situation. Starting with a snatch of conversation overheard, or something similar, the sermon deals with the resulting truth or duty. (Valid occasionally, for variety.) (3) The case method. Brooks and others made use of cases, usually from the Bible. (New only in name. Our Lord used the case method.) (4) The problem sermon. Starting with a problem of concern to the hearer, the sermon deals with the solution. (New only in name. Sometimes overworked, making the hearer problem-conscious.) (5) The thematic sermon. W. L. Stidger advocated starting with a snatch of song, using it as the recurrent motif of the sermon. (An excellent way to deal with part of a psalm, or a hymn.) (6) The dramatic sermon. In one of many forms, the preacher impersonates a Bible character. (Proper, for variety, with a Job, or a Peter; hardly wise with a Judas, or Satan!) (7) The dialogue sermon. The pastor assumes a dual role, or two ministers represent contrasting views. (Theoretically valid. Practically, calls attention to the speaker, not the Lord.) (8) The Hegelian. Stressing thesis, antithesis, and synthesis. (Useful; puts positive first and last.) (9) The book sermon. An evening discussion of a book, usually a novel. (An excellent way to deal with a book of the Bible, or one by Bunyan.) Any such method seems valid if it puts God first, hearer second, and preacher last.

ANDREW W. BLACKWOOD.

SERTILLANGES, ANTONIN GILBERT (in religion Dalmatius): B. at Clermont-Ferrand, France, 1863; d. in Paris, July 26, 1948. He entered the Dominican Order in 1883. He was professor of philosophy at the *Institut Catholique*, Paris (1900–1922); was elected a member of the *Académie des Sciences Morales et Politiques* (1918). His major works are: *Saint Thomas d'Aquin* (Les Grands Philosophes) (1910); *La philosophie morale de Saint Thomas d'Aquin* (1916); *Catéchisme des incroyants* (1930); *Le Christianisme et les philosophies* (1939–41). GEORGES A. BARROIS.

SERVETUS, MICHAEL: Michael Servetus (1511–53) was the most outstanding anti-Trinitarian of the sixteenth century. His execution for heresy at the hands of the Genevan theocracy marked the beginning of the toleration controversy in Protestant circles. He was a Spaniard concerned for the problem of the Moors and the Jews, who, in his judgment, might have been persuaded voluntarily to embrace Christianity if not impeded by the doctrine of the Trinity. When, then, he discovered that the Nicene doctrine was not formulated in Scripture, he availed himself of all of the philosophical objections, already elaborated by the late scholastics, to declare the doctrine a monstrous perversion. He was prepared to accept

the Trinitarian formula only in a modalistic sense. Starting from ancient Monarchianism, he emerged with a view resembling that of Paul of Samosata, Marcellus, and Photius that the Logos or Christ was a mode of God's manifestation. This Logos was combined with the man Jesus to form the Son who prior to the Incarnation did not exist. Servetus was thus modalistic with regard to the Logos and subordinationist as to Jesus. There was ambiguity because the term Christ was often applied to both.

Knowing that such views would not be palatable in Christian lands, Servetus left the service of Quintana, the confessor of the emperor, and made his appearance in Basel and Strassburg, in whose neighborhood at Hagenau, he published his first work, *De Trinitatis Erroribus* (1531), followed by the *Dialogorum* of the next year. His views were promptly rejected by the reformers. Servetus then, under the assumed name of Michel de Villeneuve, from his native place in Spain, concealed himself in France, where he supported himself by editing, as well as by the practice of medicine for which he had been trained in Paris. He is distinguished in the annals of science as the discoverer of the pulmonary circulation or better, transit of the blood, though priority is now claimed for an independent discovery by an Arab. His editorial work on the Bible gave occasion to reject prophecy in the sense of prediction. Rather, it is inspiration which employs language too rich for the occasion at hand. Through the mouth of the prophet, the Spirit declares truths and anticipates events of which the speaker is not cognizant. In an edition of a geography, Servetus incorporated an earlier judgment that Palestine is not a land flowing with milk and honey. In the meantime, he was engaged secretly upon a theological work which was produced clandestinely in 1553 and entitled *Restitutio Christianismi.* In it his earlier views were voiced again with the addition of new elements. The first was derived from Anabaptist influence to which he had been subject at Strassburg. Servetus, in consequence, demanded that the church be composed only of the twice-born, and for that reason rejected infant baptism. Like many of his century and especially the Anabaptists, he awaited the speedy coming of the Lord Jesus after the great dragon had first been cast into the abyss by the Archangel Michael, in whose service Michael Servetus envisaged for himself some messianic role. The other new element in his thinking was the Neo-Platonism of the Renaissance from which he borrowed the metaphysic of light, according to which light is a form conferring visibility upon all the objects of sight. Since Christ is the light of the world, he is this universal form and thus is universally immanent. The same tradition strengthened the view present already in the earlier work, that man is capable through Christ of such union with God as to be actually deified.

This was the doctrine which in the eyes of John Calvin was the most offensive in the views of Servetus. The two men were engaged in epistolary altercation for nearly a decade before the appearance of the *Restitutio.* When it appeared, a Protestant at Geneva disclosed to his Catholic cousin at Lyons the identity of the author and supplied from Calvin certain manuscripts previously sent to him by Servetus. These were sufficient to secure his condemnation by the Inquisition. He escaped and was burned in effigy. Three months later, he was recognized at church in Geneva. His intention was merely to pass through the city on his way to Italy. Promptly he was brought to trial on a capital charge of heresy. All of his deviations from orthodoxy were cited, but on only two counts was he condemned, namely, those for which the code of Justinian prescribed the death penalty and these were the repetition of baptism and the denial of the Trinity. Servetus was condemned in the name of the Father, the Son, and the Holy Ghost to be burned to ashes. On Oct. 27, 1553, he was executed. His last words were a cry to Jesus "the Son of the Eternal God." He refused thus steadfastly to confess Jesus as the Eternal Son. His execution more than any other single event, precipitated the toleration controversy.

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[Sup.] ROLAND H. BAINTON.

SERVIA. See YUGOSLAVIA.

SERVITES: Abbreviation O.S.M. Two American provinces, having both their headquarters in Chicago, totalling 138 fathers and 30 scholastics. [Sup.]

SETTLEMENT MOVEMENT: The settlement movement had its origin in England following the Industrial Revolution. Toynbee Hall, the first settlement, was established in London in 1884 by Samuel A. Barnett, then vicar of St. Jude's Parish. "Settlement" means residence in a neighborhood by a group of leaders for the purpose of understanding and improving social conditions. Although many of the early leaders were churchmen, the settlements from the beginning were independent of ecclesiastical control.

The movement in the United States began in 1886 with the establishment in New York of Neighborhood Guild (now University Settle-

ment). Jane Addams (*q.v.*), after a visit to Toynbee Hall, began the work at Hull House, Chicago, in 1889. The National Federation of Settlements and Neighborhood Centers, founded in the United States in 1911, has a membership of 288 out of approximately 700 settlements and neighborhood houses (*q.v.*) in this country.

The settlement movement in the United States developed during the time of mass immigration from Europe. The program, therefore, included considerable emphasis on orientation to America and the democratic way of life as well as a broad community approach in improving social conditions. Settlements continue their interest in social education and action along with an activity program of informal education and recreation. More emphasis is being placed on the quality of leadership by the employment of graduates from schools of social service. A national professional organization for workers in this field, the American Association of Group Workers, was established in 1936.

Since the beginning of the settlement movement in England and the United States the idea has spread to other countries, including Canada, Denmark, Finland, Austria, China, Germany, France, Holland, and Sweden. The International Federation of Settlements was established in 1926.

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JOHN L. MIXON.

SETTLES LECTURES: Founded in 1947 by Mrs. W. R. Settles of Big Spring, Tex., lectures are given annually at Austin Presbyterian Theological Seminary, Austin, Tex., to present missions and evangelism to graduate students and ministerial candidates.

SEVENTH-DAY ADVENTISTS: With a world membership approaching the million mark, the Seventh-day Adventists had their origin in the great second advent awakening that arose simultaneously in different countries of Christendom in the early decades of the nineteenth century. This religious development appeared in many Protestant bodies in Great Britain and America, reaching its climax in North America in a distinctive advent movement (see ADVENTISTS) in the 1840's. Seventh-day Adventists sprang out of this development, though not formally organized until 1863. They do not regard themselves as just another sect (see SECT AND CULT), but as continuators of the arrested Reformation, and in the spiritual line of the apostolic faith and the Protestant dissentients.

I. Beliefs: Evangelical conservatives without a formal creed, they take the Bible as their only rule of faith and practice, holding staunchly to salvation solely by grace, through faith in Christ, with obedience and works following as a result of salvation. They accept implicitly Christ's virgin birth and sinless life, his vicarious, atoning death, literal resurrection and ascension, and his present priestly ministry for man. As Adventists, they look for his imminent, personal, premillennial return. And as Sabbatarians they observe the seventh day as the Sabbath in obedience to the mandate of the moral law and the example of Christ. They hold to a fiat creation, baptize by immersion, and practice the ordinance of feet washing (see FOOT WASHING) as preparatory to the Lord's Supper. They believe in the restoration of spiritual gifts in the church in the last days, and hold to total separation of church and state.

Adventists believe that mankind is now living in the predicted hour of God's judgment, that preparation for Christ's return is the supreme message due to mankind today, and hold that the great outline prophecies are nearing their consummation, with a cataclysmic end of the age impending. They hold that salvation includes regeneration, justification, and sanctification, with glorification following at the second advent, and with immortality bestowed on the righteous as a gift at the advent. They believe in the proper care of the body, and abstain from all alcoholic beverages and tobacco. The entire membership practices tithing in addition to freewill offerings. In 1951 these totaled $52,240,980 for the work of the church—the per capita in North America standing at $167.22.

II. Activities: Seventh-day Adventists conduct missionary work in 194 countries, utilizing 197 printed languages, and working orally in 519 other languages and dialects—a total of 716. They operate 43 publishing houses, producing their literature in 197 languages, with total world sales of nearly $14,000,000 annually. They conduct 269 colleges and high schools, 4,325 grade schools, and have their own accredited theological seminary as well as a grade "A" medical college. They stress healthful living, operating 108 sanitoria and hospitals, in addition to 57 dispensaries and clinics. They are aggressively evangelistic, their radio broadcasts totaling 1,009 each week, utilizing some 680 stations in North America, with an additional 248 in foreign countries. Their international broadcast, the "Voice of Prophecy," goes out over 781 stations in 11 languages and 18 countries, with their television program, "Faith for Today," released over 22 outlets on the ABC network. The enrollment in their related Bible Correspondence Schools totals 1,282,676.

III. Polity: Seventh-day Adventists follow the representative form of church government with 10,585 local churches in 374 local confer-

ences, comprising 81 union conferences, grouped in 13 continental or divisional organizations—these in turn making up their General Conference, with headquarters at Washington, D.C. Their adult membership in North America, in 1951, was 260,185. This, together with that of other lands, brings the total to 803,720, while their Sabbath schools have a membership of 1,034,160.

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LEROY EDWIN FROOM.

SEVERINUS: That he rejected the monothelite *ekthesis* is now generally considered dubious. In the *Liber Diurnus* it is stated that he refused to accept the thesis, and F. X. Seppelt in 1934 still supported this view, but recently new discoveries have changed the situation. See also POPES. [Sup.]

SEX, ETHICS OF: The term "sex" here refers to the whole sphere of behavior and emotion dominated by the relations between men and women, and not merely the physiology of sex function and differentiation. In this broad and generic sense (found in dynamic psychology and anthropology) the term and concept are modern. They are not found in Greek or Latin, or in the Bible. The word comes from *sexus* in Latin, probably from *secare,* to cut, meaning a division or segment of humankind. This may derive from the ancient myths telling how male and female were originally one, as we see in Aristophanes' tale, in Plato's *Symposium,* and by implication in Genesis (2:18–25): Eve is "bone of his bones and flesh of his flesh." Nothing in Greek is translatable as "sex" in our modern sense. In the Old Testament, sexuality is honored as a part of the divinely ordered nature of human beings. Hence the creation story declares that "It is not good that man should be alone" (Gen. 2:18), and sex is made the means of obeying the divine command, "Be fruitful and multiply" (Gen. 1:28). Here sex is an instrumental value, a means to procreation rather than an end in itself; sex for its own sake is scorned, as are the sexual aberrations (e.g., Deut. 22:5; 25:11–12; 38:9; Lev. 18:22; 20:10). Concubinage was permitted in the law, especially if the wife remained childless (Gen. 16); polygamy (*q.v.*) (more commonly bigyny) was legal (Deut. 21:15–17); but monogamy was more common. Consanguinity was avoided within ten relationships according to Lev. 18 and 20, and Deut. 23 and 27; the Talmud added twenty-one more. Marriage (*q.v.*) was the purpose and sanction of sex and whatever violated or weakened marriage was severely punished; thus the penalty of death for both parties in adultery (Lev. 21:10); and the high premium on virginity, although not for its own sake (as it was among Christians later on) but only as a husband's guarantee of sexual monopoly.

Jesus in the synoptic Gospels reflects the Jewish outlook, as far as the instrumental value of sex is concerned, but introduces a much higher regard for women. For their security and status he sided with the strict school of Shammai which allowed, as against Hillel, that only adultery is a ground for divorcing a wife (Luke 16:18; Mark 10:2–12; Matt. 5:31–32; 19:3–12; I Cor. 7:10). Indeed his is an even stricter position than Shammai's. It is an absolute principle of marriage indissolubility: the "Matthean exception" of adultery as a legitimate reason for divorce (Matt. 5:32 and 19:9) is certainly a gloss, for it appears nowhere in the other Gospels or sources. In the law and the mores of the Mishnaic period women were much more subordinate among the Jews than among the Greeks and Romans. Except for his divorce teaching, Jesus' sex ethic is practically non-existent, either because (as some think) sex lost its importance within his eschatological expectation, or because he accepted without criticism his people's ethic. He had nothing to say about courtship, perversions, masturbation, sex manners, codes of reproduction and parenthood, multiple marriage, birth control, or the like. As to sexual desire and impulse, he (like the Stoics) was characteristically concerned with the motive rather than the means or the consequences, as when he says in the Sermon on the Mount (Matt. 5:28), "every one that looketh on a woman to lust after her hath committed adultery with her in his heart." What is spoken of here is merely looking desiringly at a woman (for *epithumia* is desire in general; only the context narrows it to sexual desire). Modern depth psychology reveals so much about the unconscious and involuntary nature of ideation that some feel Jesus' ethical subjectivity is unjust. However that may be, the synoptics nowhere express an anti-sexual attitude (Matt. 19:12 is metaphorical rather than a call to continence [*q.v.*]).

Many scholars have found evidence of an anti-sexual ideal in Paul, but a close examination of I Cor. 7 (where most of his views on the subject are gathered) does not support that interpretation. What he says about sex must be assessed in the light of the apocalyptic expectation which colored his views when he wrote that epistle, for otherwise his advice amounted to race suicide. The only part of his teaching on sex attributed by Paul to Jesus (v. 10) is that the married must remain faithfully together. Paul's "it is good for a man not to touch a woman" is a clear recommendation (not a requirement) of continency; yet he hastens to

advise intercourse to the married and marriage to the single rather than run the risks of prolonged continency by sexually urgent personalities. His opinion is that since "the appointed time has grown very short" and "the impending distress" is close at hand and "the form of this world is passing away" (vs. 26, 29, 31) it is better for the Corinthians to remain sexually just as they were. Paul's two theological reasons why men should "shun immorality" are of interest (I Cor. 6:15–20): one is based on his doctrine that Christians' bodies are "members of Christ" and it is unthinkable that one of Christ's members should be joined to a prostitute; the other is based on the Jews' and Jesus' creationist doctrine of marriage (Mark 10:2–9). "Do you not know," he asks, "that he who joins himself to a prostitute becomes one body with her? For it is written, 'The two shall become one.'" Paul also points out that homosexuality comes under the ban (5:11; 6:9). Paul does not forbid polygamy, but he clearly assumes monogamy as the norm. In 7:12–15 he allows divorce in a marriage of Christians with non-Christians if the non-Christian partner chooses it, even though the pagan partner and the children are "consecrated" through the believing partner. This passage has been taken as a warrant for the modern Roman Catholic "privilege of faith" (Canon 1120) or so-called "Pauline privilege," a form of divorce available to converts to Romanism. But the passage will not support the idea that such marriages are not a sacrament (cf. v. 14). Furthermore, the "privilege" conflicts with the natural law view of marriage that the partners themselves minister the contract. (Canon 1120 ascribes the power to absolve such marriages to Christ as its source, whereas Paul said carefully [7:12], "Thus I speak, not the Lord.")

When Paul says (Gal. 3:28) that "there can be no male or female, for you are all one (body) in Christ Jesus" he means that "in Christ" all social distinctions are swallowed up in the new equalitarian community of the faith; he does not mean that sexual differentiations and intercourse are to cease. Like the Jews, Christians have always put high value on children, but in their case it has been a matter more of regard for personality than a creationist obligation to procreate. Thus the infanticide of pagan antiquity has been abhorred in Christian cultures, as well as abandonment (*q.v.*). Sometimes they have imposed the death penalty upon unfortunate and desperate mothers. The same attitude has been maintained toward "foeticide" or abortion (*q.v.*). As for devices to prevent conception, most Christian moralists have followed St. Augustine's view that the only justification for intercourse is procreation. The Augustinian principle meant that any form of birth control was a violation of the natural law and of the scriptural command to "be fruitful and multiply." In modern times all churches have slowly accepted the principle of birth control; in the Roman Catholic communion the practice is restricted to "rhythm" and to continence, but most Protestant moralists justify contraceptives in addition. The classical view of marriage in all branches of Christendom has held to three proper ends: first, procreation (including the rearing as well as the begetting of children); second, the fostering of married love; and third, the avoidance of promiscuity. The second and third have been true but secondary ends; procreation has been set forth commonly as the primary purpose. Thus sex is essential to all the necessary ends of marriage, as well as to its necessary bond (sexual consummation). As for divorce, the Roman Catholic Church has grown more rigid along the lines of the gospel's radical rule (cf. above), whereas Protestants have tended to relax it as they face the tension between the principle of indissolubility and the demands of mercy and love. Marriage did not become a "sacrament" until the late middle ages; the reformers generally denied it that status. Calvin put it in the same class with housebuilding and shoemaking.

There has never been a common mind in Christendom on the duties of marriage or any other aspect of sex ethics. Yet because of the dynamic nature of sex it is always closely associated with taboos and religious sanctions. The church, in the Christian era of the past, has been the chief guide in sex ethics, but this has ceased to be the case in modern "secular" culture. "Social hygiene" and its sex education, on religiously neutral grounds, takes its place. Actually the family's influence on sex mores is greater than the church's, the school's or the social agency's. Increased scientific knowledge and medical technology have provided contraception and prophylactics which cancel out the old non-ethical prohibitions of extramarital sexuality, especially the fears of infection, detection and conception. If the ideal of sexual monopoly and strictly intramarital intercourse is to survive, it will have to be because of some positive and non-prudential sanction, such as loyalty to some loved one, human or divine. Fear will no longer work as a sanction.

See also Ethics.

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Joseph Fletcher.

SHAFFER LECTURES: Established at Yale Divinity School, New Haven, Conn., in 1929 by a gift of $10,000 from John C. Shaffer, of Chicago, Ill., as a memorial to his son, Kent Shaffer.

The income of the fund is used for biennial lectures on the life, character, and teachings of Jesus.

SHAMANISM: Various usages of the term "shamanism" are extant. Most broadly speaking, the word denotes the practices of a shaman, which word in turn refers to a ritual practitioner lacking an organized following.

Recently Chapple and Coon have used "shaman" to refer to any religious leader, thus making the word synonymous with "priest." They point out that shamans may or may not be truly specialized. In many parts of North America and Siberia we deal with unspecialized religious leaders who fish and hunt like the rest of the community and each person can facilitate his own adjustment to the supernatural world. Nevertheless more powerful shamans are both recognized and called upon in event of serious crisis. Mircea Eliade would designate by the term shaman any person who practices "the ecstatic trip to heaven, to the Lower World, or to the depths of the ocean." Howells, too, makes the supernatural voyage a distinctive feature of the shaman. Osgood, drawing on his background of circumpolar research, defines shamanism as a religion that "postulates a universe in which not only human beings have souls or spirits, but lower animals and inanimate things . . . as well. The problems of life are adjustive to having a proper relationship with the world of spirits." Steward and Underhill, too, use "shamanism" to refer to a relatively simple religious system. When agriculture appears in a society, contact with the supernatural no longer remains an individual matter but becomes of concern to the entire community. At the same time ceremonialism becomes more complex and a carefully trained ceremonialist replaces the shaman.

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[Sup.] JOHN J. HONIGMANN.

SHAVER, ERWIN LEANDER: Congregationalist; b. at Eau Claire, Wis., Dec. 1, 1890; studied at Lawrence College, Appleton, Wis. (B.A., 1913; M.A., 1914); Garrett Biblical Institute, Evanston, Ill. (S.T.B., 1916); and at Union Theological Seminary, and Teachers College, Columbia (M.A., 1918). He was ordained in the Methodist Church (1917) and transferred to the Congregational ministry (1923). He taught religious education, Hendrix College, Conway, Ark. (1920–22); was secretary, Congregational Division of Christian Education (1922–42); and executive director of Weekday Religious Education of the Federal Council, and more recently of the National Council of Churches of Christ in the U. S. A. (*q.v.*) (1942–). He is the author of: *A Survey of Weekday Religious Education* (1922); *Teaching Adolescents in the Church School* (1923); *The Project Principle in Religious Education* (1924); (with B. S. Winchester), *The Teaching Church* (1925); *A Project Curriculum for Young People* (1927); *Present Day Trends in Religious Education* (1928); (with H. T. Stock), *Training Young People in Worship* (1929); *Youth and Worship* (1929); *Shall Laymen Teach Religion?* (1931); *The Art of Christian Leadership* (1938); *100 Ways to Improve Your Sunday School Teaching* (1942); *Directors of Religious Education* (1948).

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SHEA, BEVERLY. See YOUTH FOR CHRIST.

SHELLABEAR, WILLIAM GIRDLESTONE: Missionary; b. at Wells, Norfolk, England, Aug. 27, 1862; d. at Hartford, Conn., Jan. 16, 1947. He studied at Haileybury, Woolwich, and Chatham; and became a captain engineer for the Singapore Harbour Mining Defences. In 1890 he joined the Malay Mission of the M.E. Church of the U. S. A. He developed the mission press and wrote and published much Malayan Christian literature. He revised the Malay Bible for the B. & F. Bible Society; and was president of the Straits Branch of the Royal Asiatic Society. He taught languages and Islamics at Drew Theological Seminary at Madison, N. J. (1920–25), and at the Kennedy School of Missions, Hartford (1925–34). He wrote: *Practical Malay Grammar* (1890); and *Malay-English Vocabulary* (1902); and many articles on Islamic subjects in *The Moslem World*. After retirement he prepared much Christian literature in Malay verse.

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EDWIN E. CALVERLEY.

SHELTER. See HOSPICE.

SHEMA: Heb. *Hear*, from the opening word of Deut. 6:4, applied to three passages: (1) Deut. 6:4–9; (2) Deut. 11:13–21; and (3) Num. 15:37–41. Together with the Decalogue, it served as the core of Jewish worship at the temple in pre-Christian times and was carried by itself into the morning and evening sacrifice of the reconstructed liturgy of the synagogue after the fall of the temple. Affirming the unity

of God, it has served as the Jewish confession of faith in the face of polytheism and Parsi dualism against which Isaiah 45:7 protested (cf. Mark 12:29, 30). The benedictions, preceding and following its recitation in Jewish worship, praise God as Creator, as Giver of the Law, and as Redeemer of Israel.

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SAMUEL S. COHON.

SHEPHERD, MASSEY HAMILTON, JR.: Episcopalian; b. at Wilmington, N. C., Mar. 14, 1913. He studied at the universities of South Carolina (B.A., 1932; M.A., 1933), and Chicago (Ph.D., 1937); and was an instructor in the Divinity School of the latter university (1937–40). He taught at the Episcopal Theological School, Cambridge, Mass. (1940–54); and was William Reed Huntington Professor of Church History there. He was associate rector of St. John's Church, Roxbury, Mass. (1945–54). His chief interests were in the promotion of the liturgical movement, and his writings are largely concerned with this field. They include: *The Living Liturgy* (1946); *"At All Times and In All Places"* (1947); *The Oxford American Prayer Book Commentary* (1950); and *The Worship of the Church* (1952). Since 1954 he has been professor of liturgics and church history at the Church Divinity School of the Pacific, Berkeley, Calif.

SHEPHERD AND FLOCK. See MESSIAHS, FALSE.

SHERRILL, HENRY KNOX: Protestant Episcopal; b. at Brooklyn, N. Y., Nov. 6, 1890. He studied at Polytechnic Preparatory School; Hotchkiss School; Yale University (B.A., 1911); and the Theological School (B.D., 1914). He was assistant minister, Trinity Church, Boston (1914–17); chaplain, American Expeditionary Force in France (1917–19); rector, Church of Our Saviour, Brookline, Mass. (1919–23); rector, Trinity Church, Boston (1923–30); bishop, Diocese of Massachusetts (1930–47); presiding bishop (1947–). He was president, National Council of Churches of Christ in the United States of America (1950–53); chairman General Commission on Army and Navy Chaplains (1945–47); and a fellow of Yale University. He is the author of: *William Lawrence, Later Years of a Happy Life; The Church's Ministry in our Time* (Lyman Beecher Lectures) (1948). He was one of the presidents of the World Council of Churches (1954–).

SHERRILL, LEWIS JOSEPH: Presbyterian; b. April 18, 1892. He was educated at Austin College (A.B., 1916); Louisville Presbyterian Theological Seminary (B.D., 1921); Northwestern University; Yale University (Ph.D., 1929); and Harvard University. He was pastor at Covington, Tenn. (1921–25); professor of religious education at Louisville Presbyterian Theological Seminary (1925–50; dean, 1930–50); and professor of practical theology at Union Theological Seminary (1950–). He was executive secretary of the American Association of Theological Schools (1935–38; president, 1938–40). He is the author of numerous books.

SHETLAR LECTURESHIP IN PASTORAL SCIENCE: Established in January, 1946, for the purpose of bringing "able preachers to the school to live with and counsel" students of the Iliff School of Theology, Denver, Col., by R. J. Shetlar, of Johnson, Kans. Among those who have held this lectureship are C. E. Julian and William C. Rust.

WILLIAM H. BERNHARDT.

SHI'ISM: The belief of a distinct party of Muslims, the party (*shī'a*) of those who followed 'Alī, and who considered that the position as spiritual and temporal head of Islam was 'Ali's right by their prophet Muḥammad's deliberate intention, whether his actual designation was manifest or concealed, and that this right was not to pass away from him and his descendants. But the designation of 'Ali by Muḥammad was not recognized by the majority of the Muslim community, who chose rather men whom they elected. So the first three caliphs, Abu Bakr, 'Umar, and 'Uthman, are regarded by the Shi'ites as usurpers. After 'Uthman's assassination (A.D. 656), for which supporters of 'Ali were under suspicion, 'Ali finally became the fourth caliph. Mu'āwiya, then governor of Syria, rebelled against 'Ali, was successful in negotiations and was proclaimed caliph.

Because 'Ali's position of leadership had been usurped by violence and deception the first great division occurred in the Muslim community. It brought about the murder of the *first* Imam, of 'Ali, the forced abdication of Ḥasan, the second Imam, and the massacre of Ḥusain, the third Imam, and his followers at Kerbala.

Ḥusain's son, 'Alī Asghar Zain al-'Abidīn, whom his father is said to have designated, was accepted by the 'Alids as the *fourth* Imam, but a question arose in their own ranks as to the correctness of the succession. For 'Ali had a third son whose mother was a Ḥanafite woman; some contended that he should have been chosen. But unlike his two brothers he did not have Muḥammad's daughter, Fāṭima, as his mother. Zain al-'Abidin was the first imam to have only one wife, and by her he had but one son, Muḥammad Bāqir, who became the *fifth* Imam.

He was succeeded by Ja'far al-Sādiq (d. A.D.

765), the *sixth* Imam. For his character and scholarship he was admired by the Caliph al-Mansūr, who permitted him to live quietly in Medina rather than to proceed to Baghdad. He had named his eldest son, Isma'il, to be his successor, but outlived his son so the problem of the correct succession again disturbed the Shi'ite community.

One group, who called themselves *sab'īya* (Seveners), held that the designation of Isma'il as the *seventh* Imam could not be revoked and that the imamate must therefore be considered as terminating with him or (others said) with his son. This caused the most serious division of the followers of 'Ali, a division that still remains. For in one form or another the "Seveners" included the Karmatians, the Fatimids, the Assassins, the groups of Isma'ilis in India, Persia and Central Asia, and even the Druses, Muta'wila and Nusairis.

The larger division of the Shi'ites, who were accepted by the Safavid dynasty in the sixteenth century as "orthodox" in Iran and Iraq, were those who had carried on the line of the Imāms as far as the twelfth, for the *ithnā 'asharīya* (Twelvers) held that when Allah annulled the designation of Isma'il the Imam Ja'far al-Sadiq had a perfect right to name another of his sons instead. When his father died, therefore, Mūsā al-Kāzib became the *seventh* Imam. He was Imam for thirty-three years, and died in prison in the twelfth year of the reign of Harun al-Rashid. Since the Caliph did not wish him to be esteemed as a martyr, "they brought a number of reputable men to Karkh (the place of the prison) to act as coroners and to testify publicly that he had died a natural death" (al-Fakhrī).

Harun al-Rashid had decreed that after his death each of his two sons, Amin and Ma'mun, should succeed to the caliphate, first Amin and then Ma'mun. But when Amin became caliph he very soon announced that his own son Mūsā should be his successor. Consequently there was war among the Abbasids, the followers of Amin against the supporters of Ma'mun. Amin was defeated and killed, and his head was sent to Ma'mun in Khorasan. Ma'mun had as his vizier Faḍl b. Sahl, whose Persian and Shi'ite sympathies were well known. He was intimately associated with the new caliph for six years in Khorasan. There the vizier and the caliph decided on what they thought would be a master stroke of diplomacy. They would send to Medina for 'Ali al-Rida, there highly esteemed as the *eighth* Shi'ite Imam, to come to Merv. They would then bring about a reconciliation between the Shi'ites and the Sunnites by designating the Shi'ite Imām to be the next caliph.

'Ali al-Rida journeyed from Medina to Merv, where the Caliph treated him with the highest honor. On the twenty-seventh of Ramaḍān, A.D. 816, 'Ali al-Rida was officially designated, before an assembly there, as Ma'mun's "heir apparent."

Just after the next year a rebellion occurred in Baghdad, where Ma'mun's uncle Ibrahim had been proclaimed caliph. Ma'mun returned from Khorasan to maintain his rights. He took with him 'Ali al-Rida, the Imam, and al-Fadl b. Sahl, the vizier. But in Sarrakhs the vizier was killed in his bath, and a few days later, when the army reached the district of Ṭus, the Imam died at Naugawn. Al-Mas'ūdī says al-Rida's death was "on account of grapes which he had eaten, as he had eaten too many. Some say though (notably al-Ya'qūbī) that he was poisoned."

In Meshed, the present capital of Khorasan, the tomb of 'Ali al-Rida, esteemed as his *mashhad* (place of martyrdom), is the largest and most beautiful Shi'ite shrine. Since the sixteenth century it has received substantial royal grants; pilgrims come from all parts of the Shi'a world to seek from Allah, by the intercession of the Imam there buried—whether directly or through Muḥammad or 'Ali—for forgiveness, healing or protection in times of special danger. Muḥammad and Fatima and the twelve Imāms are accepted by the Twelvers as the Fourteen Mediators, all free from sin, and worthy to intercede for their followers.

The *ninth, tenth,* and *eleventh* Imams—Muḥammad al-Taqī, 'Alī al-Naqī, and Ḥasan al-'Askarī—have little recorded about them except stock stories of miracles and wonders. And as for the twelfth Imam, Muḥammad al-Mahdī al-Ḥujja, whether he was born four or five years before the death of his father (A.D. 873), or whether he died or was spirited away as a child, all this is in doubt. The Shi'ites firmly believe that he still exists in concealment, and that this Hidden Imam may return at any time as the long-expected Mahdī, vindicate the rights of his people and establish peace and righteousness upon the earth.

During this prolonged Shi'ite expectation for the return of the twelfth Imām, numerous sects have arisen to claim that their particular leaders are the present-day representatives of the Imam. Such are the Shaikhīs and the Bābīs (*q.v.*), the Ezelīs and the Bahāīs. To popularize and propagate their teachings they have adopted all sorts of eclectic accretions, rebuking religious intolerance and promising that under their leadership all the peoples of the earth may live in peace and harmony, but any careful investigation will reveal that all they have that is at all distinctive is anchored in the Qur'ān, the Muslim Traditions, and the Shi'ite hope for the return of their twelfth Imam.

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al-Fakhrī. Traditionists (Shi'ite): Kulainī, *Kāfī fī 'Ilm al-Dīn;* Ibn Babawaihi, *Man lā yaḥḍuruhu-l-faqīh;* al-Tūsī, *Tahḍhībal-Ahkām; Istibsār;* al-Majlisī, *Bihār al-Anwār;* Amilī, *Ithnā 'Asharīya.* General: Goldziher, *Vorlesungen,* 1925; Friedlander, tr. from Ibn Hazm, *The Heterodoxies of the Shi'ites,* 1909; Donaldson, *The Shi'ite Religion,* 1933; Hitti, *History of the Arabs* (1937), pp. 439-449; Filmer, *The Pageant of Persia,* 1936.

[Sup.] DWIGHT M. DONALDSON.

SHINTO: Reached its nadir under the Tokugawa Shogunate (1615–1867), when Buddhism (*q.v.*) was practically the state religion. The Restoration made Shinto the religious foundation of the state. No official statement exactly defined the emperor's divinity but politico-humanistic interpretations were suppressed and increased emphasis on his mystical divinity accompanied growing military totalitarianism. Japanese loyalty was not ordinary patriotism but "lofty self-denying enthusiastic sentiment . . . for their august ruler believed to be something divine."

These views were implemented by school and army. The removal of anti-Christian edicts at the beginning of the Meiji era and freedom of propaganda for Christianity were less a manifestation of religious toleration than a means of securing concessions from Western powers. Aug. 3, 1899, Order Number Twelve prohibited religious instruction in schools. Although Shinto had the status of a state religion it was formally construed by the government as not a religion, and instruction in State Shinto was established as the foundation of national education. Every school was a center for the dissemination of Shinto dogma.

This could be done because: (1) the meagerness of Shinto in religious character made it easy to believe that visiting Shinto shrines did not conflict with religious freedom; (2) the duality that Buddhas were noumenon and Shinto gods their manifestations enabled the masses to be Buddhists as individuals and Shintoists as members of the nation; (3) Japanese religious consciousness was not clear on religious freedom.

The agency of Japan's benevolent destiny was the army, completely independent of civil government, and solely responsible to the sacred throne. Reactionary reformist elements in the army produced incidents resulting in assassination of statesmen who advocated constitutional government.

National leaders asserted it was impossible to assimilate Christianity into the national structure. Christians met the necessity of accommodation by visiting shrines, and by a "new apologetic."

Oct. 4, 1945, the supreme commander for the Allied Powers directed the government to remove all restrictions on religious freedom. Dec. 15, 1945, a directive: (1) recognized Shrine Shinto as a religion, (2) forbade sponsorship, administrative or financial, of Shinto by the state. This abolished the religious organization law of 1939. On Jan. 1, 1946, the emperor declared in an edict, "I am not a living deity."

Tadao Yanaibara comments that the intelligentsia supported both the military and postwar democracy "which poses a great problem relating to the national character. . . . The Japanese people readily change their minds. They are not conscious enough of their individuality. . . . Democratic institutions can be introduced and adopted . . . but democratic men cannot be raised . . . except by a religious experience. . . . No religion other than Christianity has the power."

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[Sup.] EARL H. CRESSY.

SHOEMAKER, SAMUEL MOOR: Episcopalian; b. Dec. 27, 1893, in Baltimore, Md. He studied at Princeton (A.B., 1916); General Theological Seminary (1920–21); and Union Theological Seminary (1921). He was secretary of the Y.M.C.A., Pekin, China (1917–19). He was rector of Calvary Protestant Episcopal Church, New York City (1925–52); rector Calvary Episcopal Church, Pittsburgh (1952–). He is the author of: *Realizing Religion; A Young Man's View of the Ministry; Children of the Second Birth; Religion that Works; Twice Born Ministers; If I be Lifted Up; The Conversion of the Church; Christ's Words from the Cross; The Gospel According to You; Calvary Church Yesterday and Today; National Awakening; God's Control; How to Find God; Christ and This Crisis; How You Can Help Other People; Living Your Life Today; How You Can Find Happiness; Revive Thy Church—Beginning With Me; Freedom and Faith; The Church Alive;* and *They're On the Way.*

SHOWERS OF BLESSING RADIO PROGRAM. See NAZARENE, CHURCH OF THE.

SHROVETIDE, SHROVE TUESDAY. See CARNIVAL.

SHUFELT. See YOUTH FOR CHRIST.

SICK, MINISTERING TO THE: One of the most delicate and important pastoral relations. It calls for the utmost sensitivity, spiritual poise, common sense, and judgment, with devotion to Christ and the patient. It affords the pastor an opportunity to show his faith while in an atmosphere emotionally charged. Otherwise he fails. The first principle of the pastor in the sickroom is that of the physician: "Do no harm." "If the doctor can avoid killing his patients through drugs, most of them will get well," because God is working on their behalf through his own healing force. "That which the

doctor calls nature should be called God, for any lesser term is inadequate." Thus a principle apparently negative becomes positive. God is at work through what we call the forces of nature. He wishes physician and pastor to serve as his agents in restoration. If God does the healing, why need the minister go to the sickroom? He may feel uncomfortable there, and even do harm. But he is needed, and no one else can do his work.

The second principle: "Assist the force that makes for health, namely, God." The minister symbolizes the presence of God in Christ. Many sick persons feel that unless the minister visits, God has forgotten; unless they have cleared their consciences with the minister, so that he understands, God does not understand. When illness comes, especially if unusual or prolonged, the feeling of isolation increases. In such a case the greatest mistake the pastor can make is not to call, or to seem not to care.

Rules for visiting the sick: (1) Find out when it is convenient to call. Ask a member of the family, or a friend. Do not trouble the nurse or physician if you can avoid it. (2) Upon entering the sickroom be neutral in mood, slightly on the cheerful side, but neither over-joyed nor over-sad, so that you can adapt your mood to that of the patient in order to avoid requiring that he adjust to your mood. (3) Speak in a natural voice, modulated to the tone of the sickroom, loud enough to be heard, but not so loud that you can be heard in the next room. You have come to call upon a sick person, not to attract attention to yourself. (4) Shake hands only if the sick person puts out his hand. Shake with a firm but not a hard grasp. Remember the weakened condition of the patient; he may not be able to protect himself. (5) If there is another visitor or member of the family present, express your interest in the patient, but do not stay, unless the patient insists, or unless the other visitor offers to leave. More than two people, the patient and one other, is a crowd, and a sickroom is no place for a crowd. (6) Sit down only if you are asked to do so. Be careful not to sit so that the patient faces the light or has to strain to see you. (7) Inquire how things are going, but do not ask what is the diagnosis. The patient may tell you. (8) Give the patient a chance to talk. Whatever he talks about will help him. He will not talk about anything that will harm him, as many believe. If he talks 50% of the time, your call should prove helpful. (9) If the conversation lags, or if the patient becomes restless, prepare to leave. (10) When you are ready to leave, stand up, express your best wishes, go to the door, and leave. Do not linger over prolonged expressions of regret, and good wishes, or the patient may regret that you came to see him. (Ten rules copyrighted by R. L. Dicks, 1951.)

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RUSSELL L. DICKS.

SIENA MEDAL: An award made annually by the Theta Phi Alpha sorority to an American Roman Catholic laywoman who has made a distinctive contribution to Catholic life in the United States. The presentation is celebrated on April 30, Feast of St. Catherine of Siena.

SIGN OF THE CROSS. See CROSS, SIGN OF THE.

SIGTUNA: A center of Christian missions in Sweden (*q.v.*) during the eleventh century, Sigtuna, located between Stockholm and Upsala, experienced a new period of prosperity in the twentieth century. In 1915 M. Björkquist, later bishop of Stockholm, established Sigtuna Foundation (*Sigtunastiftelsen*) to provide a center for and to cultivate Lutheran faith and culture. In 1917 a people's high school was set up in which, besides regular school subjects, questions regarding the theory of life and the forming of character are particularly discussed. In 1926 the Sigtuna Humanistic Public School was founded, a boarding school with a college as well as a school for the lower grades. The Foundation also arranges courses on religious, cultural, and social problems of current interest. Through conferences and open discussions between clergymen, physicians, workingmen, employers, artists, authors, etc., the Foundation offers opportunities for contact between different social groups. A guest house provides opportunities for study, meditation, and quiet. The director (1952) is Olov Hartman.

The Scandinavian Ecumenical Institute at Sigtuna was founded in 1940 on the initiative of the Sigtuna Foundation and with the cooperation of the chief ecumenical agencies in Scandinavia. The director (1952) is Harry Johansson.

See also ACADEMIES, EVANGELICAL; SVENSKA KYRKANS DIAKONISTYRELSE.

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CARL-GUSTAF ANDRÉN.

SIKHS AND SIKHISM: The Sikhs as a whole, now numbering about six million, are still a distinct community, although but half, known as Keshdaris, Akalis and Singhs, in contrast with the "easygoing" Sahajdaris, are aggressive. These constitute the Khalsa, or "nation," of the tenth or last Guru, Gobind Singh. In the Panjab alone, their central homeland, there were in 1941 3,757,401 Sikhs all told, with 1,526,350 in the Indian States and 407,696 in police, military and other service in Aden, Dur-

ban, Hong Kong, Penang, Shanghai and Singapore. Since the division of India in August, 1947, there has been in the Panjab area some redistribution of the Sikhs, the Akalis, in particular.

Nanak, the founder of Sikhism, gave little thought to politics, but the Khalsa, while preserving the religious heritage of Nanak, has been much concerned with statecraft and the communal consciousness. Since the division of 1947 almost all Sikhs have migrated from the North West Frontier, for instance, to the newly constituted India. Nanak's interest lay in the reconciliation of Hinduism and Islam, but later circumstance has tended to make antagonists of Sikhs and Muslims. Lahore, now included within Pakistan, was once the seat of Sikh politics and rule. Amritsar in India holds the premier shrine of Sikhs and is the capital of them all. There stands the Darbar Sahib, or Lordly House—the West knows it as the Golden Temple—in its splendid, impressive garden. Its chief treasure and object of reverence, but not worship, as with Sikhs at all their shrines, is a store of sacred scripture: Nanak's *Japji* and *Adi Granth,* and the *Daswan Granth* of Gobind Singh.

A certain racial as well as religious and political character still prevails. They were Jats, in particular, who organized and have preserved the Khalsa, whatever inspiration has been due to Rajput aristocratic militancy. And India is still the Sikh base, even with Nanak's birthplace, Dera Baba Nanak, and several other spots dear unto Sikhs, now in Pakistan. And the tone of Sikhism is Indian, although distinctive. Nanak, for example, disapproved the *avataras,* or "descents," of the Hindu Vishnu as Rama and Krishna, repudiated the "countless repetitions, obeisances, acts of ritual and austerities" of Hinduism. With monotheistic flavor, the *Nam,* or "Name," of God in Nanak's Gospel was "higher" than that of Muslim Allah, and of any Hindu god. It represented the supreme and radiant Prabhu, Lord.

Nanak himself was a man of peace, but Sikhism took to war under the fifth Guru Arjan whose seat was Kartarpur, and the fully militant Khalsa was organized by Gobind Singh, born amid confusion and caught between the lower millstone of the "warrior" caste of Hinduism and the upper stone of militant Islam. It survived, and out of the chaos formed a confederacy which laid its claim to nationality and religious integration. And even when caught later on the British two-edged sword, it endured, and in turn cast in its lot with British arms during the so-called Mutiny; it was especially sensitive to Western culture which poured into India. British pre-eminence offered Sikhs their opportunity, and education became a dear objective. Colleges have been established, notably the Khalsa College of Amritsar, and the Khalsa College of Bombay. The keshdari ("hairy") Sikhs especially sought education, sought instruction in history, literature, religion and the sciences. Although Sikhs are still mainly rural, agricultural, and some have thought education not "good" for their youths, they have taken at least as much advantage of modern education as Hindus have, and vastly more than Muslims have. They have their own middle and high schools in good number, and an influential missionary college. They have organized about three hundred shrines (*gurdwaras,* "doorways to the Guru," temples of the Lord), each under its own mahant, "superior." The perpetuation of the faith is a dear concern, but reconstruction has been a theme in recent years. Since Nov. 17, 1922, a Sikh Board of Control patterned on the Khalsa model has afforded Sikhs satisfaction in the pursuit of their ideals, as leading Sikhs have cherished what to them is *Akal Sat,* or "Timeless Truth."

There is some variation, to be sure, among Sikhs and their religious kindred. The Sikh is still a "learner" (*sikhna* means to "learn," as *sikhána* means to "teach") and his system provides for progress. Their kinsfolk, the Kabirpanthis, Udasis and Satnamis, for example, emphasize the milder tenets of the Sahajdaris who treat God alone as real and "all the world unreal." Not all Sikhs hold to such a faith, or believe in what is termed Nirvana. The Keshdaris take the world as real and insist on man's activity and accomplishment within it. They revere their founder Nanak, they hold their scriptures sacred and memorialize them on occasion but they merely recognize them as "revelation" (*shruti*) of the Truth. They would learn and practice what the scriptures teach. In so far as politics enter, also, into Sikh activity they are combined with their religion. Sikhs would be a "responsible" community, insistent on distinctiveness and self-control, while taking their due share in Government.

Educated leaders of the Sikhs are numerous enough today to weld the antecedent sources of the faith into modern expositions which continue to exalt the real God of Sikhism, *Sat,* "the Truth," *Onkar,* "the One," in whose Unity all may share and in whom all divergencies of creed and practice may meet in full accord. The true God is for them essentially unaffected by the falsities of fear and enmity, unaffected by particularities and partialities of time and space, or the accidents of birth and caste. Essential Sikhism is monotheistic, and thus have Sikhs preserved themselves. Some Sikhs have been converted to Islam, more to Christianity, but Sikhism as such continues to appraise itself in the light of its own history and with due regard for the fruitful vagaries of its adherents; nor

do progressive Sikhs decline to act in inter-faith relations. Recognition of things spiritual, devotion to their insights and their learning, and co-operation with all earnest seekers of the Truth are salutary principles which have emerged in the course of distinctive Sikh religion.

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[Sup.] JOHN CLARK ARCHER.

SILENCE IN WORSHIP: The most thorough experience of the use of silence in worship has been that of the Religious Society of Friends. The Quaker experience began in the middle of the seventeenth century, not by a preconceived plan, but spontaneously. Groups of Seekers, who had recently become finders, were thrilled by the conviction that Christ had come to lead and teach his people. The living Christ, they felt convinced, could be known directly and immediately. Consequently, the early Friends gathered to hear Christ's direct teaching to their own hearts. How could they listen unless they first became still? Accordingly, in the powerful Quaker gatherings of that day, men and women began by gathering in silence, but they always were free to break it by the spoken word, provided they felt that Christ had led them to speak. Most Christian groups today have not adopted the Quaker way of worship.

D. ELTON TRUEBLOOD.

SILESIA: Before the close of World War II the Evangelical Church of Silesia had 2,300,000 members. Nine tenths of those who were east of the Oder-Neisse line were evacuated in 1945 (see REFUGEES). In this eastern territory there remained, in 1952, only 100 German-speaking congregations, 3 pastors, 60 lay readers, 16 deaconesses (*q.v.*), and 40,000 members. The territory west of the Oder-Neisse line was attached, politically, to Saxony (*q.v.*) in 1945, and the Evangelical Church in this western territory embraces (1952) 82% of the population; of the remainder 10% are Roman Catholics, 2% members of free churches, and 6% unchurched. The Evangelical Church is divided into 5 districts, and there are 80 pastors and 230,000 members. About 30% of the population is made up of expellees from the east. The first synod after World War II was held in Breslau in 1946 and Ernst Hornig was elected bishop. In 1947 the headquarters were moved from Breslau to Goerlitz. A union church, Lutheran and Reformed in confession, the Evangelical Church of Silesia is a member church of the Evangelical Church of the Old Prussian Union (see PRUSSIA).

See also GERMANY.

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ERNST HORNIG.

SILVER, ABBA HILLEL: Rabbi; b. Neinstadt, Schirwindt, Lithuania, Jan. 28, 1893. He studied at the University of Cincinnati (1915); Hebrew Union College (rabbi, 1915; D.H.S., 1941). He was rabbi Congregation L'Shem Shamayim, Wheeling, W. Va. (1915–17); The Temple, Cleveland (1917–). He was Dudleian lecturer, Harvard University (1940). He has written: *Messianic Speculations in Israel* (1927); *Democratic Impulse in Jewish History* (1928); *Religion in a Changing World* (1930); *World Crisis and Jewish Survival* (1941); *Vision and Victory* (1949).

SIMON BAR COCHBA (or **KOKHBA**). See MESSIAHS, FALSE.

SIMON MAGUS: The history of the Simonian movement has been faintly illuminated in recent years by Vincent's identification of a Samaritan statue of a goddess bearing a torch in her hand as the goddess Helena. This suggests that the Simonian story of Helen's bearing a torch to a tower to light the way for the Greeks at Troy is not derived simply from legend (Vergil, *Aen.* vi. 518–519; Tryphiodorus 512–513) but from an explanation of the cultus of Helena at Samaria. Moreover, as Quispel has urged, the Christian account of Helen as "on the roof" (as a prostitute) in Tyre may be a distortion of the Simonian story.

Unfortunately, the fragmentary state of the evidence does not permit a detailed analysis of the development of Simon's teaching, for while Justin, our earliest witness outside the New Testament, was born in Samaria, he seems to know the Simonianism which flourished at Rome about 150. It is plain that Simonian doctrine developed; the description in the *Clementine Homilies* proves this. The "Great Announcement," however, which is used by Hippolytus as an example of Simon's teaching, has nothing to do with him, although it may have been adopted by third-century disciples.

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[Sup.] ROBERT M. GRANT.

SIMON, MARCEL: Church historian; b. 1907 at Husseren-Wesserling, Alsace. He studied history at the Sorbonne and the École Normale Superieure, Paris (1924–31), where he was a pupil of Charles Guignebert (*q.v.*) and Maurice Goguel (*q.v.*). He was a fellow of the French School in Rome (1932–34); and of the French Institute in Berlin (1934–36), where he worked under Hans Lietzmann (*q.v.*). He taught in the Faculty of Letters of the University of Strasbourg (1936–41); and was professor of the history of religions in the same faculty (1947– ;

dean, 1948). He has specialized in ancient church history and the religious environment of early Christianity. He is a member of the editorial board of *Revue d'Histoire et de Philosophie Religieuses; Journal of Ecclesiastical History; Zeitschrift fuer Religions- und Geistesgeschichte.* His books are: *Verus Israel, Étude sur les Relations entre Chrétiens et Juifs dans l'Empire Romain* (1948); and *Les Premiers Chrétiens* (1952).

SIMONS, MENNO: B. 1496; d. 1561. Research pertaining to the life and theology of Menno and his contemporaries has made considerable progress during the last fifty years. Three extensive biographies have appeared in the Dutch, English, and German languages, and numerous booklets and articles. We shall briefly summarize some of the findings including deviating interpretations.

It was particularly Karel Vos who found numerous documents to fill various gaps in the life story of Menno. It is now assumed that Menno was born in 1496 (not 1492) and died in 1561 (not 1559). That Menno should have remained in Witmarsum after his renunciation of the Catholic Church in 1536 or in the province of Friesland for any length of time appears to be unlikely according to the present available records. He must have left his home community secretly and proceeded to the neighboring province of Groningen where for a short time he studied and wrote in seclusion until he was chosen elder of the peaceful Dutch Anabaptists. From here he proceeded to East Friesland, a more tolerant province. However it must be born in mind what Menno himself wrote in 1544: "Up to this time I have not been able to secure a little hut or a room in all the surrounding countries where my sick wife and our little children would have been able to live unmolested for a year or even half a year" (*Opera,* 521). This was his fate from 1536 until 1554. He traveled from place to place and country to country evangelizing, baptizing, and organizing small groups of believers. His books and treatises produced and distributed under the greatest of dangers became the guides for congregations and countless individuals. His field of labor reached from Denmark to Bonn and from the English Channel along the North Sea and the Baltic coast to the banks of the Vistula River.

From 1554 to the end of his life (1561) Menno and many of his followers found a refuge on the estate of B. von Ahlefeldt, Wuestenfeld, near Oldesloe between Hamburg and Luebeck. This place was destroyed during the Thirty Years' War and is now marked by a simple monument and a linden tree which Menno himself supposedly planted next to his print shop.

Research during the last decades has brought to the foreground that Menno strongly emphasized not only the necessity of a faith that brings forth fruit but also that his theological thinking and ethical concern centered around the attempt to revive the New Testament *ecclesia.* Menno's theology is definitely ecclesiocentric. Personal experiences, his New Testament-centered approach, and the Muensterite movement were probably the most outstanding factors contributing toward this emphasis. Even his peculiar view of the incarnation of Christ is linked to this ecclesio-centered theology and his ethical concern. The *ecclesia,* the body of Christ, can be redeemed and purified only if Christ, the Redeemer, did not have sinful human flesh during his life on earth. Only thus does Menno see the redemption and sanctification of mankind guaranteed. He replaces the orthodox *natus ex Maria virgine* by *factus in Maria virgine.* The Holy Ghost is not only Father but in a certain sense also the Mother of Christ. The incarnation is not a "single" but a "multiple" miracle.

Menno's significance is twofold. In the group he joined he became the shepherd in the decisive hour when the cause seemed lost. The Muensterite catastrophe had scattered and completely discredited the Anabaptists of northwest Europe. In this moment of crisis when "the blood of the poor, wandering, and misled sheep burned his heart" he voluntarily became the shepherd of those needing guidance knowing well that he chose a life of constant danger and risk. Thus he saved and purified a movement which now soon became known as "Mennonite."

Through this courageous act and his devoted life a witness of the Reformation for a brotherhood and a Christian way of life was preserved which have meanwhile become quite generally recognized as an integral part of Protestantism, including separation of church and state, voluntary church membership, democratic church polity, and a peace witness in a world of sin and strife.

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[Sup.] CORNELIUS KRAHN.

SIMPSON, HUBERT LOUIS: Presbyterian; b. 1880; d. Jan. 27, 1953. He was educated at Edinburgh University; New College, Edinburgh; and at Marburg. Ordained in 1907, he served at Kilgreggan (1907–12); at Westbourne Church, Glasgow (1912–23); and at Westminster Chapel, London (1930–53). He wrote: *The Intentions of His Soul; Altars of the Earth; The Nameless*

Longing; The Testament of Love; and *Life of St. Mungo* (the patron saint of Glasgow).

FREDERICK W. DILLISTONE.

SIMPSON, JAMES YOUNG: Presbyterian; b. Edinburgh, Aug. 3, 1873; d. Edinburgh, May 20, 1934. He was educated at Edinburgh University; Christ's College, Cambridge; and New College, Edinburgh. He travelled widely and lectured in the United States. He was professor of Natural Science, New College, Edinburgh. He wrote: *The Spiritual Interpretation of Nature* (1912); *Landmarks in the Struggle between Science and Religion* (1925); and *Nature, Cosmic, Human and Divine* (1929). He was president of the Latvian-Lithuanian Frontier Court of Arbitration (1921). F. W. DILLISTONE.

SIMPSON, WILLIAM JOHN SPARROW: Anglican; d. 1952. He was educated at Trinity College, Cambridge (M.A., 1886; B.D., 1909). Ordained in 1882, he was vicar of St. Mark's, Regent's Park (1888–1904); and chaplain of St. Mary's Hospital, Ilford (1904–52). He wrote: *The Church and the Bible* (1897); *The Catholic Conception of the Church* (1914); *Reconciliation and Atonement* (1916); *Reconciliation between God and Man* (1917); *The Prayer of Consecration* (1917); *French Catholics in the Nineteenth Century* (1918); *Broad Church Theology* (1919); *Archbishop Bramhall; St. Augustine: On the Spirit and the Letter; The Letters of St. Augustine; St. Augustine's Conversion* (1930); *South Indian Schemes* (1930); *The History of the Anglo-Catholic Revival from 1845* (1932); *Dispensations* (1936); and *The Ministry and the Eucharist* (1942).

RAYMOND W. ALBRIGHT.

SIN. See SOTERIOLOGY.

SINAI: The Sinai peninsula is in the shape of a triangle, some 150 miles wide along the Mediterranean at the north and 250 miles long. An analysis of the results of exploration of this area and the study of the numerous biblical references afford us every reason to take seriously the explicit Deuteronomic statement that Mt. Horeb (Sinai) was a journey of eleven days from Kadesh via Mt. Seir (Deut. 1:2). A number of scholars today hold that Mt. Sinai is to be located in Midian, southeast of Edom. The chief evidence for this view is the belief that Ex. 19 reflects volcanic activity and that the sacred mount must be located in a volcanic region. But the Old Testament so frequently describes theophany in terms of such awesome natural phenomena that it is impossible to use them to depict a precise geographical location or to historicize them as particularly volcanic. Consequently, we are left with the traditional location of Mt. Sinai as still the most probable. The route to it from Egypt is the only one along which the stations of the Exodus make sense. Furthermore, it is extremely difficult to understand why the early church would have located the sacred spot in the most difficult and dangerous area imaginable for pilgrims, especially at a time when the tendency was in the other direction, unless it was not open to debate or contradiction.

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[Sup.] G. ERNEST WRIGHT.

SIXTUS IV: He was a faithful patron of the fine arts and the cause of learning. He assiduously collected books for the Vatican Library, ordered the rebuilding of large parts of Rome, where slums made room for new structures, and had a large hospital built named Santo Spirito, besides the churches of St. Maria del Popolo and Maria della Pace. His most significant contribution to the great building program was the call for a new chapel, which became the world-famous Sistine Chapel, so named in his honor. He composed the following theological works: *De potentia Dei; De sanguine Christi;* and *De futuris contingentibus.* See also POPES.

[Sup.] ALBERT HYMA.

SKINNER, W. SHERMAN: Presbyterian; b. at Gouverneur, N. Y., Feb. 3, 1906. He studied at Princeton, Colgate, Berlin, and Marburg universities; and Princeton Theological Seminary. He was pastor of First Presbyterian Church of Bethlehem, Pa. (1933–36); First Presbyterian Church in Germantown, Philadelphia, Pa. (1936–47); East Liberty Presbyterian Church of Pittsburgh, Pa. (1947–). He was president of the Board of Pensions of his denomination (1941–52). Author (with L. K. Anderson), *Bridge to Africa* (1952).

SKOSS, SOLOMON LEON: Jewish; b. Perm, Russia, May 5, 1884; d. April 6, 1953. He studied Hebrew and rabbinic literature in Hebrew academies (Yeshiboth) in Russia; the universities of Denver (A.B., 1913; A.M., 1914), and Pennsylvania (1922); Dropsie College (Ph.D., 1926); and Université Egyptiènne and School of Oriental Studies, Cairo, Egypt (1924–25). He was a fellow at Dropsie College (1922–25); and taught Arabic there (1925–). He specialized in Judaeo-Arabic literature, biblical Hebrew philology, and biblical exegesis of the tenth and eleventh centuries A.D. He wrote and edited: *The Arabic Commentary of 'Alī ben Suleimān on Genesis* (1928); *A Chapter on Permutation in Hebrew from David al-Fāsī's Dictionary "Jāmi' al-Alfāz"* (1932); *The Hebrew-Arabic Dictionary of The Bible Kitāb Jāmi' al-*

Alfāz of David ben Abraham al-Fāsī (Yale Oriental Series, Researches, Vols. XX-XXI) (Vol. I, 1936; Vol. II, 1945); *Saadia Gaon's Grammatical Work "Kutub al-Lughah": A Study of Inflection in Hebrew* (1942); and *A Study of Hebrew Vowels* (1951).

SLAVIC MISSIONS IN THE UNITED STATES: During the great twentieth century Slavic immigration into the United States, little concern was shown by the Slavic mother churches for their diaspora. Most of the clergy were recruited in America. Work among the Slavs was tied to antecedent European affiliations. The Slavs from Europe were Orthodox (Russians, Ukrainians, White Russians, and Serbs), or Roman Catholic (Poles, Czechs, Slovaks, Croats, and Slovenes), with Lutheran and Reformed minorities.

In the United States, Lutheran congregations were founded in the 1880's and soon expanded into language synods; the Slovak Church with 65 congregations and the Zion Synod with 35 churches, with a total membership of 50,000. Missions were begun in four Wendish and five Polish congregations.

The Baptists did work in 22 Russian, 18 Ukrainian, 8 Polish, 26 Czech, and 2 Slovak churches; serving 30,000 members. The Methodists did little work among the Slavs since they integrated their work in existing city missions, as, e.g., in the Church of All Nations, New York. They had some 20 scattered missions with 1,500 members.

In large cities, Presbyterian missions were begun among the Czechs. The Jan Hus Church in New York had a large, 1,000-member Sunday school. About 5,000 Slavs were served in 45 churches. The Bohemian Moravian Brethren in Texas had thirty-four missions. The Reformed did work among the Magyars but not among the Slavs. For the Congregationalists see Vol. X, p. 454.

The Unitarians, Disciples, and Nazarenes gained some members among the Slavs through influential individuals. The Polish National Church, founded in Scranton in 1904 and having almost 150 congregations, may be considered a missionary fruit of Protestantism, as was the Czechoslovak National Church with about fifteen congregations.

Roman Catholic Slav churches numbered, in 1950, 830 Polish, 120 Czech, 284 Slovak, 30 Croat, 45 Slovene, and 2 Wendish parishes. The Orthodox have 229 Russian, 30 Serbian, and 15 Ukrainian parishes; while the Ruthenian, White Russian, and Greek Catholic Uniate churches number 330 parishes. Some small groups of Stundisty, Molokani Adventists, and Mennonites are to be found in the Midwest.

Of 260,000,000 Slavs, the 4,000,000 in the United States are divided into 200,000 Protestants, 300,000 Orthodox, and 2,000,000 Roman Catholics. About 2,000,000 are unchurched. This number of unchurched has risen since the Russian Revolution. Slavic Protestant missions have gained some of these formerly unchurched, as well as converts from Orthodox and Catholic groups. Lutheran and Baptist Protestants among the Slovaks, Czechs, and Poles have the strongest Slavic missions in the United States.

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[Sup.] JOHN DANIEL.

SMALCALD ARTICLES. See SCHMALKALD ARTICLES.

SMITH, C. HENRY: Mennonite; b. at Metamora, Ill., June 8, 1875; d. at Bluffton, Ohio, Oct. 18, 1948. He studied at the universities of Illinois (A.B., 1902); and Chicago (A.M., 1903; Ph.D., 1907). He taught at Elkhart Institute, Ind. (1898–1900); was dean at Goshen College, Ind. (1908–13); and taught at Bluffton College, Ohio (1913–48). He was the pioneer Mennonite historian and coeditor of the *Mennonite Encyclopedia*. Most outstanding among his writings are: *The Mennonites of America* (1909); *The Mennonites* (1920); *The Coming of the Russian Mennonites* (1927); *The Mennonite Immigration to Pennsylvania in the Eighteenth Century* (1929); *The Story of the Mennonites* (3rd ed., 1950).

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CORNELIUS KRAHN.

SMITH, GEORGE ADAM: Knighted; chaplain to the king (1933); d. March 3, 1942. After World War I he interpreted Britain to Americans; the addresses appeared in *Our Common Conscience*. He is also coauthor of *The Kirk of Scotland (1460–1929)*. [Sup.]

SMITH, GERALD BIRNEY: Baptist; b. May 3, 1868, at Middlefield, Mass.; d. April 3, 1929. After graduation from Brown (A.B., 1891); Columbia (A.M., 1898); and Union Theological Seminary (B.D., 1898); he did further graduate study at Berlin, Marburg, and Paris (1898–1900). He was Latin tutor in Oberlin Academy (1891–92); taught mathematics and modern languages in Worcester Academy (1892–95); and taught theology in the University of Chicago (1900–1929). He was the managing editor of the *American Journal of Theology* (1909–20); editor of *The Journal of Religion* (1921–27); and wrote: *Practical Theology* (1903); (with E. D. Burton and J. M. P. Smith), *Biblical Conception of Atonement* (1909); *Social Idealism and Changing Theology* (1913); *Principles of Christian Living* (1924); *Current*

Christian Thinking (1927); (ed. and contributor), *A Guide to the Study of the Christian Religion* (1916); (ed. with Shailer Mathews), *A Dictionary of Religion and Ethics* (1921).

RAYMOND W. ALBRIGHT.

SMITH, HERBERT AUGUSTINE: Congregationalist; b. Oct. 17, 1874, at Naperville, Ill.; d. March 17, 1952. He studied at Northwestern (now North Central) College (A.B., 1896; A.M., 1910); the American Conservatory of Music; and the Oberlin Conservatory of Music. He taught hymnology and church music at the Chicago Theological Seminary (1901–16), and at Boston University (1917–44); he was director of fine arts in religion (1921–33); director of department of Sacred Music, College of Music (1934–44); director of music, Chautauqua, N. Y. (1921–28). He compiled and edited: *The Hymnal for American Youth* (1919); *The Century Hymnal* (1921); *The Army and Navy Hymnal* (1922); *Hymns for the Living Age* (1923); *The American Student Hymnal* (1928); *The New Hymnal for American Youth* (1930); *Praise and Service* (1932; published in Braille by the U.S. government for Protestant blind persons, 1934); and *The New Church Hymnal* (1937). He also wrote: *Worship in the Church School through Music, Pageantry and Pictures* (1928); *Lyric Religion* (1931); *Organization and Administration of Choirs* (Bulletin #5, Northwestern University School of Music, 1933); and the following pageants: *The Immortality of Love and Service* (1919); *The City Beautiful* (1919); *The Commonwealth of God* (1920); *The Stars and Stripes* (1920) and *The Light of the World* (1922).

RAYMOND W. ALBRIGHT.

SMITH, HILRIE SHELTON: Congregational-Christian; b. near Greensboro, N. C., May 8, 1893. Following a chaplaincy in World War I (1917–18), and after receiving the degree of Ph.D. at Yale (1923), he was for five years a member of the staff of the International Council of Religious Education (1923–28). He taught at Yale (1928–31); and at Duke, where he was professor of American religious thought and director of graduate studies in religion. He is author of *Faith and Nurture* (1941); and contributing author of *Protestant Thought in the Twentieth Century* (1951).

SMITH, JOHN MERLIN POWIS: Baptist; b. Dec. 28, 1866, in London, Eng.; d. Sept. 26, 1932. He was educated at Des Moines (Ia.) College (A.B., 1893); and the University of Chicago (1895–99; Ph.D., 1899). He served as literary secretary to president William R. Harper (1899–1906); and taught Semitic language and literature at Chicago (1899–1932). He was associate editor of *Biblical World* (1906–20); *American Journal of Theology* (1907–20); *The Journal of Religion* (1920–32); and *The American Journal of Semitic Languages and Literatures* (1907–15; editor, 1915–32). He wrote: (with E. D. Burton and G. B. Smith), *Biblical Ideas of Atonement* (1909); commentaries on Micah, Zephaniah, Nahum and Malachi (*International Critical Series*) (1911–12); commentaries on Amos, Hosea, and Micah (*Bible for Home and School*) (1914); *The Prophet and His Problems* (1914); (with G. B. Smith [ed.], *et al.*), *A Guide to the Study of the Christian Religion* (1916); *Harper-Smith's Hebrew Method and Manual* (1921); *Harper-Smith's Elements of Hebrew* (1921); *The Religion of the Psalms* (1922); *The Moral Life of the Hebrews* (1923); *The Prophets and Their Times* (1925); *The Psalms* (1926); (with A. R. Gordon, T. J. Meek, and L. Waterman), *The Old Testament—An American Translation* (1927); (with E. J. Goodspeed), *The Bible—An American Translation* (1931); and he contributed to Hastings' *Dictionary of the Bible* (1 vol. ed., 1909); (Shailer Mathews and G. B. Smith, eds.), *Dictionary of Religion and Ethics* (1921); the *Standard Bible Dictionary* (1925); and the *Encyclopaedia Britannica* (1929). He was a member of the commission appointed by the International Council of Religious Education to revise the American Standard Version of the Bible (1930).

RAYMOND W. ALBRIGHT.

SMITH, PRESERVED: B. Cincinnati, Ohio, July 22, 1880; d. Louisville, Ky., May 15, 1941. He studied at Amherst College (B.A., 1901); Columbia University (M.A., 1902; Ph.D., 1907); University of Berlin (1907–8); Sorbonne (1908–9). He taught at Williams College (1904–6); Amherst (1907–14); Harvard (1919–20); and was professor of history at Cornell (1922–41). He was a productive scholar, contributing heavily to the *Encyclopaedia Britannica, New International Encyclopaedia,* and writing many reviews in English, French, and German learned journals. His publications are: *Life and Letters of Martin Luther* (1911); *Luther's Correspondence* (1913, 1917); *The Age of the Reformation* (1920); *Erasmus* (1923); *A History of Modern Culture* (2 vols., 1930–34).

ERNEST G. SCHWIEBERT.

SMITH, WILBUR MOOREHEAD: Presbyterian; b. at Chicago, Ill., June 9, 1894. He was pastor of First Presbyterian Church, Ocean City, Md. (1918–22); Lafayette Square Presbyterian Church, Baltimore, Md. (1922–27); First Presbyterian Church, Covington, Va. (1927–30); and Presbyterian Church of Coatesville, Pa. (1930–37); member of faculty of Moody Bible Institute, Chicago (1938–47); and professor of English Bible at Fuller Theological Seminary (1947–). He was editor of *Peloubet's Select Notes on the International Sunday*

School Lesson (1945–). He is the author of: *A List of Bibliographies of Theological and Biblical Literature Published in Great Britain and America 1595–1931; Profitable Bible Study* (1939); *Supernaturalness of Christ* (1940); *Therefore Stand* (1945); *A Bibliography of Dwight L. Moody* (1946); *This Atomic Age and the Word of God* (1947); *A Voice for God, The Life of Charles E. Fuller* (1949); *Chats From a Minister's Library* (1950); *A Watchman on the Wall, Life of Will H. Houghton* (1950); and *World Crises in the Light of the Prophetic Scriptures* (1951).

SMITH, WILLIAM: B. in Aberdeen, *ca.* 1727; d. in Philadelphia, May 14, 1803. After having graduated from the university in Aberdeen (1747), he taught in a parochial school until 1750, when he came to America as tutor in the family of Governor Martin on Long Island. Returning to England for orders in 1752, he soon organized the new College of Philadelphia. When he remained aloof during the British occupation of Philadelphia in 1778, he was accused of partisanship by both parties and this counted against him when the college was reorganized into the University of Pennsylvania. In 1779 he became rector in Chestertown, Md., where he founded Washington College. Elected bishop of Maryland, he failed to have his election ratified. In 1789 he returned to his home at the Falls of the Schuylkill, Philadelphia, where he died.

Bibliography: H. W. Smith, *Life and Correspondence of the Rev. William Smith,* 1879; A. F. Gegenheimer, *William Smith* (1943): contains a considerable bibliography.

Nelson Rightmyer.

SMITH LECTURESHIP IN PREACHING: A continuing lectureship established by Dr. Roy L. Smith in the Iliff School of Theology, Denver, Col., in memory of his father, John Newman Smith, a pioneer local preacher in Kansas. Gerald L. Kennedy, John L. Knight, Alexander C. Bryans, James L. Chubb, and Vernon L. Loescher have held the lectureship. Lecturers are to serve also as "companions, friends, and consultants" to theological students.

William H. Bernhardt.

SMYTH, SAMUEL PHILLIPS NEWMAN: D. Jan. 6, 1925. He served as a fellow of Yale University (1899–1921); and was active in both national and international movements for unity and co-operation among the churches. He helped to edit *Approaches towards Church Unity* (1919); and, among other works, wrote: *The Morality of the Old Testament* (1886); *The Story of the Child that Jesus Took* (1907); *Constructive Natural Theology* (1913); *The Meaning of Personal Life* (1916); *A Story of Church Unity, Including the Lambeth Conference of Anglican Bishops and the Congregational-Episcopal Approaches* (1923); and *Recollections and Reflections* (1926).

[Sup.] Raymond W. Albright.

SNAITH, NORMAN HENRY: Methodist; b. at Chipping Norton, Oxfordshire, England, April 21, 1898. He studied at Corpus Christi College, Oxford (B.A., 1920; M.A., 1924; B.D., 1948); and at Mansfield College, Oxford. He was minister at Fulham, London (1925–27), Gateshead (1927–32), Durham (1932–34), and Luton (1934–36); tutor in Hebrew, Old Testament, and homiletics at Wesley College, Headingley, Leeds (1936–). He wrote: *Studies in the Psalter* (1934); *Have Faith in God* (1936); *Modern Discoveries and the Bible* (1936); *Five Psalms* (1938); *The Distinctive Ideas of the Old Testament* (1944); *The Psalms, a Short Introduction* (1945); *The Book of Amos* (1945); *The Jewish New Year Festival* (1948); *The Jews from Cyrus to Herod* (1949); *I Believe in . . .* (1949); *Hymns of the Temple* (1951).

SOCIAL ACTION. See Political Action, The Churches and; see also particular social topics.

SOCIAL GOSPEL: I. Background: The full impact of the industrial revolution with its large-scale production, concentration of economic power, urbanization, and inequalities in the distribution of wealth and income created serious problems for Christians in various lands in the nineteenth century. The individualistic and conservative social philosophies that had been generally accepted by Christians came to seem inadequate to aggressive groups which pressed for a social interpretation of the Christian faith. Their new versions of Christianity were based on the message of the prophets and the teachings of Jesus, supported by the traditional sense of responsibility of the church for society that had become obscured, and informed by the new social sciences. It was the confident hope of Christian social leaders that the application of Christian principles to the ordering of society would lead to the rectification of serious social evils and pave the way for the establishment of the kingdom of God (*q.v.*) on earth. The social gospel movement was a diversified one in which various strands were differentiated by varying theological, denominational, social, and political emphases.

In Europe the Christian social movement (see Christian Socialism) was manifest in various ways under the leadership of such men as H. F. R. Lamennais (*q.v.*, Vol. VI) and C. H. Saint-Simon (*q.v.*, Vol. X) in France; Giuseppe Mazzini in Italy; Hermann Kutter and Leonhard Ragaz in Switzerland; J. H. Wichern (*q.v.*, Vol. XII), Friedrich Naumann, and Adolf von Har-

nack (*q.v.*, Vol. V) in Germany. In England the social concern was evident in the Christian Socialist movement of 1848–54 under the leadership of Maurice and Kingsley, and was continued in the work of such men as Ruskin, Headlam, Holland, and Gore. A network of organizations, publications, and conferences vigorously implemented these movements. In Roman Catholicism the social concern was prominent in such undertakings as the papal encyclical *Rerum Novarum* (*q.v.*) and the work of the archbishop of Mainz, W. E. von Ketteler (*q.v.*, Vol. VI).

II. The United States: In America the social interpretation of Christianity, despite the work of early prophets such as Theodore Parker (*q.v.*, Vol. VIII), did not gain a significant following until the last quarter of the nineteenth century, when violent labor strife and notorious urban living conditions troubled certain Christian leaders and made them receptive to influences stemming from European Christian social movements, from certain radical social trends, and from the young discipline of sociology. These leaders enunciated new patterns of thought and new programs of action; their Social Gospel movement had its own conservative and right wings, but its main body was reformist and progressivist in nature. It was found chiefly in Congregational, Presbyterian, Episcopal, Baptist, and Methodist churches, and was geographically strongest in the northeast and midwest.

Basic emphases included criticism of competition and its rationalization in classical economics, concern for fair play and simple justice for the worker, protest against the ethics of business leaders who sought profit regardless of human wastage, and attack on the social evils of the growing urban centers. The movement was conditioned both by the evangelical tradition in American theology, which combined an emphasis on salvation with the desire to ameliorate the evils of society, and by the liberal tradition, which sought to interpret the Christian faith in terms of the intellectual currents of the late nineteenth century in which scientific and historical thinking played a large role (see LIBERALISM). Advocates tended to be idealistic, optimistic, and somewhat utopian in their expectancy that the kingdom of God would come on earth in the not distant future and to a great extent by men's efforts. They were inclined to understand Jesus' kingdom teachings in the light of their own evolutionary thinking (see EVOLUTION). They centered attention on urban problems and slighted the rural areas. The movement was led largely by clergymen, and was never more than a minority movement in American Protestantism, though an important and creative minority at its peak of influence in the early years of the twentieth century. Prominent leaders included Washington Gladden (*q.v.*), a Congregationalist who is often named the father of the Social Gospel; Graham Taylor, a seminary teacher prominent in the settlement house movement (*q.v.*); George D. Herron (*q.v.*), a fiery and leftward-moving social prophet of the 1890's; William D. P. Bliss, an indefatigable writer and organizer; Walter Rauschenbusch (*q.v.*), a Baptist professor who is generally considered to be the foremost exponent of the movement. Various societies, such as the Church Association for the Advancement of the Interests of Labor ("CAIL") and the Brotherhood of the Kingdom, contributed to the spread of the movement, as did a number of journals; e.g., *The Kingdom* and *The Christian Socialist*. An extensive literature was created as many volumes on the social teachings of Jesus and on social problems from the Christian viewpoint appeared; novels, of which Charles M. Sheldon's *In His Steps* is a conspicuous example, popularized the movement. Seminary curricula (see THEOLOGICAL EDUCATION) were revised to provide for the social emphasis. The Federal Council of the Churches of Christ (*q.v.*), born in 1908 at the height of Social Gospel influence, contributed to its increase. The organization of social action agencies in leading denominations was another result of the Social Gospel.

III. Decline: After World War I the optimism of the earlier period began to fade, first in Europe and then in America. Hope in the coming of the kingdom of God on earth as a result of human activity lessened; the idealistic basis of the movement was challenged by realistic thought; the liberal theological orientation of the social gospel was subject to sharp criticism by Neo-Orthodoxy (*q.v.*); the strategy of the movement was attacked as naive and unrealistic. By the time of World War II the movement as a creative force was greatly delimited, though it left a permanent mark on the churches.

See also INDUSTRY, THE CHURCHES AND; INSTITUTIONAL CHURCHES; LABOR, THE CHURCHES AND; POLITICAL ACTION, THE CHURCHES AND; SOCIAL SERVICE OF THE CHURCH; SOCIOLOGY.

BIBLIOGRAPHY: Charles H. Hopkins, *The Rise of the Social Gospel in American Protestantism, 1865–1915*, 1940; Cyril E. Hudson and Maurice B. Reckitt, *The Church and the World*, Vol. II and III, 1940; Henry F. May, *Protestant Churches and Industrial America*, 1949.

ROBERT T. HANDY.

SOCIAL GUILD, CATHOLIC: An organization of Roman Catholic laymen and laywomen, founded in England shortly before World War I. The Guild puts forth as its aim the "creating of initiative and forming opinion among the ordinary wage-earning people of the country." From headquarters at Oxford, England, this work is carried on by the writing and distribution of a series of pamphlets applying the words of the popes to the contemporary social prob-

lems of English life. The movement has recently spread to Ireland and Scotland. Study circles to discuss social questions in the light of Christian faith are encouraged, while the Guild administers correspondence courses and summer schools that supplement a secondary school education. The Congress of Catholic Industrialists is one of the major projects of the society. A monthly publication, *The Christian Democrat,* is circulated throughout England.

THOMAS J. MCCARTHY.

SOCIAL INSTITUTE, EVANGELICAL. See CONGRESS, EVANGELICAL SOCIAL.

SOCIALISM: The twentieth century has witnessed a bewildering employment of the terms "socialism" and "socialist," based partly perhaps on the desire of political parties and movements, whatever their real character, to capture the votes of the increasingly self-conscious labor movement; partly on real differences in conditions within the several countries which would naturally introduce differences of emphasis and of aim into the programs of parties which are genuinely socialist; and largely on that extreme difficulty which has often been acknowledged in stating, beyond a few general attitudes and specific programs, what genuine socialism really is. It may also be said, broadly, that this century has witnessed, first, an increasing influence of socialist thought and, more recently, a recession in the popularity of the socialist experiment.

It has frequently been claimed that communism is the extreme form, and the ultimate logical and practical outcome, of socialism. If this is so, and in so far as it is so, then the capture of Russia by the communists, and their subsequent extension of their power to embrace approximately one third of the human race, must be regarded as the most brilliant success of socialism in this century. But such an evaluation of communism is strenuously rejected by noncommunist socialists, who, among other arguments, point to the strong stand of various socialist parties against the communists and the evident hostility of the communists toward the socialists. The basic difference seems to be that, whereas the socialists believe in the gradual winning of their way by constitutional methods, the communists scornfully reject such gradualism and constitutionalism in favor of violent, world-wide revolution. See also COMMUNISM (MARXIAN).

However that may be, socialism at first won notable triumphs in this century. It captured political control in such British dominions as Australia and then New Zealand; and though it has subsequently lost that control, its handiwork has not been very largely undone; and it is still a powerful force in both dominions, and in India. Long a social ferment in Great Britain, it more recently was directed by a group of highly respectable and widely known people, known as the Fabians (people like the Webbs and George Bernard Shaw; see FABIAN SOCIETY) and came to be organized into a political party, by J. Ramsay Macdonald and his associates, which was twice able to form a government under Macdonald's premiership (see B. Sacks, *J. Ramsay Macdonald in Thought and Action,* 1952). When, through the political inexperience, the pressure of events in a bewildering and chaotic period of history, and the personal weakness, as many of his critics felt, of Macdonald, the socialist regime faded into the political background, it seemed that a long-term recession of socialist influence had begun. But, under Clement Atlee, the socialists were again able to form a government after the close of World War II. It was firmly entrenched in the country and in parliament, and was able to carry out a very considerable proportion of its total program. It was defeated by Winston Churchill's conservatives in the general election of 1950, but it came very near to winning, and it did win a majority of the popular vote. Is this an eclipse that marks the beginning of a real and permanent recession? Socialism is still a powerful force in Great Britain; the conservatives have not dared to undo many of its accomplishments, and have found it extremely difficult to undo what they have attempted; and it would certainly be premature to decide that socialism, as a political force, has suffered anything more than a temporary reverse. However, the announced objective of the socialist party, as a party of "loyal opposition," is, for the present, much more sober and conservative than it formerly was. Perhaps this reveals that socialist thought and programs are not as popular now as they once were.

On the Continent of Europe, especially in Germany, socialism has been, and still is, a powerful force. This is true even if we deny that the name "National Socialism" was a correct designation of the Nazi party, and refuse to include its powerful upthrust in our estimate of socialist strength. So powerful is it that many thinkers of world stature have seemed to take it for granted that socialism, in some form, represents the "wave of the future." An example is Paul Tillich (see *The Protestant Era,* tr., with a concluding essay, by James Luther Adams, 1948). Like the Christian socialists (see CHRISTIAN SOCIALISM) of nineteenth century England (F. D. Maurice, Charles Kingsley, and B. F. Westcott, for example), Tillich finds in socialism something essentially correct, something basically in harmony with the Christian outlook and program, and yet something which needs also to be corrected and enriched from the Christian tradition. He writes, "The move-

ment most strongly conscious of the kairos seems to us today to be socialism. 'Religious socialism' is our attempt at interpreting and shaping socialism from the viewpoint of theonomy, from the vision of the kairos. It proceeds from the presupposition that in present-day socialism there are certain elements that are incompatible with the idea of the kairos, that are 'untimely elements' in which originally creative ideas are perverted or corrupted. Religious socialism for that reason energetically carries on the cultural criticism characteristic of all socialism and seeks to lead the latter to its own real depth, while directing this criticism also against socialism itself" (*The Protestant Era,* p. 49). But, in spite of the judgment of such eminent authorities, perhaps it is correct to claim that, as in Britain and the British dominions, there has been a recession, perhaps only temporary, possibly permanent, in socialist influence in Europe in the last few years.

Developments in the United States, during the administrations of Franklin D. Roosevelt and Harry S. Truman, have been characterized, especially by unsympathetic critics, as socialist—galloping, creeping, or some other. It may be pointed out: (1) that the conception of the function of government which is embodied in these programs goes back for its practical implementation to Theodore Roosevelt and to Woodrow Wilson, and that Abraham Lincoln also espoused the theory; (2) that both the conception of the function of government and many of the practical measures in which it found expression in the New Deal and its successor were ardently supported by people who would scorn to be classified as socialists; (3) that similar measures were long ago introduced into German public life by Bismarck, who was certainly no socialist, and were embodied in the laws of Britain and of New Zealand by the conservative parties there; and (4) that many measures, similar in basic philosophy, have long been characteristic of American society, have never been classified as socialistic or, if they once were, are so classified no longer, and would not be abandoned by any responsible person or party today. If, in spite of such considerations, this philosophy of government and these practical measures are to be regarded as socialistic, then in the United States too socialism has made spectacular progress in the present century; the Republican victory in the election of 1952 may be regarded as a recession, and the question remains here, too, whether that recession is merely temporary or the beginning of the end for socialism.

See also POWER, CHRISTIANITY AND THE PROBLEM OF.

[Sup.] ANDREW K. RULE.

SOCIALISM, CHRISTIAN. See CHRISTIAN SOCIALISM.

SOCIAL RESPONSIBILITY, COMMISSION OF CHRISTIAN CHURCHES FOR INTERNATIONAL FRIENDSHIP AND: In 1928 the English Christian Social Council was established to provide an agency of the Churches in England for carrying on the influence of the Copec (*q.v.*) Conference of 1924. It dealt exclusively with the Christian concern for economics and industry. In 1938 the Commission of Christian Churches for International Friendship and Social Responsibility was established as a result of the impact on the British Churches of the Life and Work Movement as it found expression in the Oxford Conference on Church, Community, and State in 1937. The earlier body was superseded by the later, which from the start was representative of churches in the British Isles as a whole. The interest of the Commission included international friendship as well as social responsibility, and it took over British work for the World Alliance for Promoting International Friendship through Religion (*q.v.*). The Commission is now merged in the British Council of Churches (*q.v.*).

EVELYN CLIFFORD URWIN.

SOCIAL SALVATION. See SOTERIOLOGY.

SOCIAL SECURITY: The broad term "social security" includes plans for the protection of people from economic hazards: sickness and accident insurance, maternity and family allowances, work accident compensation, unemployment insurance, old-age and survivor's pensions, invalidity benefits, and medical and dental care plans. These various schemes of protection are combined in one fashion or another to give financial support to families in special need in most of the countries of the Western world that have become industrialized.

Social security plans are in part a response to the periodic economic crises and inequities that have developed in free and privately-owned economies. They are also a response to the impersonal and fragmentary character of life in urban industrial centers. In the past, when an individual who was a part of a family clan or a close-knit rural community felt sick or could not work, he received assistance from the group of which he was a member. However, no such family or community resources for the care of the unfortunate existed on a scale large enough to meet the emergencies that developed under urban industrialization.

This was due in part to moral failure, but it was also due in part to a shortage of economic resources. While it is true that life in hunting, nomadic, and agricultural societies was more precarious than under industrial conditions, the greater resources and reserves in the whole of industrial society make large-scale suffering an unmoral and intolerable anomaly. This became especially apparent during the world-wide eco-

nomic depression of the 1930's and led to the rapid expansion of social security programs with both conservative and liberal support.

Each of the forms of protection had some early or rudimentary beginning. At the very beginning of industrialization the common law was interpreted to give protection to workers injured or made ill by the requirements of the employer. When the courts began to restrict the rights of the workers under the common law, agitation for the enactment of laws guaranteeing compensation began. Unemployment insurance started as a voluntary plan organized first by groups of workers, then by trade unions, and then by employers. Old-age pensions evolved from voluntary programs established by individual employers, to plans negotiated through collective bargaining, and finally to compulsory systems administered by the state. Health insurance and medical care started with doctors on government salaries treating the poverty-stricken. It continued with voluntary systems of sickness insurance and public medical programs designed to meet specific diseases and types of need, such as handicapped children.

The social security plans now operative in the industrialized nations of the West are varied and defy ready classification. The following table may serve to illustrate the situation in 1953. It should be recognized, however, that the table does not indicate the amount of benefits, the method of taxing and payments, or the income levels and types covered.

Social Security Programs in Nine Nations

National Health Insurance and/or Medical Care: West Germany, Sweden, Great Britain, Australia, Norway, Austria, Canada.

Unemployment Insurance: West Germany, Great Britain, Australia, Norway, United States, Austria, Canada.

Disability, Invalidity, and Sickness Insurance: West Germany, Sweden, Great Britain, Australia, Norway, Finland, Austria.

Maternity and Children's Benefits, Family Allowances: Sweden, Great Britain, Australia, Norway, Canada.

Old-Age and Survivor's Pensions and Annuities: All nations named in this table.

Workmen's Accident Compensation: West Germany, Sweden, Great Britain, Australia, Norway, United States.

Housing Help: Sweden.

With the exception of Finland, all of the countries reported in the table have more elaborate programs than does the United States. However, the voluntary, non-governmental programs of medical, surgical, and hospitalization insurance, plus other public health services, do meet many health needs in the United States. Sweden, which has the most elaborate system of income protection operated by the government, leaves unemployment insurance to private groups to work out. The trade unions have assumed this responsibility in Sweden for the most part.

All the countries reported have made some kind of provision for income of older and retired people. In some countries universal coverage is provided. In other countries coverage is limited to certain occupational groups, but in most cases there is a tendency to broaden the coverage and make it nearly universal.

In addition to provision for old age and retirement, most countries are giving protection against loss of income due to sickness, accident, and invalidity. Usually medical and hospital benefits or services are also provided. In some cases a rehabilitation program is joined to this type of benefit. In the United States the social security program makes no provision for disability coverage, though various proposals have been made to strengthen the program at this point.

In an effort to remove the special economic burdens from large families, and, in certain cases, to stimulate population growth, maternity benefits and allowances for children are made in some countries. In other countries the aid takes the form of tax reductions. Usually benefits under the other social security programs take into account the number of dependents supported by the covered worker.

In the countries about which information is available, it is apparent that the churches have supported the establishment and expansion of the social security program. In the United States, for instance, the larger denominations have, in general, supported the expansion of social security to include ordained clergymen on a voluntary basis. However, a few voices, such as that of Bishop Eivind Berggrav (*q.v.*), of Norway, have spoken out against allowing the state to dominate and control all spheres of life through its social welfare program.

Bibliography: Domenico Gagliardo, *American Social Insurance*, 1949; National Industrial Conference Board, *Studies in Individual and Collective Security*, Nos. 1-7, 1949; Social Security League, *Social Security Guide*, 1949.

Harold C. Letts.

SOCIAL SERVICE OF THE CHURCH: I. International Developments: The need for social service was greatly increased by two world wars. European and Near East Relief programs followed World War I. With the establishment of the United Nations at the close of World War II provision was made for economic aid in addition to health and welfare services to many countries throughout the world. These programs have been financed by contributions from member governments and also, as in the case of the United Nations International Children's Emergency Fund, by private donations.

Churches also participate in international welfare work. Under the auspices of the World Council of Churches (*q.v.*) major Protestant denominations co-operate in relief work in Europe

and Asia (see Relief and Reconstruction). This program is carried on through Church World Service (*q.v.*), as is the work of the Committee on Displaced Persons (see Refugees).

In most countries of Europe and in England public social services have been greatly increased. A system of social insurance provides a minimum of security (see Social Security) against the uncertain hazards of life: illness, unemployment, old age, and dependency. It provides cash payments to beneficiaries as a right, in contrast to relief grants in the form of charity. In addition to regular programs of social service, England greatly expanded its public health services to provide treatment and care for a major proportion of the population. There are also programs of publicly supported family allowances in such countries as France, the Netherlands, and Canada. In this program monthly cash payments are made to families in proportion to the number of children, regardless of financial need.

II. The United States: Social services in the United States have made major advances along the lines of community organization for social welfare (planning and coordination), social work education, and the institution of a federal system of public assistance and social insurances, with close to fifty million workers covered by the last-named.

Councils of social agencies and community chests are American in origin, and began about the time of World War I. The former are planning and co-ordinating agencies for helping to improve the health and welfare services in the community. More than six hundred councils have been established in various cities. A local council is made up of member agencies, including both public and private health and welfare organizations that meet the minimum standards required for membership. The usual membership of a council will include the following: health and welfare agencies, the tax-supported service, the non-sectarian private agencies, and the Roman Catholic, Jewish, and Protestant agencies.

Community chests were established in the United States as early as 1913 for the purpose of joint fund-raising for the support of private health and welfare agencies. In 1950 there were over 1,300 community chest drives in various cities throughout the nation; they raised over $190,000,000 in contributions for distribution to non-sectarian private community agencies and also to Roman Catholic, Jewish, and Protestant agencies in the respective communities.

III. Social Work Education: Social work education began in the United States with the establishment of the New York School of Philanthropy (now New York School of Social Work, of Columbia University) in 1898. In 1951 the American Association of Schools of Social Work had a membership of fifty-three schools, with four in Canada and one each in Puerto Rico and Hawaii.

The Roman Catholic Church maintains six accredited graduate schools of social work. Jewish and Protestant agencies secure their professionally trained workers from the graduate schools of social work in the various universities. There is no Protestant graduate school of social service among accredited schools of social work. A few seminaries, however, are beginning to add social work courses to their curriculum. In 1946 McCormick Theological Seminary (Presbyterian), in Chicago, introduced the first program of professional social work courses leading to the Master of Arts degree in Church Social Work, thus qualifying its graduates in this department for membership in the Association of Church Social Workers.

IV. Interdenominational Social Services: The Department of Social Service of the Federal Council of the Churches of Christ in America (*q.v.*) was carried over into the new National Council of Churches of Christ (*q.v.*) in 1950. In the new program Protestant social service is represented in national welfare planning bodies, such as the White House Conference on Children, the National Social Welfare Assembly, the National Conference of Social Work, and many others. The new Department of Social Service in the National Council sponsors the Church Conference of Social Work, which meets annually in conjunction with the National Conference of Social Work.

The Association of Church Social Workers, a national professional organization for church social workers who meet membership requirements, was organized in 1934. Membership is made up of social workers employed in denominational social services.

A significant development in the co-ordination and promotion of Protestant social services has taken place in the local church federations organized in the major cities. Since 1937 there has been a steady growth of welfare departments in these federations. They provide a liaison service between churches and the social service agencies of the community in helping to make available the services of both agencies and churches to people in need. In addition, these departments carry on other activities: child welfare services, work in the courts, delinquency prevention programs, chaplaincy services in public institutions.

V. Denominational Social Services: In spite of the tremendous growth in public, tax-supported welfare programs, the various Protestant denominations still operate over 1,800 health and welfare institutions, including homes for the aged (see Aged, Care of the), hospitals (*q.v.*), children's institutions (*q.v.*), neighborhood houses (*q.v.*), maternity homes, homes for

transient men and seamen (see SEAMEN, MISSIONS TO), sheltered workshops for the handicapped, and others. There has been a slight tendency for Protestant institutions, such as hospitals and neighborhood houses, to break away from ecclesiastical control and become community institutions.

There is no uniform Protestant philosophy or practice in social work. Some denominations, such as the Congregational Christian Churches, place major emphasis on social education and action and less on direct welfare services (see SOCIAL GOSPEL). Others, like the Lutherans, are increasing their social services.

There is a gradual improvement in Protestant social work through the employment of more staff people who have professional social work training.

See also INNER MISSION; SOCIAL WORK, CHURCH.

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[Sup.] JOHN L. MIXON.

SOCIAL SERVICE UNIONS: The generic title of voluntary associations in British churches which arose in the last decade of the nineteenth century and first decade of the twentieth, composed of those pledged to work out the bearing of Christian faith on social problems. Their parent in some sense was the Christian Social Union, created to carry on the tradition of F. D. Maurice and Henry Scott Holland. Similar bodies came to life in both Roman Catholic and Free Church Communions. The Catholic Social Service Union, which still exists, owes much to the impetus of Cardinal Manning and the encyclical of Pope Leo XIII of 1891, *Rerum Novarum* (*q.v.*). In the Free Churches there were kindred stirrings due to the work of R. W. Dale (Congregationalist), John Clifford (Baptist), and Hugh Price Hughes (Methodist). A contributory influence came in from the work of the Student Christian Movement (*q.v.*), also a creation of that period.

The Unions were most active in the second decade of the twentieth century. Eventually the movement culminated in preparation for the Copec (*q.v.*) Conference of 1924 at Birmingham on Christian Politics, Economics and Citizenship. The Conference was a notable event in English church life. The Copec reports gave expression to the Christian social conscience in ways which are still operative among the churches, and shaped subsequent developments in Christian co-operation.

EVELYN CLIFFORD URWIN.

SOCIAL UNION, CHRISTIAN: After 1910, the work of the Christian Social Union, founded in 1889 in the Church of England to carry on the work of Henry Scott Holland, who in turn wore the prophetic mantle of F. D. Maurice (*q.v.*, Vol. VII), was interrupted by World War I. The war over, the Church of England embarked on its National Mission of Repentance and Hope. Among the preparations was the setting up of a commission to deal with evangelism and the church's social witness. Two outstanding reports were *The Conversion of England* and *Christianity and Industrial Problems*.

To give effect to these, the Christian Social Union became merged in 1919 with the Navvy Mission in the Industrial Christian Fellowship (*q.v.*). The result was a new instrument of informed evangelism, the doctrinal basis and social teaching of which were set forth in a handbook entitled, *Christ, the Lord of All Life*, in which both the High Church emphasis and the social passion of the Christian Social Union were conspicuous. This handbook became the manual on which the missioners of the fellowship, both clerical and lay, went out on their crusades.

The activity of the new body was twofold. First, carrying on the traditions of the Navvy Mission, was the employment of trained lay missioners, themselves recruited from industry, to carry the Christian message to those engaged in factories, mines, and docks, and thus to reach those outside or on the fringe of the churches. The second, carrying on the work of the Christian Social Service Union, sought to awaken church people to their responsibility for social witness and social action. This aspect of the work was particularly the function of ordained clergy employed by the fellowship as area directors—preaching, addressing meetings, taking part in conferences, and talking with groups of businessmen and industrialists. More specialized evangelism takes the form of crusades, when a team of workers—clerical and lay—concentrates on an area for a period, generally a fortnight, to expound the continuing theme, Christ the Lord of All Life.

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EVELYN CLIFFORD URWIN.

SOCIAL WORK, CHURCH: Services under the auspices of churches and other religious institutions hold a large place in current American social work. The Methodist Church, Protestant Episcopal Church, and National Lutheran Council each sponsors more than two hundred hospitals (*q.v.*), homes for aged (*q.v.*), for children (*q.v.*), and for working girls, settlements (*q.v.*), and community centers. Beside the services of these and other denominations stand the programs of such organizations as the Volunteers

of America, the Salvation Army, Goodwill Industries, Young Men's Christian Association, Young Women's Christian Association, and the gospel missions—all founded upon religious motivation. In addition there are specialized services under religious auspices for such groups as seamen (*q.v.*), migrants and other transients, hospital patients, and inmates of correctional institutions. Hundreds of local churches are doing social work in some degree.

To staff the numerous church-related social service agencies requires a large body of workers. There is an increasing insistence upon trained personnel, and hence denominational boards and other agencies have entered actively into the recruiting of prospective workers. Scholarship programs have appeared and an effort is made to improve existing staffs through in-service training and increased attention to standards of operation. Although Protestants have not undertaken to duplicate the nation-wide chain of Roman Catholic schools of social work, they have begun to establish special courses on social service in their seminaries and in their training schools for Christian workers. Church-related colleges are providing pre-professional curricula. Fostering these developments nationally are the Church Conference of Social Work (*q.v.*), and the Association of Church Social Workers, a professional organization devoted to recruiting and placing church social workers, improving standards of performance, and providing fellowship opportunities. Both relate closely to the Department of Social Welfare in the National Council of Churches (*q.v.*).

Church social work has found a place in the evolving pattern of Protestant co-operation. Sixteen city federations of churches have departments of social service to co-ordinate Protestant social work activities, to foster recruitment and training, to provide liaison between churches and community agencies, and to secure Protestant representation in community social planning. Church councils in five states and nine cities have lay committees without paid staffs, while twenty state and forty-five city councils list committees on community relations or social action. Nationally the National Council of Churches provides leadership through its Department of Social Welfare.

Historically Protestants have developed agencies which have been shifted to general support as communities proved willing to accept responsibility. Opinion is divided between those who would continue this practice and those who advocate sectarian Protestant services in the Jewish and Roman Catholic pattern. Another cleavage centers on the desirability of accepting support for Protestant projects from community chests. Certainly there has been an increase in self-consciousness among Protestant social work leaders. An American Protestant Hospital Association has been established with over three hundred member hospitals. In 1948 the first conference of Protestant homes for aged was held, and national Protestant conferences on child welfare and family life preceded the Mid-Century White House Conference on Children and Youth. A national Protestant conference on social welfare is planned.

The quickening pulse of Protestantism in the social work field has also been indicated in the development of extensive programs for overseas relief (*q.v.*), and resettlement of displaced persons (see REFUGEES). Churches are pioneering in work with alcoholics and the mentally ill. Chaplaincy programs have expanded, and there is a growing insistence upon clinical training for the institutional minister.

See also SOCIAL SERVICE OF THE CHURCH.

BIBLIOGRAPHY: Leonard A. Stidley, *Sectarian Welfare Federation among Protestants*, 1944; "Protestant Social Work," in *Social Work Year Book, 1949* (1949); reports of denominations and of the National Council of Churches.

GROVER L. HARTMAN.

SOCIAL WORK, CHURCH CONFERENCE OF: Founded in 1930, the Conference is related administratively to the Department of Social Welfare in the National Council of Churches (*q.v.*). It convenes annually in conjunction with the National Conference of Social Work for forum sessions on problems of social service under religious auspices. Continuous effort is made to foster wider acquaintance and common action among church social workers, improve standards in church-related social service enterprises, keep religion before the total field of social work as an indispensable element of the full personality, and encourage increased co-operation between churches and social agencies.

BIBLIOGRAPHY: *Social Work Year Book, 1949*, 1949; reports and papers of the Church Conference of Social Work.

GROVER L. HARTMAN.

SOCIETY OF MARY: Name of two Roman Catholic congregations of men, abbreviated in both cases as S.M.: (1) The Marist Fathers. Two American provinces with headquarters in Washington, D. C., and Boston, Mass.; totalling 228 fathers and 80 scholastics. (2) The Marianists, whose membership includes priests (fathers) and professed brothers. Three American provinces with headquarters at Dayton, Ohio, Kirkwood, Mo., and Honolulu; totaling 129 fathers and 748 professed brothers. These congregations are distinct from the Marist Brothers (Christian schools), abbreviation F.M.S., with provincial headquarters at Poughkeepsie, N. Y.; 314 brothers.

[Sup.] GEORGES A. BARROIS.

SOCIOLOGY: As the word indicates, sociology is the science of society. It seeks by the

use of the scientific method to understand the origin and nature of human association, the factors governing its structures, the evolution of social forms and institutions as the result of man's interaction with his objective world, and the dynamics of social change.

I. Development of the Science: Concern with his collective behavior is as old as man's reflective thinking. It first emerged in socially sanctioned customs, laws, and concepts of social justice in the Nile and Euphrates Valleys, in Crete, and in Palestine. But it was in Greece in the fifth century B.C. that man first achieved self-consciousness as a *socius* and subjected his collective behavior in human society to objective observation and critical analysis in Plato's *Republic* and *The Laws* and in Aristotle's *Politics*. In these historic documents the foundation was laid for a comprehensive science of society.

In subsequent centuries there were many penetrating insights into various social phenomena by such writers as Aquinas, Dante, Machiavelli, Spinoza, Hobbes, Locke, Hume, Rousseau, and Montesquieu. But it was Auguste Comte in the early nineteenth century who first conceived the idea of a comprehensive science of society to which he gave the name "sociology." In the later nineteenth century Herbert Spencer developed the study of sociology into a logical and comprehensive system as a part of his synthetic philosophy.

The next advance in the development of sociology was the use of the scientific methods of observation, classification, statistics, and generalization in the collection and interpretation of social phenomena by such men as L. A. J. Quetelet, Lester F. Ward, Guillaume de Greef, A. W. Small, George E. Vincent, and Franklin H. Giddings. A galaxy of scholars who have contributed, each from his own point of view, to the modern development of historical, systematic, or applied aspects of sociology includes such names as H. T. Buckle, Sir Henry Maine, Friedrich Ratzel, Émile Durkheim, G. J. Romanes, Georg Simmel, Ludwig Gumplowicz, Gabriel Tarde, E. B. Tylor, E. A. Ross, J. G. Frazer, C. A. Ellwood, W. I. Thomas, C. H. Cooley, and C. R. Henderson, to name only a few. Space forbids even a partial listing of contemporary sociologists and their respective contributions.

In more recent years sociology has recognized its interrelatedness with other cognate sciences such as psychology and anthropology in the newer disciplines of social psychology and cultural anthropology. Reciprocally, psychology has increasingly recognized the fundamental influence of association upon the development of personality, as reflected in the writings of such men as George H. Mead and John Dewey (*q.v.*). The influence of societies in contact upon the evolution of culture types has been emphasized by B. Malinowski in *Dynamics of Culture Change*.

At the same time, increasing emphasis has been placed by philosophers, historians, and theologians upon the place of social forces in the development of ideas in terms of the changing social contexts within which they arose and developed, as in John Dewey, *Reconstruction of Philosophy;* Shailer Mathews, *The Atonement and the Social Process;* and Louis Wallis, *God and the Social Process*.

With the use of the empirical and experimental method, there has been a lessening of the earlier tendency to draw a sharp distinction between "pure" and "applied" sociology. It has become increasingly clear that social concepts and "laws" have a functional relation to social experience. As a result, it has become apparent, not only that social concepts and "laws" are generalizations from the concrete facts of social experience, but are verified by their functioning in social experience. This insight into the operational nature of social concepts has led to their increasing use in the understanding and control, within limits, of social forces, in the analysis of social trends as a basis for social planning, and in the improvement of community and institutional life.

II. Significance of Sociology for the Understanding of Religion: The development of the science of sociology has great significance for the understanding of the origin and nature of religion and its functional relation to the social process. As a result of the converging interests and methods of sociology, anthropology, and psychology, the scientific, as distinguished from the theological or metaphysical, study of religion had its origin in the middle of the eighteenth century with Hume's *Natural History of Religion*. The scientific approach assumes that the phenomena of personal and collective religious behavior are as amenable to observation, classification, and direction as other forms of personal and social behavior. The total result of this approach has been a functional view of religion. The sociology of religion is now a recognized subdivision of the social sciences.

The sociology of religion is concerned with: (1) the sociohistorical origin of religious concepts and practices in the social matrix of the various culture groups and with the change of these concepts and practices within a given culture group as its culture changes in interaction with its environment; (2) the functioning of religious beliefs and practices in the cross-criticism and integration of the various specialized systems of values of a group (economic, intellectual, social, ethical, aesthetic, etc.) into a total meaning and value-scheme of life; (3) the influence of social forces upon the ecclesiastical structures of religion (hierarchy, denominations, sects, etc.); (4) the function of religious leaders

(charismatic, prophetic, priestly, reforming, etc.); and (5) the effect of the dynamics of social change upon the evolution of historic and contemporary religions.

Among the outgrowths of the social approach to the understanding of religion have been the "social gospel" (*q.v.*) as represented by such men as Walter Rauschenbusch (*q.v.*), Washington Gladden (*q.v.*), and Shailer Mathews (*q.v.*), and the social action programs of the major religious faiths and denominations. The modern theological seminary considers research and teaching in the areas of the sociology of religion and social ethics as fundamental aspects of the education of ministers, religious educators, missionaries, and administrators.

III. Functional Relation of Religion to Society: The result of the sociological approach to the understanding of religion has been a penetrating insight into the functional relation of religion to society. As Professor Giddings pointed out, it is man's oldest and most fundamental reaction to his world. It was and is an integral part of the culture of primitive peoples. It has played a fundamental part in the formation of the great historic cultures of Egypt, Assyria and Babylonia, Rome, Greece, Palestine, India, and China. It has been a basic component in the formation of Western civilization. The sociological study of religion has emphasized the common functional elements of all historic religious forms notwithstanding their divergent theological and ecclesiastical expressions. The sociological approach has shown that religion is a universal reaction of mankind to his natural, social, and cosmic world in terms of fundamental and comprehending values that give meaning and worth to the human adventure. In its most recent forms the sociological study of religion has brought to light its involvement in the dynamics of social change, thereby emphasizing and throwing light upon the growth of religious insight and conviction from primitive to mature forms, and suggesting ways in which religion may function in the refinement, elevation, integration, and motivation of man's quest for the good life.

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WILLIAM CLAYTON BOWER.

SOCKMAN, RALPH W.: B. Mount Vernon, Ohio, Oct. 1, 1889. He was educated at Ohio Wesleyan University (B.A., 1911); Union Theological Seminary (1916); Columbia (M.A., 1913; Ph.D., 1917). He served as associate minister of Madison Avenue M. E. Church, now Christ Church (1915–17; minister, 1917–). He was appointed director of the Hall of Fame for Famous Americans (January, 1948–); associate professor at Union Theological Seminary (1950–); president, Board of World Peace of the Methodist Church (1928–); and president of the Church Peace Union (1947–). He is the author of: *The Higher Happiness* (1950); *The Lord's Prayer* (1947); *How to Live* (1946); *Date with Destiny* (1944); *The Highway of God* (1942); *Live for Tomorrow* (1939); *Recoveries in Religion* (1938); *Paradoxes of Jesus* (1936); *The Unemployed Carpenter* (1933); *Morals of Tomorrow* (1931); *Men of the Mysteries* (1927); and *Suburbs of Christianity* (1924).

SOCRATES: Research has centered on the sources which he incorporated into his *Ecclesiastical History*. Some new sources have been suggested. Lietzmann found that he used the *Ecclesiastical History* of Timotheus of Berytus, and Heseler set forth the idea that Socrates has drawn from the lost work of Gelasius of Caesarea.

Socrates' work was translated not only into Syriac but also into Armenian by Philo of Tirak in 696. For a critical edition the latter is very important, because it is based on a Greek codex much better than any extant Greek manuscript.

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[Sup.] ARTHUR VÖÖBUS.

SODALITY: From the Latin *sodalis*, "companion." Synonymous with "pious association" or "confraternity." The association of the "Children of Mary" is often called "the Sodality." Canon law uses the term *sodalitas* in connection with local assemblies of tertiaries (*q.v.*).

SÖDERBLOM, NATHAN: Lutheran; b. at Trono, Sweden, Jan. 15, 1866; d. at Uppsala, July 12, 1931. He studied at the universities of Uppsala and Paris (D.Theol., 1901). He was pastor to the Swedish parish in Paris (1894–1901); professor of comparative religion in the Theological Faculty at Uppsala University (1901–14); simultaneously professor at the University of Leipzig (1912–14); archbishop of Uppsala (1914–31). Famous as a scholar in the field of comparative religion, he outgrew the

rationalism of the liberal epoch, while preserving the positive values of sound critical scholarship. Under his primacy a revival of church life took place in Sweden. His enthusiasm for Christian unity, kindled in his youth, made him one of the outstanding leaders of the ecumenical movement. He was the chief organizer of the first universal Conference on Life and Work in Stockholm (1925). In 1930 he received the Nobel peace prize. Some of his writings are in English: *Christian Fellowship* (1923); *The Living God* (Gifford lectures) (1933); *The Nature of Revelation* (1933).

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YNGVE BRILIOTH.

SÖE, NIELS HANSEN: Lutheran; b. at Spettrup, Jutland, Nov. 29, 1895. He studied at the universities of Copenhagen (Cand.Theol., 1920), Leipzig, Tuebingen, and London. He was pastor in Hvidovre (1925–30), and Shanghai (1930–33); taught systematic theology at Copenhagen (1933–). His main works are: *Karl Barths Bibelopfattelse* (1939); *Den kristne Tro* (1939); *Kristelig Etik* (1942; 3rd ed., 1951; German tr., 1949); *Fra Renaessancen til vore Dage* (1945; 2nd ed., 1948); *Karl Marx og Marxismen* (1951). He is coeditor of *Dansk teologisk tidsskrift* (1938–).

SOLO: The highly elaborate style of some of the Jewish cantillations, and of Roman graduals, suggests that from earliest antiquity the Jewish-Christian tradition of public worship provided for the services of highly skillful soloists. In the period between Gregory the Great and Luther, it is not clear to what extent the solo voice was used in public service, except for the plainsong repertory (especially the part of the priest); but in Elizabethan England a considerable number of sacred songs were written for solo voice with lute accompaniment, primarily designed for private use. The development of operatic singing after 1600, and the financial stringency in northern Europe following the Thirty Years' War, were factors encouraging the composition of works for solo voice with instrumental accompaniment, by Heinrich Schuetz (1585–1672), Dietrich Buxtehude (1637–1707), and others, including Bach, Handel, and the Italian Scarlatti. Among English and American Puritans, solo songs enjoyed much favor, as a form of expression suitable to public worship. During the nineteenth and twentieth centuries settings of sacred texts for solo voices have tended to follow contemporary tastes in the style of ballad, oratorio, or art song, sometimes with notably edifying results (as in the case of the Brahms *Vier ernste Gesaenge*), and again producing an effect of unrelieved triviality.

PAUL ALLWARDT.

SOLOMON, ODES OF. See ODES OF SOLOMON.

SOLOVEV, VLADIMIR S. See FEDOROV, NICOLAS; RUSSIAN ORTHODOX CHURCH.

SOMALILAND. See AFRICA.

SOMMERLATH, ERNST: Lutheran; b. in Hannover, Germany, Jan. 23, 1889. He studied at the universities of Heidelberg, Greifswald, Leipzig, and Goettingen (Lic.Theol., 1917). He was pastor in Hannover; provost of the cathedral, Wurzen; dean of the cathedral chapter at Meissen; and professor of systematic theology at the University of Leipzig (1926–). His publications are primarily concerned with the development of the Lutheran church and Luther's theology, especially in relation to the Lord's Supper. RAYMOND W. ALBRIGHT.

SONG OF SOLOMON: Although adherents of the dramatic (Waterman) and wedding-cycle (Bewer) interpretations of this enigmatic biblical book are still found, many Old Testament scholars in recent times hold either: (1) that the book was originally a liturgy of the Adonis-Tammuz fertility cult which has been adapted to the worship of Yahweh (Meek, etc.); or (2) that it is a collection of erotic lyrics, written by one or more authors to depict the pleasures of true love between man and woman (Pfeiffer, Robinson, Rowley, etc.). In criticizing the first of these last two views, it might be said that although images, terminology, and motifs found in the ancient cultic liturgies are also found in the Old Testament, yet the inclusion in the canon of such a liturgy, as the Song of Solomon is assumed to be, would have been impossible in the orthodox Judaism of the postexilic age, if the imagery were merely that of the fertility cult. An increasing number of biblical scholars believe that the love poems of the Song of Solomon should be given a wholly secular interpretation and be taken in their plain sense as expressions of that pure human love which they consider the deepest and holiest experience of man. Others retain the view that the book is an allegory with a deep spiritual meaning.

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[Sup.] CHARLES T. FRITSCH.

SON OF GOD. See CHRISTOLOGY.

SON OF MAN: In the Old Testament this phrase is used in the sense of: (1) a man, or of

man as such (cf. the synonomous parallelism in Num. 23:19; Job 25:6; Ps. 8:4; 80:17; Isa. 51:12; Jer. 49:33—where the Hebrew has *ben 'adam;* also Ps. 144:3—*ben 'enosh*); (2) a semi-technical epithet of the prophet Ezekiel when addressed by God (cf. Ezek. 2:1, *et passim;* so once in Dan. 8:17—always *ben 'adam* here); and (3) once in Dan. 7:13 in the Aramaic phrase *kebar enosh* (like a son of man), where it stands for the "people of God" as opposed to the animal representatives of the kingdoms of the world. In the New Testament the phrase becomes *ho huios tou anthrōpou,* except in Rev. 1:13 (*huion anthrōpou*), where a clear reference to Dan. 7:13 is intended. With the exception of this passage and Acts 7:53, it occurs only in the Gospels and here always in Jesus' mouth. Eliminating duplications the phrase appears here as follows: (1) with the humiliation motif, in Mark 8:31; 9:9, 12, 31; 10:33, 45; 14:21, 41; Matt. 26:2; Luke 22:48; 24:7; John 3:13; 6:53; (2) with that of exaltation, in Mark 8:38; 13:26; 14:62; Matt. 10:23; 19:28; 24:30; 25:31; Luke 12:8, 40; 17:24, 26, 30; 21:36; John 1:51; 3:14; 5:27; 6:27, 62; 8:28; 12:23, 34 (*bis*); 13:31; (3) in a more general sense, in Matt. 18:11 (gloss?); Luke 9:58; 17:22; (4) meaning 'I,' in Matt. 13:41; 16:28; Luke 18:8 (all in exaltation passages), and in Mark 2:10, 28; Matt. 13:37; 16:13; Luke 6:22; 7:34; 11:30; 12:10; 19:10 (all in general passages). The following problems attach to the use of the phrase.

I. Its Origin and Significance: Bousset and others have suggested that as used in Dan. 7:13 the term perhaps derives from the mythological *Urmensch* (primitive man) theory. But in Hebrew-Jewish circles the latter is to be identified with "Adam," and neither within nor without Scripture in such circles is the latter identified with the "Son of Man." Probably the apocalyptic use of the phrase takes its rise from the Daniel passage; this is the more likely in view of the non-stereotyped character of the name here ("one like unto a son of man") as well as its usage relative to the "people of God" as a whole rather than to an individual. It has been generally assumed that in I Enoch 37–71 the phrase refers to an individual who comes to earth as judge at the "end of the age." But K. Lake, T. W. Manson, and Sjöberg have suggested that even here the corporate sense is to be understood and that Enoch himself is to be thought the first to enter the group of the "Elect" (i.e., the "Son of Man") by his assumption (cf. I Enoch 71:14).

II. Relation of "Son of Man" to the Messiah and Suffering Servant Concepts: In the Old Testament and pre-Christian Jewish literature generally, as Dalman, Klausner, and J. Y. Campbell have shown, the first of these three concepts is not associated with the two last. Strack and Billerbeck and J. Jeremias have challenged this conclusion on the ground that a Messiah whose exaltation should be achieved by suffering was an esoteric teaching in late Judaism. But (1) the Targum of Jonathan bar Uzziel, to which appeal is made, separates the idea of suffering from the "Servant" (who is identified with the Messiah) and attaches it to the people of Israel. And, though in I Enoch 37–71 the "Son of Man" is called the "Elect," the "Righteous," and the "Light of the people," as is true of the Servant in Isa. 42:1 ff. and 49:1 ff., yet, as Sjöberg has pointed out, this proves only that the Suffering Servant and the Son of Man share some common characteristics, not that they are to be identified in the mind of either author. (2) Again, the adjective "anointed" used of the Son of Man in I Enoch 52:4 was applied in the Old Testament to the king (I Sam. 16:6), the prophet (Isa. 61:1; Zech. 4:14), the priest (Lev. 4:3), even to the ordinary worshiper (Ps. 84:9); so its use regarding the Son of Man does not prove him to be the "Messiah" here. Nor has Enoch's "Son of Man" any more connection with suffering than Jonathan's Messiah Servant. (3) Moreover, as Sjöberg has pointed out, the "rapture" of Enoch in Gen. 5:24 which forms the basis for the "exaltation" of the Son of Man in I Enoch, as well as the "hiddenness" of the latter in heaven until his earthly manifestation, precludes the thought of the equation Son of Man-Messiah-Suffering Servant in I Enoch. (4) All the previous arguments apply also to the "Son of Man" in IV Esdras which Jeremias would equate with the "Suffering Servant" on the ground that he is termed "God's slave." But this is a common appellative for men generally in the Old Testament and is applied to David in IV Esdras 3:23.

III. Specific Meaning of "Son of Man" with Jesus: Our Lord, as the New Testament references above indicate, at times used this phrase of himself in the sense of the Aramaic idiom *hahu gabhra* (lit. "that man") which is akin to the English idiom "one" (i.e., "I") in the expression "one knows," "one believes," etc. But in addition there are numerous well-authenticated passages in which he appears to apply it to himself as a title, e.g., in Mark 8:31; 9:31; 13:26; Luke 12:40; *et al.* In some of these the idea of suffering or humiliation, akin to that of the Servant passages in Deutero-Isaiah, is strong. As H. H. Rowley has suggested, it is in the exaltation passages in the Gospels that the corporate understanding of the phrase on Jesus' lips is attended with the least difficulty. In such it may stand for the church through whose presence the kingdom is realized on earth (cf. Matt. 16:28 with Mark 9:1). Probably our Lord assumed the phrase of himself to indicate his thorough identification with mankind whom

he came to save and attached to it the suffering motif of the Servant songs in Deutero-Isaiah in view of the end which he foresaw for himself as the Saviour of men in a sinful world.

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[Sup.] JOHN WICK BOWMAN.

SOPER, EDMUND DAVISON: Methodist; b. at Tokyo, Japan, July 18, 1876. He was educated at Dickinson College and Drew Theological Seminary. He has been professor in the field of history of religion and missions in Ohio Wesleyan University, Drew Theological Seminary, Northwestern University, Duke University, and Garrett Biblical Institute; president of Ohio Wesleyan University; and visiting professor in theological colleges in India, Singapore, and Manila. His best known books are: *The Religions of Mankind;* and *The Philosophy of the Christian World Mission.*

SORCERY AND SOOTHSAYING: Fundamentally the exercise of magic by which pretended knowledge is gained of the working of the supernatural. There are preternatural agencies for the acquisition of such knowledge, and agents likewise. The soothsayer discovers for a man his "fate," for instance, and the necromancer communicates with the spirits of the dead to learn from them the future. Sorcery in the narrow sense is magic used with evil intent, to cause damage or death, or to win the unlawful or forbidden. Amulets, or rosaries, for example, may be worn to thwart harmful influences.

The basis of all this is primitive animism. It has affected, however, certain higher cultures, such as the ancient Babylonian, Greek and Hebrew; and the Hinduism which took ritual and scriptural form amidst prior, lower elements. The most conspicuous soothsayers, perhaps, are met with in early Semitism. Cuneiform records have revealed their operation to us. The Hebrew-Christian Old Testament is replete with instances of sorcery, soothsaying and necromancy against which seers and mystics of a higher grade pronounced their censure. The untutored masses of religious devotees throughout the world, however, have retained these primitive and false theories and practices, as in the case, for instance, of the "evil eye."

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[Sup.] JOHN CLARK ARCHER.

SORLEY, WILLIAM RITCHIE: B. at Selkirk, Nov. 4, 1855; d. at Cambridge, July 28, 1935. Educated at Edinburgh University; Tuebingen; Berlin; and Cambridge. He was elected fellow of Trinity College, Cambridge (1883); became professor of philosophy at Cardiff (1888–94); Regius Professor of Moral Philosophy at Aberdeen (1894–1900); professor of moral philosophy, Cambridge (1900–1933). He wrote: *The Ethics of Naturalism* (1885); *Moral Values and the Idea of God* (Gifford Lectures) (1914–15); and many articles supporting his theistic philosophy. F. W. DILLISTONE.

SOTERIOLOGY: I. Definition: Soteriology is that division of theology which deals with the salvation of man. The concept of salvation is found in all religions. That something is seriously unsatisfactory with man, that he needs to be otherwise than as he is, is taken for granted by all religions. Whether the source of the unsatisfactory situation is conceived to be in man himself, or in his environment, or in some supernatural realm, the sense of wrongness, evil, imbalance, the tension between what is and what ought to be, is universally felt. Whatever the diagnosis, the agreed-on fact is that man is sick. The problem of the cure, from diagnosis to discharge, is soteriology.

II. The Predicament of Man: There is no argument among Christian thinkers about what it is in man's situation that makes salvation necessary: it is sin. Certain groups (e.g., the Gnostics, Christian Science [*q.v.*]) have located man's essential wrongness in his intellect, have called his most serious trouble ignorance, and interpreted salvation in terms of discovery or enlightenment or knowledge. The main line of Christian thought finds this a one-sided view; what is wrong with man involves his entire self, not his mind alone. Knowledge, even perfect knowledge, is not to be equated with salvation (I Cor. 13:2). Another view is that man's fundamental predicament is weakness, finiteness. On this view either salvation is forever impossible, since man never escapes his finiteness, or else salvation comes through an ultimate merging of the finite with the Infinite. Pantheistic forms (or parodies) of Christianity take this latter view, and Eastern Orthodox Christianity (see EASTERN ORTHODOX CHURCHES) leans in this direction. In the biblical view, however, man remains forever man, God forever God, and salvation depends on some change in the relations between the two, not on a mingling or identification of their being.

Without going into the problem of sin (*q.v.*, Vol. X) it is necessary to say something about

it. One's view of salvation will depend to no small extent on one's view of sin. Is sin a series of discontinuous acts? (See PELAGIUS, Vol. VIII.) Then salvation will be a time-to-time prevention of these or forgiveness of them. Is sin imperfection? Then salvation is only for perfectionists—ordinary folk can dispense with it. Is sin solely the effect of the environment? Then salvation must be a radical change in the social order. But from the time of St. Paul, indeed from the time of the Old Testament, a deeper understanding of sin has been central in the Judaeo-Christian tradition. Sin is a corruption of the nature of man, so that although by creation he was intended for fellowship with God and to reflect his nature ("in God's image"), he now is not only unfit for that fellowship, apart from salvation, but without desire for it; indeed he is in practice (though perhaps not consciously always) in rebellion against God. Sin is not a series of wrong acts or careless omissions, but the root of all these. Sin is not ugly ornaments hung on a Christmas tree, which can be removed one by one, it is rather what makes a poison-bush produce poison-berries. It is "the way we are." This human situation is universal; everyone is born into it. It is a predicament because man, left to himself, is more or less unaware of the actual trouble, and he is unable to help himself, because he lacks the perspective to see himself and the power to set himself free from what destroys him. He is under the impression that he needs to be saved from what makes him afraid—from danger, shame, failure, pain and death. What he does not see is that he needs to be saved from himself. See also MAN, DOCTRINE OF.

III. The Purpose of Salvation: About the purpose of salvation there is also no major disagreement in Christian theology. It is God's purpose to restore man (or at least some men; see below, Section IV) to his true place in fellowship with God; as Heb. 2:10 expresses it, "to bring many sons into glory." The whole process of this restoration, this retransformation, this bringing into final and indissoluble harmony with God, is called salvation. Sometimes, in the Bible and in theology, the word is used to refer to the beginning of the process; sometimes it refers to its consummation; sometimes to the process as a now ongoing whole. But in any case, the purpose is thought of as the same, and salvation is never complete till the divine purpose shall have been fulfilled.

It may be noted that Christians who speak of a "fall upward," and whose theology is oriented to the idea of evolution (*q.v.*) do not, of course, think of the purpose of salvation as in any sense restoration; it is rather completion. Salvation is regarded by such thinkers less as a rescue, than as a divine guarantee of the fulfilment of evolutionary promise, as the growth from less to more, from lower to higher, not a change from death to life. But even here, the end of salvation is regarded as an ultimate shadowless fellowship between God and the saved.

IV. Persons Embraced in Salvation: "Are there few or many that shall be saved?" Viewpoints on this aspect of the matter are at least three: (1) A view attributed to St. Paul and Augustine, and certainly held by Calvin and strict Calvinists (see Westminster Confession of Faith, III. iii-vii) is that God determines to save a definite number of persons and not to save the rest of mankind. The number of the saved is "particularly and unchangeably designed," and so with those not to be saved. This is known as the doctrine of Limited Atonement. As L. P. Boettner says (*Reformed Doctrine of Predestination,* p. 120), that a person is born in West China is *prima facie* evidence that God never had any intention of saving him. The argument for this view, sometimes called double predestination, is based on such Scriptures as Paul's statement in Rom. 9:18–22; on Jesus' references to Judas (John 17:12); and on logical considerations based on God's foreknowledge and omnipotence. It is God who saves (the argument runs); he saves those whom he wills. If he does not save a man (and myriads are to all observation unsaved) it must follow that he did not intend to save him. (2) A second view, held by Arminians and others in and out of the Roman Catholic church, and also by many Presbyterians (see Westminster Confession, X [U.S.A. edition]), is that God offers salvation to all, and desires the salvation of all, but whether it becomes effective and actual depends, in the last analysis, on the response of those to whom God's offer comes. This view is based on the New Testament passages offering salvation to the willing and believing (e.g., John 3:16; 6:40; Rev. 22:17), and on logical considerations based on the nature and freedom of man. Any other view, so runs the argument, makes man a puppet instead of a free being. (3) A third view is universalism, the doctrine that God will eventually save all men. As N. F. S. Ferre (*q.v.*) puts it, "God has no problem children." This view, held by various individual theologians (H. H. Farmer [*q.v.*] for example) but not by any orthodox churches, is based on such Scriptures as Rom. 11:32; I Cor. 15:22; I Tim. 2:4; and on logical considerations based on the nature of God, conceived as the almighty and everloving Father. To sum up, it is held that the saved will include: (1) a section of the human race whom God particularly selects; or (2) all who will accept God's offer, made truly to all but not accepted by all; (3) all persons eventually without exception (see RESTORATION OF ALL). This survey leaves on

one side the question of possibilities, and is concerned with the salvation of those who are actually saved. See also COMMON GRACE.

V. The Process of Salvation: We may disregard, as out of line with the main body of belief, Roman or Protestant, all theories of salvation which essentially regard man as his own savior. Such views can maintain themselves only by repudiating the New Testament and thereby surrendering their claim to be Christian. The consensus of Christianity has always been that God alone saves man. The process of salvation can therefore be divided into two aspects: what God does for man, and what God does in man. The former is sometimes called objective salvation, the latter subjective, though the distinction is not a happy one.

What God does for man is summed up theologically under the heads of justification and adoption (*q.v.*, Vol. I); what he does in man is called regeneration and sanctification. Effectual calling is on the border line. Much has been written in orthodox circles about the *"ordo salutis,"* the order in which these various phases of salvation are related. It now seems to be widely agreed that the order is a logical, not a chronological one; that genuine salvation does not follow a set invariable pattern; that in all cases the process is a complete whole, and no one phase or aspect of it exists or takes place apart from the others. It is true, there can be a question: can the process be arrested permanently at any point? Could a person who has been saved so far, sink into sin and be finally lost? The question is seen to be a matter of definition. It is like asking whether a man who has been drawn up twenty feet out of a pit and then drops back, can be said to be rescued. "Rescue" can mean the first stage of it, or it can mean rescue, the complete escape. Salvation as defined here and as envisaged in the New Testament means nothing less than the actual and final and total process of reunion with God; hence aspects of it, if separable, are not aspects of real salvation. It is also no matter of argument that while on the one hand Christian character is not the same thing as salvation, but rather its result, on the other hand salvation that does not issue in Christian character, salvation remote from human life in actuality, salvation as a sheerly transcendent act or transaction of God, is not salvation at all. In actual fact, in the living flow of experience, salvation is all of one piece, a living current from God to and through man. It is no more possible to dissect it than to make cross-sections of a flowing river or to make slices of the current in a power line.

VI. The Divine Initiative: The process of salvation originates in the intention of God. Whether expressed in the traditional term "divine decree" or in more biblical language as the will of God, or in the modern phrase divine initiative, the meaning is essentially the same: God originates the process. God does not save by chance or by compulsion. He intends to save those whom he does save. There are arguments here, as for example between the supralapsarians and infralapsarians (see CALVINISM, 8, in Vol. II) and a more far-reaching argument between strict Augustinians and semi-Pelagians. The first of these, which need not be examined here, is the purely theoretical, and wholly insoluble, question as to the logical or chronological position of the decree to save, among God's other decrees, all viewed as eternal. The second problem, apparently more practical, is actually also theoretical. It can be stated as the argument over the meaning of the expression, "whosoever will" (Rev. 22:17), or "he that cometh unto me" (John 6:37). No Christian thinker denies these New Testament promises, which in the simplest language possible declare that any one who seriously desires to be saved can be saved and will be saved. The difficulty arises at this point: to what is the desire itself due? Is the impulse or wish on man's side to restore harmony between himself and God—is this to be "credited" to man or to God? On the one hand the semi-Pelagian view, reflected in Arminianism and widely in Roman Catholicism, is that God responds simply to man's desire (see N. P. Williams, *The Grace of God,* 1930). On the other hand is the Augustinian view, reflected in Calvinism, that man in his (now) native state is incapable of a desire for God, and that such desire is *prima facie* evidence of God's vivifying work within him (e.g., Westminster Confession of Faith, VI. iv, XII. i). To put it in another way: on the former view, regeneration is God's response to man's desire; on the latter view, man's desire for God is the result of regeneration. The more Pauline the biblical roots of theology are, the more it leans toward the second view. But in either case it is agreed that the readiness of God antedates the readiness of man; that without the readiness of God, without his saving power, the willingness of man would be frustrated. Even on the semi-Pelagian view the divine initiative is as the power in the electric system, available at the turn of the switch which would be dead without it. See also WILL, FREEDOM OF THE.

VII. Justification and Adoption (*qq.v.*, Vols. VI and I): Whether or not these classic terms are used, the ideas are universal and still current. In Roman Catholic usage, justification includes what Protestants (and the New Testament) call sanctification. Following the Protestant view, justification means the act of God by which the saved, or to-be-saved, man is "declared" righteous. It does not refer to the state of man, only to his status. (But as said above, theology does not envisage any such

thing as justification which is not a prelude to and accompaniment of sanctification.) It is a forensic or court-room term, and Christianity is never to be wholly subsumed in legal phrases. Yet justification is an historic term for a vital fact: the saved man's status before God. It is nothing done to the man, it is God's way of looking at him. In the old phrase, Christ's righteousness is imputed to the sinner; in simple if startling words, God looks at him as if he were Jesus. Inseparable therefore from justification is adoption, also a term drawn from Roman law but religiously meaningful in affirming that salvation includes more than a wiping clean of sin's slate, a mere "not guilty," but the positive free will and intention of God to deal with the saved man as a son, a brother of Jesus Christ and fellow heir with him (Rom. 3:31, 38; 4:24–25; 8:31–39).

VIII. The Atonement: The question which this raises, viz.: on what ground does God so regard man? what is the ground for justification? is answered in the various theories of the atonement. These are set forth in the article on this doctrine (Vol. I) and can be found in textbooks of theology or special monographs (see bibliography, below). There are and have always been Christians who find the matter simpler. For them, God forgives the sinner, and that is enough to know. Christian theology, however, has wrestled with the question, *why* should God forgive? The answer ascribed to Voltaire, "that's his business," indicates an ignorance both of the seriousness of sin and the seriousness of God. The simplest New Testament answer is, "God *for Christ's sake* has forgiven you" (Eph. 4:32). Explanations of that single phrase have developed into the various theories of the atonement. All of them deal with the question: what has Christ to do with the forgiveness of God? If we may refer to the classic division of Christ's significance into that of prophet, priest and king, it can be said that there are no serious denials of his function in revealing God's nature and attitude toward man (his prophetic work), or in his unquestioned position as Leader and Lord. The arguments arise in the other area.

With regard to salvation, Christ's function as priest is central, and the orthodox view (both Catholic and Protestant) is expressed in terms of sacrifice, Christ being both Priest and Victim (Hebrews, *passim;* Rom. 5:6–9; 8:32; I Cor. 5:7). The death of Christ is thus at the center of the doctrine of the atonement, and this in turn at the root of justification, and this in turn is the heart of the whole process of salvation, seen as the work of God for man. But this does not yet settle the question, *how* does the death of Christ, in particular, make salvation possible? The main answers are classified and analyzed in the article ATONEMENT in this work (Vol. I). About this, two remarks must be made. One is that the evidence there given shows that in point of fact there is no universally agreed on theory of the atonement. Entire great denominations, admittedly Christian, and many influential Christian scholars, hold in the main to theories other than the one that is claimed as "universal." The other remark is that the Anselmic doctrine of satisfaction is definitely not the doctrine of penal substitution, as any reader of *Cur Deus Homo* can see for himself. Anselm posed the alternative: either penalty or satisfaction; and taught that God chose satisfaction. The later theory, as developed by the Protestant scholastics, affirms that God chooses penalty *as* satisfaction, which is not the same thing. It would not be unfair to sum up the consensus of Protestant thought on this matter in the mid-twentieth century by saying that the tendency is to re-emphasize the "triumphantorial" and sacrificial aspects of Christ's death, and indeed the doctrine of vicarious substitution; though not always that of penal substitution. The influence of McLeod Campbell (*The Nature of Atonement,* 1873) and R. C. Moberly (*Atonement and Personality,* 1912) can be seen in another present-day emphasis, on Christ's willed identification of himself with sinful men, his becoming a representative and not merely a substitute. The following words of P. T. Forsyth (*q.v.*) would find wide assent among those who hold varying theories of the atonement: "We can no longer treat the atonement as a deflection of God's anger . . . we can no longer speak of a strife of attributes in God the Father, justice set against mercy, and judgment against grace, till an adjustment was effected by the Son. There can be no talk of mollification of God. . . . Procured grace is a contradiction in terms. The Atonement did not procure grace, it flowed from grace. . . . Further, we must not think that the value of the Atonement lies in any equivalent suffering. . . . Again, we must speak very differently about the transfer of guilt; and never as if it were a ledger amount which could be shifted about by divine finance. . . . We have to be cautious in using the word penalty in connection with what fell on Christ. . . . The chastisement of our peace was upon him indeed; he entered the penumbra of our penalty; but if we think there is no chastisement left for us when we are in him, we have against that idea the whole classic Christian experience" (*Cruciality of the Cross* [2nd ed., 1948], p. 40 f.).

The penal concept has, however, by no means been given up by all. In spite of the severe criticisms which this theory suffered from Campbell and Moberly, it is still defended, as by E. Brunner (*q.v.*) (*The Mediator,* chap. XVII) and by L. Hodgson (*q.v.*) (*The Doctrine of the*

Atonement), who find in Christ the meeting of Punisher and Punished. Yet as Hodgson says (*op. cit.*, p. 142) we do not have to choose between so-called substitutionary and representative doctrines as though they were mutually exclusive alternatives. That Christ suffered on our behalf and in our stead are not contradictory propositions. Christ as victorious champion, sin-bearer, representative and advocate: contemporary soteriology makes an effort to include all these in a comprehensive view.

A point to bear in mind is that the doctrine of Christ's person intermeshes with that of his work. Excessive emphasis on the divine aspect of Jesus, the atonement being made (as it were) from God's side, tends to a docetic view of Christ and raises the question whether the Incarnation was at all required; excessive emphasis on the human side raises Anselm's question again, how one man can make atonement for himself, let alone for others. It is only by accepting the Incarnation in its full sense that it is possible to do justice to all the aspects of the atonement. "So, through the thunder comes a human voice/ Saying, O heart I made, a heart beats here./ Face, my hands fashioned, see it in myself./ No power hast thou, nor mayst conceive of mine,/ But love I gave thee, with Myself to love,/ And thou must love Me, who have died for thee." (R. Browning, "The Strange Epistle.") See also CHRISTOLOGY.

IX. The Work of God in Man: Salvation is not salvation if it is only a transaction, however majestic, over man's head. Soteriology today stresses the biblical concept of the reconciliation of man rather than of God, going back to such passages as Rom. 5:10; II Cor. 5:18–20; Col. 1:20, 21. The death of Christ is seen as expiation, as sacrifice, but not in the sense that God's mercy has to be coaxed, bought or otherwise induced. The fundamental change is wrought in man. Salvation actually is such only when it operates on and in man, not simply for him. If salvation originates in the loving and holy will of the Father and (objectively) is focused in the person and work of Christ, it becomes (subjectively) effective through the Holy Spirit (*q.v.*). In the old phrases, the Father "decrees," the Son "procures" and the Spirit "applies" redemption. In human experience it is by the Spirit that we are made aware, not of the historic Jesus but of his divine significance; and he in turn makes us savingly aware of God. With a reminder again that any separation of salvation into parts is purely artificial, a diagram at best, it is possible to indicate the work of the Holy Spirit in salvation under the following heads:

X. Regeneration: This is what makes the rest of the change in man possible. It is not a duty, as a misunderstanding of John 3:7 might imply; but it is a necessity. This is not an act, conscious or unconscious; it is a change in the inmost element of personal being, so radical that only the contrast death—life does it justice. It is not a change in the (metaphysical) being of man, but a radical reorientation of inner attitudes, the beginning of the end of his disease of sin (see REGENERATION, Vol. IX). It is usually represented as instantaneous; but in any case the time element is unimportant. By regeneration the Spirit makes it possible for a man to choose the good, to desire his true blessedness. By this a man's self is as it were sensitized so that the motives which ought to appeal to him, as a child of God, do appeal to him. Regeneration also has a dynamic aspect, as the empowering of the spirit to do what God requires. In this sense Roman Catholic theology speaks of infused grace (see INFUSION OF GRACE); Protestant theology of grace as God's attitude to the saved, and of power as bestowed by grace. (For a different construction see above, under Section VI.) The primary result of regeneration is faith, the response of man to God's initiative, the outgoing of the heart toward God which is the beginning of reconciliation. Faith is man's, not God's; it is God's gift in the sense that it is awakened and called forth by God, not in the sense that God exercises faith on man's behalf.

XI. Effectual Calling: The name given to that moment of salvation—and again, not necessarily instantaneous—in which for the first time the influence of the Spirit is definitely felt and response made, is effectual calling. Whatever arguments have arisen here, it is everywhere agreed that faith is not normally awakened by some purely inward motion of the Spirit, but that the Spirit's saving effect is mediated by some external stimulus. In whatever form, it is the *kerygma*, the good news about God, the invitation of God, which is effectively felt. Whether effectual calling precedes, succeeds, or accompanies regeneration cannot be settled theoretically or practically; at all events these are two sides, outer and inner, of the saving event. Together they are the hinge of salvation, the point where what God does for man and in man join, where the invitation of God and the response of man meet. Conversion (*q.v.*), it may be said, is the conscious side of this event. Psychology may investigate conversion but not regeneration, just as it may investigate the empirical but not the transcendental self. Conversion is the beginning of those human acts and processes which are the beginning of the Christian life. It is part of the result of salvation, not salvation itself.

The question might be raised at this point: is God's grace irresistible? But it can be waived as not apposite. If a person is not saved, has he resisted grace or did God simply not offer him efficient grace? The question is not to the

point, since what is in view is actual salvation, in every case of which God's grace is not resisted finally. Effective grace is certainly unresisted; whether or not it is also irresistible may be left among the inscrutables.

XII. Sanctification: In Protestant thought, sanctification is the name given to what in Roman theology is called infused grace; but with a difference. In the latter, grace is conceived as a force, sometimes all but impersonal; in the former, sanctification is a continuing activity of God by his personal Spirit. Sanctification is what makes goodness possible; it is not the good and gracious acts of man, but that operation of the Spirit which produces these acts. There are three views at this point: one interprets Phil. 2:13 in the sense that the willing and the doing are actually acts of God, not of man. The second view is that all the good in man is his own. God influences him, commands him, invites him, but in no sense acts for him. The third has been called (by D. M. Baillie, [*q.v.*]) the "paradox of grace"; and perhaps comes closest to the intuitions of the saved man: he is convinced that it is God who effects any good that is in him, and yet at the same time is conscious of personal effort and even of struggle to will and to effectuate the good.

There is also an argument as to the completeness of the effects of salvation in this life. Does the work of the Holy Spirit in man reach the point, or can it be reached, where God can say, "I am satisfied; this man is as Godlike as I desire him to be"? On the Roman Catholic view, this point can be reached in this life, and is reached by the "saints." By the infusion of grace man is able to do not only all God desires, but more (see SUPEREROGATION, WORKS OF, Vol. XI). Another view, held in the Methodist church and in perfectionist sects, is that while man's character and behavior as a totality are always improvable, yet by the grace of God it is possible to have—even if for brief moments—the motive of love, complete and unalloyed; and that perfection in this sense, the perfect possession of the perfect motive, is possible. Calvinist theology entertains an extremely high idea of what perfection means, and affirms that the corruption of man's being through sin persists even in the saved (although being gradually extirpated) so that not only does no man "perfectly keep the commandments of God" in this life, but no one can do so, though progress is always possible through grace.

XIII. Salvation and the Sacraments: There is a sharp difference between Roman Catholic and Protestant views of the relation between salvation and the sacraments. On the Roman view, the sacraments convey or mediate salvation; e.g., apart from baptism there is no getting rid of the guilt of original sin; and unconfessed mortal sin may send a soul to hell. Protestants find in the New Testament a different doctrine; and view the sacraments as "signs and seals" of redemption. As to the organized church, while the Roman Church teaches that outside the church there is no salvation, Protestants generally content themselves with more modest statements, such as that the church is essential to the Christian's best growth. See also ACCESS.

XIV. Social Salvation: In modern times there has been a widespread idea that the world, or society, is the subject of salvation. A purely individualistic account of it, such as has just been given, is felt to be inadequate. Three notes may be set down here: (1) There is no such thing as a discrete, unrelated individual. If the Holy Spirit has any effect on a man at all, he will be affected in his relationships. To save a man is to save a socially related man. The salvation of individuals can therefore never be real without some salvation, i.e., radical effects, in society. (2) The individual and society are different kinds of entities. No society can be regenerated as an individual is. (3) In practice, the church does not see good reason to look forward to the perfect society, in this world. Even if individual perfection were possible, societal perfection would still be a matter of intellectual insight and foresight, and human beings would still be fallible (see R. Niebuhr, *Moral Man and Immoral Society,* 1932; and J. C. Bennett, *Social Salvation,* 1935). See also SOCIAL GOSPEL.

XV. Glory: All branches of the church perceive the eschatological nature of salvation (see ESCHATOLOGY.) Its final point is beyond our horizon. It is expressed in the phrase, "to bring many sons into glory." The height to which saved human beings may rise is not expressible nor comprehensible in terms based on present experience. The Roman concept of the "beatific vision" is essentially the same as the Protestant idea of "glory." The difference is that for the Catholic, purgatory intervenes for most of the saved, while for the classical Protestant, "souls of believers are at their death made perfect in holiness, and do immediately pass into glory." However, even in Protestantism the central thought is not that the end of salvation is "going to heaven" but that the goal of the Christian hope is that "we shall be like Him, for we shall see Him as He is."

See also CONVERSION; CONVICTION OF SIN; ETHICS; FORGIVENESS; MAN, DOCTRINE OF; ORIGINAL SIN; REMISSION OF SINS.

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[Sup.] KENNETH J. FOREMAN.

SOUGHT OUT CHURCH OF GOD IN CHRIST AND SPIRITUAL HOUSE OF PRAYER, INC. See CHURCH (CHURCHES) OF GOD.

SOUTHCOTT, JOANNA. See MESSIAHS, FALSE.

SOUTHWORTH LECTURESHIP ON CONGREGATIONALISM: Founded at Andover Newton Theological School in October, 1866, by Edward Southworth, of West Springfield, Mass., and Wells Southworth, of New Haven, Conn., to provide for lectures on various aspects of Congregational polity. Lecturers are appointed each year by the board of trustees.

SPAIN: The history of Spain during the twentieth century is one of domestic unrest, colonial troubles, and political upheaval. King Alfonso XIII consented to the dictatorship of Primo de Rivera (1923–30) and abdicated when a republic was established in 1931. The republic was overturned in a civil war (1936–39) which brought Francisco Franco to power.

Since the overwhelming majority of Roman Catholic clergymen sided with Franco, concessions previously made by the republican government with respect to freedom of conscience were restricted. The legal status of dissenters was established by the *Fuero de los Españoles* (1945), Article VI of which states: "The profession and practice of the Catholic religion, which is that of the State, shall enjoy official protection. Nobody shall be molested on account of his religious beliefs or the private exercise of his worship. Ceremonies or outward manifestations other than those of the Catholic religion shall not be allowed." It is difficult to know exactly what the meaning of "private worship" and "outward manifestations" is, and since these words have not been officially explained, they are variously interpreted by police officers, mayors, or governors. Another hardship for dissenters is that, according to canonical law (*q.v.*), everyone who has been baptized belongs to the Roman Catholic Church, even if afterwards he dissents, and so many Protestants cannot be married by civil law. There are also different opinions among civil officials as to whether burial of a dissenter in a civil cemetery is a prohibited "outward manifestation" or an allowable "private exercise of worship." Protestants, moreover, may not enjoy the same privileges in military service as Catholics.

These disabilities apply to Jews as well as to Protestants.

The civil war disorganized the Protestant churches in Spain, and so there are few statistical data to be had. But the same conditions caused spiritual strength and numbers to increase in spite of the fact that many saw themselves obliged to leave the country.

There are sixty-three Catholic dioceses in Spain, each with its bishop, and eight archbishops. Besides, there is a bishop for the army and another for Catholic Action (*q.v.*). The bishop of Ciudad-Real is at the same time prior of the military orders.

BIBLIOGRAPHY: Lafuente, *Historia Eclesiastica de España*, 1873; Memendez y Pelayo, *Historia de los Heterodoxos Españoles*, 1911; Smit, *De Oud-Christelijke Monumenten van Spanje*, 1916; Henry S. Leiper (ed.), *Christianity Today*, 1947.

[Sup.] GEORGE FLIEDNER.

SPAIN, REFORMATION IN: Much was accomplished in Spain before the year 1517. Cardinal Ximenes had definite ideas as to what should be done, and he took vigorous steps to obtain action. Since he died in 1517 it is obvious that at least his labors were not caused by Luther's revolt. Another reformer in Spain before 1520 was Adrian of Utrecht, the tutor of Charles I (V), who operated with much success in the Low Countries as well as in Spain. The predominance of Spanish prelates and theologians at the Council of Trent is a clear indication of what Spain had achieved previous to the Protestant Reformation in the field of reform and education.

Erasmus exerted a tremendous influence in Spain, and it is no wonder that a large volume has been devoted exclusively to this subject. As long as Luther had not yet greatly influenced the general situation the leading prelates in Spain agreed with Erasmus in many particulars. His most loyal followers were highly honored and respected until suddenly it was announced that Erasmus was tainted with Lutheran heresies. All at once his name received a bad odor, and his most enlightened disciples, notably Juan de Valdes, had to flee from Spain. Unfortunately for the Spanish people the liberal reforms begun under Ximenes and Cardinal Adrian were followed by a reactionary policy. The persecution of Jews and Mohammedans under Ferdinand and Isabella, however, had foreshadowed the fate in store for those reformers who wanted to cling to the Roman Catholic faith and tradition but clamored for thoroughgoing reforms in the universities and episcopal seminaries.

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[Sup.] ALBERT HYMA.

SPANISH INQUISITION. See TORQUEMADA, TOMAS DE.

SPANISH-SPEAKING WORK IN THE SOUTHWEST, THE INTERDENOMINATIONAL COUNCIL OF. See HOME MISSIONS.

SPEAKING WITH TONGUES, MODERN: See TONGUES, MODERN SPEAKING WITH.

SPEISER, EPHRAIM AVIGDOR: Jewish; b. at Skalat, Poland, Jan. 24, 1902. He came to the United States in 1920 and studied at the University of Pennsylvania (M.A., 1923); and at the Dropsie College (Ph.D., 1924). He was visiting professor at the Hebrew University of Jerusalem (1927); annual professor at the American School of Oriental Research in Baghdad (1927–28); and teacher of Semitics at the University of Pennsylvania (1928). He directed excavations in Mesopotamia in 1927, 1930–32, and 1936–37. In Bible studies he contributed evidence for the view that the essential authenticity of the historical background of the Old Testament has been abundantly confirmed by archaeological records. He is best known for his analysis of the ethnic elements in ancient Mesopotamia (*Mesopotamian Origins,* 1930); the prehistoric remains of Mesopotamia (*Excavations at Tepe Gawra,* 1936); the Hurrian language (*Introduction to Hurrian,* 1941); and the modern Near East (*The United States and the Near East,* 1947; rev. ed., 1951).

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SPELLMAN, FRANCIS JOSEPH: Cardinal; b. Whitman, Mass., May 4, 1889. He studied at Fordham College, New York; and at the North American College, Rome. Ordained to the priesthood in 1916, he engaged in pastoral work and held various administrative positions in the archdiocese of Boston. In 1925, he was called to Rome to serve on the staff of the Secretariat of State, under the government of Pius XI (*q.v.*); was nominated auxiliary bishop of Boston and returned to the United States (1932); became archbishop of New York (1939); and was appointed ordinary (*q.v.*) to the armed forces of the United States. In his capacity as the archbishop of New York, he played an influential part in the development of relations between Pope Pius XII (*q.v.*) and the president of the United States. He is also noted as the author of several devotional books and religious fiction. He was created cardinal on Feb. 18, 1946, under the pontificate of Pius XII.

GEORGES A. BARROIS.

SPENCER, HERBERT. See PHENOMENALISM.

SPENGLER, LAZARUS: B. 1479; d. 1534. His studies at Leipzig were terminated by his father's death. He was secretary of Nuernberg chancery after 1507; author, hymn writer, and loyal supporter of Luther (*q.v.*). He attended Worms (1521). He established a foremost humanistic school in Nuernberg, assisted by Melanchthon (*q.v.*) and Camerarius. He was excommunicated with Luther (1521). He was influential in Nuernberg Church Visitations.

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[Sup.] ERNEST G. SCHWIEBERT.

SPERRY, WILLARD L(AROYD): Congregationalist; b. in Peabody, Mass., April 5, 1882; d. May 15, 1954. He studied at Olivet (Michigan) College (graduated, 1903); Queen's College, Oxford, as a Rhodes Scholar (1904–7; M.A., 1912); Yale (M.A.). He was assistant minister and latterly pastor of the First Church, Fall River, Mass. (1908–13), and pastor of the Central Congregational Church, Boston (1914–22). He was lecturer, then professor of practical theology at Andover Theological Seminary (1917–25), since 1908 affiliated with Harvard Divinity School. When the two institutions merged in 1922, Sperry became dean. After the judicial dissolution of the union (1926) Sperry in due course came to serve in a threefold capacity (1929–53): as continuing dean of the Harvard Divinity School, as Plummer Professor of Christian Morals, and as chaplain to the University (chairman of the Board of Preachers). The more important of his writings are: *The Disciplines of Liberty* (1921); *Reality in Worship* (1925); *The Paradox of Religion* (The Hibbert Lectures) (1927); *The Divine Reticence* (The Essex Hall Lecture) (1927); *Yes, But—The Bankruptcy of Apologetics* (1931); *What You Owe Your Child* (1935); *Wordsworth's Anti-Climax* (1935); *We Prophesy in Part* (Lyman Beecher Lectures) (1938); *Strangers and Pilgrims: Studies in the Classics of Christian Devotion* (Lowell Institute Lectures) (1939); *What We Mean by Religion* (1941); *Religion in America* (1945); *Jesus Then and Now* (1949); *The Ethical Basis of Medical Practice* (1951). He drafted the Faith and Order Commission's report, *The Non-Theological Factors in the Making and Unmaking of Church Union* (1937); and participated in the revision of the Old Testament for the RSV.

BIBLIOGRAPHY: A complete bibliography of Sperry's printed writings to date is published in the Harvard Divinity School *Bulletin,* 1953; delightful boyhood reminiscences are recounted in his *Summer Yesterdays in Maine,* 1941; his own spiritual autobiography has been edited by Louis Finkelstein, in *Thirteen Americans,* 1953;

other details and further references in *Current Biography*, Vol. 13, No. 5 (May, 1952), pp. 42-45.

GEORGE H. WILLIAMS.

SPEYER, DIETS OF: The two diets of 1526 and 1529 have been variously estimated by Roman Catholic and Protestant scholars, and the same is true of Luther's political theories, which are closely associated with the events at the diets. In the first diet the chief problem was how the states of the Holy Roman Empire were to stop further Turkish conquests in central Europe. The great victory of 1526 which wiped out nearly the whole of Hungary as an independent kingdom frightened the Austrians, whose archduke was the heir to the imperial throne. But the Protestant princes and cities refused to aid the Austrians unless the Emperor Charles V and the electors would refrain from carrying out the terms of the Edict of Worms against Luther and his followers. Since the Roman Catholics were poorly represented at this diet they permitted the Protestants to have their way, and it was decided that each prince might choose his own faith for himself and his subjects, thus favoring the principle of the state church. Every ruler was permitted to act "as he would have to answer to God and the emperor." At the second diet Archduke Ferdinand of Austria presided over the meetings, for his brother, Emperor Charles V, was absent. Since the latter had obtained considerable success in Italy in the recent fighting against France, he and his supporters were able to rescind the decisions made at the previous diet. The Lutheran princes and eighteen imperial cities (which were nearly all Zwinglian in faith) objected vociferously. It was decided by the majority that the Protestants might continue to maintain their faith and mode of worship until the next church council should be held; but they had to grant Catholic residents freedom of worship, which the Protestants would not enjoy in Catholic states. From 1529 to 1532 the Turks began once more to threaten the security of Austria, and the Protestant princes sought help from France, England, and Denmark. For these reasons the imperial forces gave up their attempt to suppress Protestantism by force of arms. The Truce of Nuremberg in 1532 stated that nothing would be undertaken against the Protestants until the church council should convene, which was expected to happen within one year. The emperor received some help against the Turks, whereupon he left Germany for the space of eight years. No church council was convoked until 1545. But a religious war broke out, which was ended by the Peace of Passau in 1552, followed in 1555 by the Peace of Augsburg. Between 1529 and 1555 state churches were set up in both Protestant and Catholic states, as Professor Gerhard Ritter has indicated in his article on Protestantism (*q.v.*).

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[Sup.] ALBERT HYMA.

SPINKA, MATTHEW: Congregationalist; b. in Stitary, Czechoslovakia, 1890; came to the United States in 1905. He studied at the University of Chicago (Ph.D.); and the Faculty of Protestant Theology, Prague (Th.D.). He taught church history in Central Theological Seminary, Dayton, Ohio (1920–26); the Chicago Theological Seminary and the Divinity School of the University of Chicago (1926–43); and the Hartford Theological Seminary (1943–). He edited *Church History* (1932–49). He is the author of: *The Church and the Russian Revolution* (1927); *A History of Christianity in the Balkans* (1933); *Christianity Confronts Communism* (1936); *John Hus and the Czech Reform* (1941); *John Amos Comenius* (1943); and *Nicolas Berdyaev* (1950). He translated: J. A. Comenius, *The Labyrinth of the World;* and *Bequest of the Unity: Chronicle of John Malalas.* He edited and contributed to: *Environmental Factors in Christian History;* and *A History of Illinois Congregational and Christian Churches.*

SPINKS, GEORGE STEPHENS: Anglican; b. at Cambridge, Eng., Dec. 30, 1903. He was educated at Cathedral Choir School, Rochester (Kent); University College, London; Manchester College, Oxford; King's College, London (B.A., 1937; M.A., 1938; Ph.D., 1946); and St. Catherine's, Oxford. He was Upton Lecturer in the psychology of religion in Oxford (1947–50); editor of *The Hibbert Journal* (1947–). He is author of *Religion in Britain Since 1900* (1951).

SPINOZA, BENEDICT. See EPISTEMOLOGY.

SPIRES, DIETS OF. See SPEYER, DIETS OF.

SPIRITUAL EXERCISES OF ST. IGNATIUS LOYOLA. See EXERCITIA SPIRITUALIA.

SPIRITUALISM: The most notable recent development of Spiritualism has been the rise of various sectarian groups, each representing some special emphasis in addition to adherence to the generally accepted Spiritualist beliefs. Some of these have been unimportant and short-lived. In 1930 Lawton mentioned fourteen. Among the more prominent are the Spiritualist Episcopal Church, founded in 1941 by John W. Bunker, moved by the desire for a more churchly type of worship. It is described as "truly liberal, asking for the acceptance of no dogmatic creeds." It does not have "bishops," but a

"presiding clergyman" and an appellate clergyman, democratically elected, as its chief leaders. Headquarters are at Grand Rapids, Mich.

In 1937 the International Constitutional Church was founded at Los Angeles. It claimed 1,200 ministers and 40,000 lay members in 1946. In 1942 the Universal Psychic Science Church was founded at Rochester, N. Y., by Mr. and Mrs. J. Bertram Gerling. It is definitely eclectic in character and universal. Its teaching is drawn from all the religions of the world, but it is fundamentally Spiritualist. Still another, the Spiritualist Science Church, was founded by Carl Pierce, who, during his lifetime, was the bishop. In 1944 a "Federation of Spiritualist Churches and Associations" was formed in the attempt to bring all Spiritualist groups into a "strong, united, and highly respectable body, on a par with the [Federal] Council of Churches of Christ in America." The two main bodies are the National Spiritualist Association and the International General Assembly of Spiritualists, founded in 1936, which reported for 1950 respectively 12,000 and 150,000 members. The National Spiritualist Association is regarded as the more or less orthodox Spiritualist group from which others are variants. Its headquarters are in Milwaukee, Wisconsin, in the new building of the Morris Pratt Institute, the National Training School which was moved there from Whitewater, Wisc.

Spiritualist camp grounds and summer assemblies are by no means so numerous or so well attended as in earlier days, but at Lily Dale, New York, and at Chesterfield, Indiana, summerlong assemblies are held and almost every type of mediumship is practiced. The National Spiritualist Association publishes *The National Spiritualist;* and the *Psychic Observer,* an independent journal, circulates widely among Spiritualists of all branches.

There is an International Federation of Spiritualists, made up of representatives from forty-one nations, with which the National Spiritualist Association is affiliated. See also OCCULTISM.

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[Sup.] CHARLES S. BRADEN.

SPIRITUALIST EPISCOPAL CHURCH. See SPIRITUALISM.

SPIRITUALIST SCIENCE CHURCH. See SPIRITUALISM.

SPIRITUS PARACLITUS: Encyclical of Pope Benedict XV (*q.v.*), issued on Sept. 15, 1920, on the occasion of the fifteenth centenary of the death of St. Jerome. After a brief survey of the life and works of Jerome, the pope restates the Roman Catholic position with regard to Scripture. The Bible, composed by men who were inspired of the Holy Ghost, has God Himself as its principal author, the individual authors of single canonical books being constituted his live instruments. Their activity however ought not to be described as automatic writing. In consequence, the Bible is said to be absolutely free from errors as was already declared in the encyclical *Providentissimus Deus* (*q.v.*) of Leo XIII. Apparent anomalies extant in Scripture may not be explained by distinguishing primary and secondary elements, of which the latter would not be guaranteed; nor by opposing absolute to relative teaching; nor by the hypothesis of implicit quotations, on which the sacred author would not pass judgment; nor by assuming the existence in the Bible of pseudo-historical narratives or literary patterns which would seem to give fiction an appearance of reality. These and similar principles of criticism are condemned as being incompatible with the traditional exegesis of the Roman Church.

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GEORGES A. BARROIS.

SPRECHER, SAMUEL: Lutheran; b. at Williamsport, Md., Dec. 28, 1810; d. at San Diego, Calif., Jan. 10, 1906. Educated at Gettysburg College and Gettysburg Theological Seminary. Entering the ministry in 1836, he served pastorates at Harrisburg, Pa. (1836–40); Martinsburg, W. Va. (1842–43); Chambersburg, Pa. (1843–49); and Springfield, O. (1849–51). He was president of Wittenberg College (1849–74), continuing as theological professor until 1884. He supported the "American Lutheranism" of S. S. Schmucker (*q.v.,* Vol. X) and urged adoption of the *Definite Synodical Platform* with its rejection of certain Lutheran doctrines. Later he reversed his doctrinal position. His chief writing was his *Groundwork of a System of Evangelical Lutheran Theology* (1879).

BIBLIOGRAPHY: P. G. Bell, *A Portraiture of the Life of Samuel Sprecher,* 1907.

WILLARD D. ALLBECK.

SPRUNT LECTURES: Mr. James Sprunt of Wilmington, N. C., in 1911 established this lectureship at Union Theological Seminary in Virginia which enables this institution to present annually special lecturers on subjects connected with various departments of Christian thought and work. The lectures are published under a contract between the lecturer and representatives of the seminary. The Sprunt Fund also provides for other special lectures which are not necessarily published after delivery.

BEN R. LACY, JR.

STAEHLIN, ERNST WILHELM: Lutheran; b. at Gunzenhausen, Mittelfranken, Sept. 24,

1883. He studied theology at Erlangen, Rostock, and Berlin (Dr. Phil.). He was pastor at Egloffstein, Upper Franconia (1910–17), and St. Lorenz, Nuremberg (1917–26); professor of practical theology at the University of Muenster (Westphalia) (1926–45); bishop of Evangelical Lutheran Church in Oldenburg (1945–). He was joint founder of the Berneuchen Movement (see ST. MICHAEL, EVANGELICAL BROTHERHOOD OF). He wrote among other books: *Fieber und Heil in der Jugendbewegung* (1921); *Schicksal und Sinn der deutschen Jugend* (1926); *Vom Sinn des Leibes* (1930; 3rd ed., 1952); *Vom goettlichen Geheimnis* (1936; Eng. tr., *The Mystery of God,* 1937); *Bruderschaft* (1940); *Die Regel des geistlichen Lebens* (1947); *Freu dich Begnadete* (1950); and *Vom Wagnis der Predigt* (1950).

STAFFORD, RUSSELL HENRY: Congregational-Christian; b. at Wauwatosa, Wis., April 4, 1890. He studied at the universities of California and Minnesota (B.A., 1912); New York University (M.A., 1915); and Drew Theological Seminary (B.D., 1915). He was ordained on May 29, 1914. After serving two pastorates in Minneapolis (1915–23), and one in St. Louis (1923–27), he was minister of the Old South Church in Boston (1927–45). In 1945 he became president of The Hartford Seminary Foundation. His lectures on the Stephen Greene Foundation at the Andover-Newton Theological School (1937) were subsequently published as *A Religion for Democracy.* Other books are: *Finding God* (1923); *Christian Humanism* (1928); *Religion Meets the Modern Mind* (1934); and *We Would See Jesus* (1947).

STAMM, JOHN SAMUEL: Evangelical United Brethren; b. near Alida, Kans., March 23, 1878. He studied at North Western College, Naperville, Illinois (Ph.B., 1909; Ph.M., 1910); Evangelical Theological Seminary, Naperville, Ill. (B.D., 1910); University of Chicago (M.A., 1926). He served pastorates at Macon, Mo. (1899–1901); Glasgow, Mo. (1901–3); Manhattan, Ill. (1903–7); Downers Grove, Ill. (1907–12); and Oak Park, Ill. (1912–19). He was professor of systematic theology at Evangelical Theological Seminary, Naperville, Ill. (1919–25); bishop of the Evangelical and Evangelical United Brethren Church (1926–50; emeritus, 1950–). He served also as president of The Evangelical School of Theology, Reading, Pa. (1935–41); president of the Federal Council of the Churches of Christ in America (1948–50). He is the author of *Evangelism and Christian Experience.*

STANGER, FRIEDRICH. See MOETTLINGEN MOVEMENT.

STAPLETON, AMMON: United Evangelical (now Evangelical United Brethren); b. Jan. 15, 1850, at Earl, Pa.; d. Sept. 18, 1916. He served in the Union Army under General Sheridan; studied at Central Pennsylvania (now Albright) College (A.B., 1871; A.M., 1895). Ordained to the Evangelical ministry in 1875 he served twenty years as a pastor; then as presiding elder (1895–1907); and later as pastor of St. Paul's Church, York, Pa., and St. Paul's Church, Williamsport, Pa. He wrote: *Natural History of the Bible* (1885); *Compendium of Church History* (1896); *Evangelical Annals,* containing also *A History of the United Evangelical Church* (1900); *Memorials of the Huguenots in America* (1901); *Flashlights on Evangelical History* (1908); *Old Time Evangelical Evangelism, being the Life and Times of Albright* (1911); and *The Henkel Memorial* (1912). He was also the guiding spirit in the formation of the Historical Society of the United Evangelical Church, forerunner of the Historical Society of the Evangelical United Brethren Church; and contributed the nucleus of its collection of Evangelicana.

RAYMOND W. ALBRIGHT.

STARBUCK, EDWIN DILLER: D. Nov. 18, 1947, in Los Angeles. Remained as head of the department of philosophy in the State University of Iowa until 1930; was director of the Institute of Character Research (1923–30); professor of philosophy and director of character research, University of Southern California (1930–39); professor of psychology, University of Southern California (1939–45; emeritus, 1946). He was author of a number of books in the field of character education.

[Sup.] HARRY G. GOODYKOONTZ.

STATE AND CHURCH. See CHURCH AND STATE.

STATISTICIANS OF AMERICAN RELIGIOUS BODIES, ASSOCIATION OF: An informal organization in the United States, consisting mainly of official statisticians of religious bodies of all faiths having more than 50,000 members. During the decades before 1952 its chief activity was to encourage the federal government to conduct a decennial census of religious bodies. Since, however, the census of religious bodies for 1946 was not completed for lack of an appropriation, there is doubt concerning the nature of that function in the future.

The Association meets annually for fellowship and for exploration of common interests. It has discussed the question whether the Bureau of the Census, while taking the decennial census of population, should be asked to include a question on church membership or religion. The large majority of statisticians have been opposed to making such a request. It has also considered methods of uniform reporting.

BENSON Y. LANDIS.

STATISTICS, ECCLESIASTICAL: There are only rough estimates of ecclesiastical statistics throughout the world. *The Statesman's Yearbook* (annual) presents available approximations for most nations of the world. *The World Christian Handbook,* edited by Kenneth G. Grubb and E. J. Bingle (1949), assembled available data but stated that "the more global they become, the less reliable they are for statistical purposes." *The Lutheran World Almanac, 1934–1937* (1937), presented a distribution of various estimates, by continents. Ruth Cranston, in *World Faith* (1949), published estimates in round figures for the major religions of the world. It may be that there were in the world about 400,000,000 Roman Catholics, 200,000,000 Eastern Orthodox, and 200,000,000 Protestants, in a world population estimated to be 2,400,000,000 persons in 1950.

There are no complete, annual, ecclesiastical statistics gathered by uniform reporting in the United States. The most complete, uniform reporting was probably that of the federal census of religious bodies for the year 1926, made and published by the federal Bureau of the Census. All private compilations published since that date have been collections of data secured from the official statisticians of religious bodies, or from other published sources, but not all bodies make annual reports. *The Yearbook of American Churches,* published since 1951 by the National Council of the Churches of Christ, U. S. A. (*q.v.*), contains the most recent data available from official sources.

In 1950 (1951 *Yearbook*) 256 religious bodies reported 281,511 local churches with an inclusive membership of 86,830,490 persons. Figures for local churches and members were the highest ever reported. For 1940, for example, there were reported (1941 *Yearbook*) 244,319 local churches with an inclusive membership of 64,501,594 persons. In the decade the number of local churches increased about 16%, the number of church members about 35%. Since 1926 church membership has increased over 50%, while total population during the same period has grown about 30%.

Indeed, in the last fifty years, the relative position of the major faiths has remained much the same. In 1950 the over fifty million Protestants constituted almost 60% of all members of religious bodies, about the same proportion as in 1906, when there was a federal census of religious bodies.

The 1951 *Yearbook* reports the total number of ordained clergy in all bodies as 281,251 persons, of whom 3,763 were women. Of these, only 166,891 clergy were active in charges—the remainder being in other vocations or retired. Of the active clergy, 2,437 were women. But certain of the major bodies ordaining women gave no information, and the actual number must be larger than that reported (see WOMEN, ORDINATION OF).

Only about half the religious bodies reported figures on finances to the 1951 *Yearbook.* One hundred twenty-five bodies reported total contributions for all purposes of $1,138,737,506 in 1950; for foreign missions, $56,567,292; for home missions, $58,724,358. The bodies reporting were all Protestant. Late in 1950, forty-eight bodies reporting to the United Stewardship Council (*q.v.*) reported total gifts of $1,104,577,184.

The United Stewardship Council also reported per capita gifts to fifteen Protestant bodies for all years from 1921 through 1948. The per capita gift in 1948 for these 15 denominations with 27,082,911 members was $24.18, only slightly more than the $23.03 in 1923, or the $22.02 in 1929, but more than double the $11.73 of 1936 (see DEPRESSION, THE CHURCHES AND THE). It is estimated that the larger gifts of the 1940's did not purchase any more activities than the lower gifts of the 1930's. It appears rather that the increased giving has only been at about the same rate as the decreasing purchasing power of the dollar.

A study, *Philanthropic Giving,* published by the Russell Sage Foundation (1950), revealed that churches probably receive half of all the philanthropic gifts made by the people of the nation.

Enrollment in Sunday and Sabbath schools in 1950 was 29,775,357 persons in 246,240 schools. Of the total enrollment, 2,469,230 persons were teachers and officers. Total enrollment in Sunday schools began to turn upward in 1947, probably reflecting the large number of births in the population in the 1940's. Going back fifty years, one may note that Sunday school enrollment showed a continuous growth during the first third of the century. In the 1930's the rate of gain slowed up considerably, and some denominations actually registered losses. Marked gain was resumed in 1947. Sunday school enrollment is an informal matter, compared with church membership. It is probable that when people change residence, their names are taken promptly from Sunday school rolls. Thus figures on Sunday school enrollment may reflect active membership more completely than figures on church affiliation.

In all compilations, the definitions of church membership are made by the body reporting. These vary considerably, but fall into three groups. Roman Catholics, Episcopalians, and Lutherans report all baptized persons as members. Jewish congregations report all Jews in communities having congregations—it is assumed that a Jewish person is in the congregation unless he separates himself from it. Most Protestant bodies count only persons who have attained full membership, and estimates indicate that all but a small minority of these are

over thirteen years of age. The Church of Christ, Scientist, does not furnish figures on membership because of a regulation of that body forbidding the numbering of people and the reporting of such statistics for publication.

In 1950, the 66 religious bodies having over 50,000 members had over 98% of the total church membership of the nation. Protestant bodies having over 1,000,000 members had about 76% of all Protestant members. The Southern Baptist Convention was reported by *The Christian Herald* in 1951 to be the most rapidly growing denomination in the United States.

Recent gains in church membership have been attained mainly by the larger and older religious bodies. They have come from the strengthening of existing congregations rather than by organizing new local churches. They indicate no spectacular turning to religion, but rather a continuation of the trends of the past fifty or more years. [Sup.] BENSON Y. LANDIS.

STAUFFER, ETHELBERT: Lutheran; b. in Friedelsheim, Germany, on May 8, 1902. He studied at Halle (Lic. Theol., 1929); Berlin; and Tuebingen. He taught at Halle (1930–34); Bonn (1934–48); and since 1948 has been professor of New Testament at the University of Erlangen. He has published: *Theologie des Neuen Testaments* (1941; 5th ed., 1948); *Christus und die Caesaren* (1948; 3rd ed., 1952); *Love* (1950); *Historische Mikroskopie* (1951); and was coeditor of: *Sachwoerterbuch zur Antike; Religion in Geschichte und Gegenwart; Theologisches Woerterbuch zum Neuen Testament; Reallexikon fuer Antike und Christentum.*

BIBLIOGRAPHY: *Deutsches Pfarrerblatt* (April, 1948).
RAYMOND W. ALBRIGHT.

STAUPITZ, JOHANN VON: E. G. Schwiebert devotes an excellent section in his life of Luther to Luther's experiences from 1509 to 1514, when Staupitz was vicar-general of his order and gave him valuable advice. Schwiebert quotes Luther's own words: "I owe everything to Staupitz" (p. 170). He argues correctly that Luther became confused because nearly everybody in the theological faculties was confused (pp. 149–196).

We are fortunate in having a book on the relation between Luther and Staupitz, published by the Society for Reformation History in Germany (1927). This work explains Luther's difficulties in the monastery and the help he must have derived from the words of Gabriel Biel (*q.v.*), rector of the Brethren of the Common Life (*q.v.*) at Schoenbuch in Wuerttemberg. Through Biel he learned to know Gerson (*q.v.*) and William of Paris. But Luther did not receive enough consolation from these writers. He was constantly assailed by temptations and he turned time and again to Staupitz for instruction. Biel seems to have been too adversely criticized by Luther, for he made a clear distinction between outward and inward temptations (p. 149 of the book just mentioned). Staupitz presented numerous quotations from reliable authors, but he failed to solve entirely the problem confronted by Luther. Preserved Smith used to think with many other critics that Luther was speaking about sexual matters, in which they were entirely mistaken, as Schwiebert has proved. Staupitz was effective enough to cause Luther's readjustment to the monastic discipline. Luther gradually emerged victorious in his struggles. In July, 1530, he wrote a letter to Jerome Weller, in which he said that when he was Weller's age (thirty-one) he was told by Staupitz: "Don't you know, Martin, that this temptation is useful and necessary for you; it will lead to spiritual progress." For this reason Luther wrote to Weller: "This temptation is more necessary for you than food and drink." Luther was thirty-one years old in 1514, when his final victory occurred. He wrote at one time, it is true, that Staupitz did not understand his temptations, but isolated remarks by him must be studied with great caution.

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[Sup.] ALBERT HYMA.

STEERE, DOUGLAS V.: Quaker; b. at Harbor Beach, Mich., Aug. 31, 1901. He studied at Michigan State College (B.S., 1923); at Oxford (B.A., 1927); and at Harvard (M.A., 1925; Ph.D., 1931). He was Thomas Wistar Brown Professor of Philosophy in Haverford College; and was a writer and lecturer on religious subjects, especially the nurture of the inward life. He was active in work of Quaker Service: missions to Poland (1945); Germany, and Scandanavia (1937, 1940–41, 1945, 1947–48, 1950). In religious philosophy he is a critical realist with strong mystical leanings. Among his books are: *Prayer and Worship* (1938); translation of Soren Kierkegaard, *Purity of Heart* (1938); *On Beginnings from Within* (1943); *Doors into Life* (1948); *Time to Spare* (1948).

STEINER, RUDOLF. See ANTHROPOSOPHY.

STENOGRAPHY AND CHURCH HISTORY: Our knowledge of ancient Greek shorthand manuals was considerably advanced by Milne's publication in 1934 of eleven additional papyri and waxed tablets which supply detailed information of the two stages of tachygraphic methods, the syllabary and the commentary. The syllabary is a shorthand primer, consisting of signs for the vowels, diphthongs, and various

conventional combinations of vowels and consonants. After the student had mastered this material, he proceeded to the more advanced course, known as the commentary. Here the main symbols of the syllabary are rearranged at random for the training of the associative faculty. With each shorthand symbol is associated a group of four words, connected with the symbol in a purely arbitrary way, but within themselves usually arranged in a rough alphabetic order. Some of the tetrads contain quite unusual and highly technical words forming blocks of one kind—medical, geographical, and so on. Since the commentary not infrequently gives alternative expansions of the same sign, it no doubt was imperative that the reporter translate his notes into longhand as soon as possible, lest he be baffled by equivocation, which was the chief weakness of the system.

In the early church shorthand was widely used to take down sermons and official ecclesiastical speeches. Augustine (*Epist.* 141) tells of an episcopal assemblage at Carthage at which eight stenographers were employed in relays of two. Even though we did not have the testimony of Socrates (*Eccl. Hist.* VI. 4 *fin.*) that some of Chrysostom's sermons were published by himself and others were taken down by shorthand writers as he delivered them (i.e., were published without being revised by Chrysostom), we should be led by internal evidence to conclude as much—e.g., the presence of a reference to applause during the sermon (*Incomprehen.* 3, 7), or the inclusion of Chrysostom's rebuke of those who were at that moment giving greater attention to an attendant lighting the lamps in the church than to the sermon. For other instances where the mention of applause reveals stenographic reporting, see Augustine, *Serm.* 24. 6; 323. 3; *Epist.* 213; and Paulus of Emesa, *Acta Concil. Ephes.* I. i. 4, 10, lines 23 f. (ed. Schwartz).

A hitherto unknown work of Origen, his *Discussion with Heraclides,* preserved in a sixth century papyrus codex which was found in 1941 at Toura near Cairo, reveals by its vivacious style to be based on a faithful stenographic record of an actual conference in A.D. 245 of Origen with Bishop Heraclides and other bishops on the subject of Trinitarian orthodoxy. Indeed, the presence of a doublet in the record points to the conflation of two transcripts of the proceedings.

As regards the Epistles in the New Testament, it is common knowledge that Paul (Rom. 16:22) and Peter (I Peter 5:12) employed amanuenses. Although there is no direct evidence that these amanuenses fell back upon any system of shorthand to assist them in their work, it is reasonable to suppose that they would have done so in accord with contemporary custom. Whether certain instances of a change of style, e.g., between I Peter and II Peter, may be due to the employment of different amanuenses (as Jerome suggested, *Epist.* 120, 11, 5), or whether instances of lack of transition within an epistle, e.g., after Phil. 3:1, may be due to a longer or shorter break in dictation and resumption by the apostle in a different mood and with different interests, are open questions (see especially Otto Roller, *Das Formular der Paulinischen Briefe,* 1933; J. A. Eschlimann, "La rédaction des épîtres pauliniennes," in *RB,* LV [1946], 185–96; and B. M. Metzger, in *The Interpreter's Bible,* Vol. VII [1951], pp. 51 f.).

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[Sup.] BRUCE M. METZGER.

STEPHAN, HORST: Lutheran; b. at Sayda Saxony, Germany, Sept. 27, 1873. He studied at the University of Leipzig (1894–98), taught religion at colleges in Zittau and Leipzig (1899–1907); church history at Leipzig (1906); systematic theology at Marburg (Hessen) (1907). He was professor of theology at Marburg (1914–22); at Halle Saale (1922–26); and Leipzig (1926–). In theology he is a representative of the historical-critical point of view. He wrote: *Die Lehre Schleiermachers von der Erloesung* (1901); *Herder in Bueckeburg* (1905); *Luther in den Wandlungen seiner Kirche* (1907; new ed., 1951); *Kirchengeschichte der Neuzeit* (1909; new ed., 1931); new edition of *Evangelische Dogmatik von Fr. Nitzsch* (1911 f.); *Glaubenslehre* (1920; 3rd ed., 1941); *Geschichte der evangelischen Theologie seit dem deutschen Idealismus* (1938). He was editor of *Zeitschrift fuer Theologie und Kirche* (1920–38); chief editor of systematic theology for the *encyclopaedie Die Religion in Geschichte und Gegenwart* (1927–32).

BIBLIOGRAPHY: *Theologische Literaturzeitung,* No. 12, 1948.

STEPHEN: Stephen II: 752. He died the fourth day after his election, even before his consecration. For this reason neither his contemporaries nor the medieval writers nor the great majority of modern authorities have considered him a real pope. On the other hand,

the list of popes in the *Annuario Pontificio* does call him a pope.

Stephen II: During his meeting of Jan. 6, 754, with King Pippin I of the Franks at Ponthion the latter vowed to protect the Roman Church and regard the bishop of Rome as the successor of the Apostle Peter. After further negotiations followed the "Donation of Pippin," a document which has been the subject of bitter controversy, because its contents were not definitely established, owing to the loss of the original document. After his second campaign against the Lombards, Pippin in 756 issued the decree which set up the Papal States and made Stephen II the first ruler of this area.

Stephen V: Was elected without the approval of Emperor Charles III (the Fat), but the latter acquiesced when he learned that the election had been unanimous and in the presence of the imperial representatives.

See also Popes.

[Sup.] Albert Hyma.

STERILIZATION. See Sex, Ethics of.

STEWARDSHIP: One of the basic doctrines of the Christian religion. Stewardship means the recognition of God's ownership of all material resources, and of life itself, including one's thoughts, time, talents, energy, and influence, as well as possessions. The term is much broader than the tithe, but may include it as one element. Stewardship is not merely a scheme to raise money for the church, but a means of entering actively into partnership with God. It may be compared to the battery of an automobile, which is meant not to store up power for itself but to give its energy for the benefit of other parts of the car. Stewardship in the loftiest sense is the noblest expression of the Christian ideal, and provides the motive power for mighty achievements. It does so by leading the way to discipline, sacrifice, and service, through which one finds the victorious life. According to Paul, "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35). Such stewardship involves not only the use of time, talents, and money, but also the trusteeship of all that has come from God. As Christians we are stewards of the gospel, which the Lord has committed to us for the work of evangelism and missions. According to the Apostle we should be "good stewards of the manifold grace of God" (I Pet. 4:10). Christ used parables to show the virtues of good stewards, who may be administrators, supervisors, managers of estates, or trusted servants. St. Paul placed more stress on the spiritual implications: "Let a man so account of us, as ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful" (I Cor. 4:1, 2). Stewardship calls for faith in God, and realization that life and possessions are gifts from Him, to be used for the benefit of others, with a thoroughgoing dedication of one's total resources and powers in the unselfish service to fellowmen—all in the spirit of the Cross (cf. Mark 10:45). Robert Cashman.

STEWARDSHIP COUNCIL, UNITED: The Council was organized September, 1920, in New York, by a group of denominational stewardship officials who met to help one another. These representatives agreed to meet semiannually to discover better ways of teaching Christion stewardship. This was done by interdenominational conferences, literature, defining principles, making and discussing plans and methods. Twenty-nine communions in the United States and Canada were members when the Council merged with other bodies to found the National Council of Churches of Christ, U. S. A. (*q.v.*). Harry S. Myers.

STEWART, JAMES STUART: Church of Scotland; b. at Dundee, Angus, Scotland, July 21, 1896. He studied at the University of St. Andrews (M.A. and B.D.); at Bonn, Germany; and at New College, Edinburgh. He was assistant at Barclay Church, Edinburgh (1923); minister of St. Andrew's Church, Auchterarder, Perthshire (1924–28); of Beechgrove Church, Aberdeen (1928–35); and of North Morningside Church, Edinburgh (1935–46). In 1947 he became professor of New Testament language, literature, and theology in the University of Edinburgh (New College). He was joint editor of the English translation of Schleiermacher's *Glaubenslehre;* and wrote: *The Life and Teaching of Jesus Christ* (1932); *A Man in Christ: the Vital Elements of St. Paul's Religion* (1935); *The Gates of New Life* (1937); *The Strong Name* (1940); and *Heralds of God* (1946).

STEWART LECTURES: Established at Seabury-Western Theological Seminary, Evanston, Ill., in 1948, in memory of the former bishop of Chicago, the George Craig Stewart Memorial Lectureship provides for lectures on preaching. Lecturers have included Theodore Parker Ferris, Theodore O. Wedel, and Henry Sloane Coffin.

STIPEND: In the Roman Catholic Church, an offering made to a priest in view of the celebration and application of a mass to the intention specified by the donor. The amount of the stipend is determined by the local bishop. Priests who have received stipends must celebrate the masses for which such stipends were offered within a reasonable time. In case this is impossible due to the excessive number of stipends offered, some stipends may be trans-

mitted to other priests and the masses celebrated elsewhere, unless such a use be explicitly excluded by the donor. The Code of Canon Law regulates strictly the transmission of stipends in order to avoid abuses. Masses for which stipends are derived from the proceeds of some endowment are called foundation masses; others are called manual masses. Only one stipend may be received by a priest for the same mass, or on one day if he says two masses, as for instance on Sundays. However a priest celebrating the three masses authorized for Christmas can receive three stipends. Cf. *Codex Juris Canonici,* can. 824–844.

GEORGES A. BARROIS.

STOCK, HARRY THOMAS: Congregationalist; b. at Springfield, Ill., Nov. 10, 1891. He attended Knox College (A.B., 1914); Chicago Theological Seminary (B.D., 1916); and the University of Chicago (M.A., 1917). He was instructor at Chicago Theological Seminary (1917–22); and served the Congregational Division of Christian Education as Young People's Secretary (1922–38), and as General Secretary (1938–). A leader in Christian education, he wrote ten books, among them being: *Church Work with Young People* (1929); and *Paul and the First Christians* (1951).

STOCKHOLM. See ECUMENICAL MOVEMENT.

STOKES, ANSON PHELPS: Episcopalian; b. at New Brighton, Staten Island, New York, April 13, 1874. He studied at Yale University (B.A., 1896; M.A., 1900); the University of Berlin; the Sorbonne; Oxford; and Episcopal Theological School, Cambridge, Mass. (B.D., 1900). He was secretary of Yale University (1899–1921), during most of this time serving also as an assistant at St. Paul's Episcopal Church. For fifteen years he served as canon of Washington Cathedral. Among his publications are: *Memorials of Eminent Yale Men* (2 vols., 1914); *What Jesus Christ Thought of Himself* (1916); *Educational Plans for the American Army Abroad* (1918); *Tuskegee Institute—The First Fifty Years* (1931); *The Atlantic Charter and Africa from an American Standpoint* (1942); *Progress in Negro Status and Race Relations 1911–1946* (1948); *Church and State in the United States* (3 vols., 1950).

STOLTZ, KARL RUF: Congregationalist; b. Jan. 9, 1884, at Traverse City, Mich.; d. March 29, 1943. He studied at Baldwin-Wallace (B.A., 1907); Garrett Biblical Institute (B.D., 1909); Northwestern University (1909); and University of Iowa (Ph.D., 1911). He was professor of religious education at Wellesley College (1912–24); biblical literature and religious education at the Y.M.C.A. College, Chicago (1924–27); and professor of English Bible and dean of the School of Religious Education, Hartford Seminary Foundation (1927–43). He wrote: *Psychology of Prayer* (1923); *Evolution and Genesis* (1927); *Pastoral Psychology* (1932); *Psychology of Religious Living* (1937); *Tricks Our Minds Play on Us* (1939); *Making the Most of the Rest of Life* (1941); and coauthor of: *Jesus and a Boy's Philosophy of Life* (1926); *Studies in Religious Education* (1931); and *Religion and the Church Tomorrow* (1936).

RAYMOND W. ALBRIGHT.

STONE LECTURESHIP: Established at Princeton Theological Seminary, Princeton, N. J., in 1871 by Levi P. Stone, of Orange, N. J., a director of the seminary. The annual series of lectures began 1878–79, and in 1883 the income of the foundation was permanently designated for lectures on some topic kindred to theological studies. Over forty-five of the lectures were published by 1952.

KENNETH S. GAPP.

STONES. See MEMORIALS AND SACRED STONES.

STOUDT, JOHN JOSEPH: Evangelical and Reformed; b. at Northampton, Pa., March 11, 1911. He studied at Haverford College (B.S.); Princeton Seminary; Yale Divinity School (B.D.); New College, Edinburgh (Ph.D.); and Union Theological Seminary. He was pastor, St. Johns Church, Bangor, Pa.; army chaplain; pastor, Boehm's Church, Blue Bell, Pa.; professor of philosophy, Talladega College; and lecturer in philosophy at the University of Delaware. He is the author of: *Consider the Lilies, How They Grow* (1937); *Pennsylvania Folk-Art* (1948); and translator of some of Jacob Boehme's writings.

STREETER, BURNET HILLMAN: Anglican; b. Croydon, Nov. 17, 1874; d. Sept. 10, 1937, in an accident near Basle. Educated at Queen's College, Oxford; ordained in 1899. He became fellow and dean of Pembroke College, Oxford (1899–1905); fellow of Queen's (1905–33); provost of Queen's College, Oxford (1933–37); Dean Ireland's Professor of Exegesis, Oxford University (1932–33); and a fellow of the British Academy. Streeter's main interest was the philosophy of religion on which he wrote: *Reality: a new Correlation of Science and Religion* (1926); *The Buddha and the Christ* (1932); and *The Spirit* (1919). But his most important work was in the field of New Testament studies. He wrote an essay in the *Oxford Studies in the Synoptic Problem* (1911); *The Four Gospels: A Study of Origins* (1924); and he edited: *Foundations* (1912); *Concerning Prayer* (1916); and *Adventure* (1927). He had close associations first with the Student Chris-

tian Movement, then with the movement founded by Dr. Frank Buchman (*q.v.*).

F. W. Dillistone.

STRENOPOULOS, GERMANOS: Greek Orthodox; b. at Dellionae, Eastern Thrace, in 1872; d. at London, Jan. 23, 1951. He studied at the Theological College of Halki; and at the universities of Halle, Leipzig, Strasbourg, and Lausanne (Ph.D., 1903). He served as professor and principal of the Halki College; and was consecrated bishop in 1912, with the title of metropolitan of Seleucia. In 1922 he was appointed exarch of the ecumenical patriarch in Western and Central Europe, with the title of metropolitan of Thyateira, and settled in London. He was very active in the negotiations between Greek and Anglican Churches and in the ecumenical movement (*q.v.*), from its very beginning. He was one of the joint presidents of the World Council of Churches (*q.v.*) from its inauguration in 1948. His main writings are: *Hippolyts philosophische Anschauungen* (1903); *Kyrilos Loukaris* (1951); and numerous articles on various subjects, including ecumenical, in Greek, English, German, and Swiss periodicals. See also Eastern Orthodox Churches.

Georges Florovsky.

STRITCH, SAMUEL ALPHONSUS: Cardinal; b. at Nashville, Tenn., Aug. 17, 1887. He studied at Saint Gregory's Seminary, Cincinnati, Ohio; and at the North American College, Rome. Ordained to the priesthood in 1909, he engaged in pastoral and administrative work in the diocese of Nashville, of which he became chancellor (1917). He was consecrated bishop of Toledo, Ohio (1921); became archbishop of Milwaukee, Wisc. (1930); and was transferred to the archdiocese of Chicago (1940). He was created cardinal on Feb. 18, 1946, under the pontificate of Pius XII (*q.v.*). He played an outstanding part in the organization of the National Catholic Welfare Conference (*q.v.*), an agency created for co-ordinating the educational, social, and civic endeavors of the Roman Catholic people in the United States.

Georges A. Barrois.

STROHL, HENRI: Protestant; b. at Brumath, Oct. 26, 1874. He studied at the universities of Strasbourg (B.D., 1897), Berlin, and Geneva; was minister in Benfeld (1902–5), and Colmar (1905–19). He became Maître de conférences at Strasbourg (1919); professor (1928); dean (1929–45). He wrote: *L'évolution de Luther jusqu'en 1515* (1923); *L'épanouissement de la pensée religieuse de Luther* (1924); *Luther, esquisse de sa vie; La substance de l'Évangile selon Luther; Études sur Oberlin* (1926); *Le Protestantisme en Alsace* (1950); and *La pensée de la Réforme* (1951).

STRONG, TRACY: Congregationalist; b. at Mount Vernon, Ohio, Aug. 6, 1887. He studied at Oberlin College (B.A., 1908). He joined the staff of the Seattle Y.M.C.A. in 1908, and served as Boys' Work Secretary there until 1923, when he became a member of the Boys' Work Staff of the World's Committee of the Y.M.C.A.'s, Geneva, Switzerland (1923–37; general secretary, 1937). He was executive secretary for War Prisoners' Aid (1939–45).

STUDENT CHRISTIAN COUNCIL, UNITED: Formed in 1944 as a federation of thirteen Protestant agencies and denominational student movements and the student Y.M.C.A.'s and Y.W.C.A.'s. Membership in the World's Student Christian Federation (*q.v.*) is maintained through the Council. According to its constitution, the "purpose of the Council is to further and express Christian unity, to meet and share common responsibility, and to bring students and leaders together in fellowship and prayer around their common task." The policy-making body of the Council is its annual assembly of 114 delegates from member movements. A national Ecumenical Student Conference is held once every four years. Its co-operative programs are carried on throughout the year by seven committees meeting in different sections of the country and through numerous "Related Committees," such as the Student Volunteer Movement (*q.v.*), the University Christian Mission (*q.v.*), the World Student Service Fund, and the Committee on Friendly Relations Among Foreign Students. The Council is the symbol of an emerging more inclusive American student Christian movement and in a real sense draws into its life all that its member movements do.

Bibliography: Reports of the General Assemblies of the Council, 1944–51; Parker Rossman, *Ecumenical Student Workbook*, 1949.

Clarence P. Shedd.

STUDENT CHRISTIAN FEDERATION, WORLD'S: Comprising forty autonomous national student Christian movements, the Federation was founded in 1895 in Sweden by student leaders from Great Britain, Germany, foreign mission countries, Scandinavia, and the United States under the leadership of John R. Mott (*q.v.*). From the start it has affirmed an evangelistic purpose, seeking "to lead students to accept the Christian faith in God—Father, Son, and Holy Spirit—according to the Scriptures, and to live as true disciples of Jesus Christ." The Federation is an international co-operative fellowship of student movements which together stand for a world-wide witness to the Protestant-Orthodox understanding of the gospel in the university. It sponsors a World Day of Prayer for students, organizes international conferences and projects, assists in

reconstruction and rehabilitation, publishes monthly and quarterly periodicals, and carries on international and inter-church study in many fields. The Federation's General Committee is a representative legislative body meeting every three years; its Executive Committee, consisting of the general secretary and six national representatives, meets annually. The United States' member of WSCF is the United Student Christian Council (*q.v.*).

BIBLIOGRAPHY: Reports of the Federation; Ruth Rouse, *The World's Student Christian Federation*, 1948.

CLARENCE P. SHEDD.

STUDENT CHRISTIAN MOVEMENT: Properly, either the total American student Christian enterprise (denominational movements plus Christian Associations), or the national affiliate of the World's Student Christian Federation (*q.v.*) in a given country. Historically the term has also meant the Student Christian Association Movement, i.e., the student Y.M.C.A and Y.W.C.A.

The Y.M.C.A., formed in London in 1844, quickly spread to America and inspired the first collegiate Y.M.C.A.'s at the Universities of Michigan and Virginia in 1858. The Christian Associations grew rapidly and in 1877 a national student Y.M.C.A. was formally recognized as a part of the parent movement. Luther Wishard served as first national secretary, followed by John R. Mott in 1888. In 1886 a national intercollegiate Y.W.C.A. was formed. Functioning always as two parts of one movement, their cooperation was greatly strengthened in 1934 when the Y.M.C.A. and Y.W.C.A. created the National Intercollegiate Christian Council—the name being changed in 1951 to National Student Council of the Y.M.C.A. As lay movements with Christian purposes, they have pioneered in theological inquiry, in widening concern for values in higher education, in ecumenical worship, and especially in problems of social justice and race relationships. Since students and faculty have shared in their activities without concern for denominational affiliation, these Associations have had a large part in preparing leaders of the ecumenical movement (*q.v.*). There are fully 800 local associations staffed by 300 Christian Association secretaries.

BIBLIOGRAPHY: Clarence P. Shedd, *Two Centuries of Student Christian Movements*, 1934; *A Century of Christian Student Initiative*, 1944.

CLARENCE P. SHEDD.

STUDENT ORGANIZATIONS, RELIGIOUS: Earliest records of voluntary student religious societies in North America date back to the 1690's at Harvard. By 1800 evangelistic revivals had reached the college campuses to turn the tide of post-Revolutionary secularism. In the consequent period of concern one memorable event was the "haystack prayer meeting" near Williams College in 1806, where a group of undergraduates under the leadership of Samuel J. Mills (*q.v.*, Vol. VII) took refuge from a storm and decided to undertake a world mission movement. By 1850 the college societies tended to center upon missions, pietism, or theological discussion. Beginning at Virginia and Michigan in 1857–58 the student Y.M.C.A. and later (1870's) the Y.W.C.A. became the channel for voluntary Christian student activity, combining in their campus associations all the previous types of societies. Summer student conferences, evangelism and missionary emphases became dominant characteristics—the latter finding expression in the organization of the Student Volunteer Movement (*q.v.*) in 1888.

Meanwhile, the steady growth of the college population, particularly in the state universities, made it increasingly difficult for the Christian Associations alone to serve the varied religious needs of the campuses. The churches, awakening to the fact that more of their students were in state universities than in denominational colleges, began in the first two decades of the twentieth century to provide special leadership and programs. Denominational student programs developed as clubs or foundations—an idea adopted first by the Methodists at the University of Illinois in 1913. The growth of this work among all denominations has been steady. In several cases remarkable expansion took place after the close of World War II. In general, there are two philosophies of student religious work: one is church-centered and is represented by the Catholic, Lutheran, Episcopal, and Orthodox groups; the philosophy followed by other denominations is that of student-centered church work where the relation to the local church is determined by the facts of the local situation. The Christian Associations have their roots in the life of all the churches and of the university.

At the turn of the century, the student population became religiously heterogeneous: though still primarily Protestant, there was a steady increase of Roman Catholic and Jewish students. The Newman Club idea began in 1895 and has become the campus movement for Roman Catholic students on non-Catholic campuses. The National Federation of Catholic College Students serves the Catholic campuses. For Jewish students, Hillel Foundations have been organized by the nation-wide Jewish brotherhood, B'nai B'rith. Menorah (*q.v.*) is also a society on some campuses "for the study and advancement of Jewish culture and ideals."

Eight Protestant groups have since 1920 organized national student movements. The oldest of these is the Lutheran Students Association of America, established in 1922 as technically independent of the Lutheran churches in order that students of all Lutheran churches might hold membership. It has a national council

with delegates elected by fourteen regional conferences. The Northern Baptists technically do not have a student movement, but rather a student commission in the denominational youth movement. The Presbyterians U. S. A. have a Westminster Fellowship as the inclusive youth student organization and program of the church. Campus units function at local church, presbytery, and synod levels, finding representation in the Westminster Fellowship National Council. The Presbyterians U. S. have a student movement alongside, but working in close co-operation with, their denominational youth fellowship. The legislative body is the Westminster Fellowship Council. The Methodist Student Movement united northern and southern branches of the denomination two years before unification of the churches took place and is represented on 400 campuses. The Congregational-Christian and Evangelical-Reformed student movements were merged in 1948 into the United Student Fellowship. The Ecclesia of the Disciples of Christ Student Fellowship is an annual meeting of representatives of local Disciples' campus societies. In 1950 Protestant Episcopal students organized a National Canterbury Association. Episcopal student work is organized into nine provinces and receives promotional support from the Church Society for College Work. Evangelical-United Brethren students occasionally meet nationally but have no student movements.

The above ten Protestant denominational groups, together with the student Y.M.C.A., student Y.W.C.A., Student Volunteer Movement, and Interseminary Movement (*q.v.*), comprise the membership of the United Student Christian Council (*q.v.*). Related fraternally to the Council are the Baptist Student Unions of the Southern Baptist Convention. Among other student religious groups are the Fellowship of Reconciliation (*q.v.*), Brethren Student Movement, Christian Science Student Organization, Chinese Student Christian Association, Inter-Varsity Fellowship, Deseret Clubs of the Church of the Latter Day Saints (Mormon), Channing Foundations of the American Unitarian Association, Murray Foundations of the Universalist Church of America, and Gamma Delta societies of the Lutheran Church, Missouri Synod.

Student religious organizations have been indigenous to American campus life for over two centuries. Much of the history of the churches in America and of the religious life of colleges can be written around the creative religious and social pioneering of these organizations.

Although no over-all pattern exists, Christian Associations are usually found on small campuses where a single student religious society can adequately serve campus needs. On larger campuses the prevailing pattern is that of several denominational groups along with the non-denominational Christian Associations. In most large universities the various student religious groups are united functionally in local Protestant and interreligious councils.

BIBLIOGRAPHY: Clarence P. Shedd, *Two Centuries of Student Christian Movements*, 1934; *idem, The Church Follows Its Students*, 1938.

CLARENCE P. SHEDD.

STUDENTS' LECTURES ON MISSIONS: Established at Princeton Theological Seminary, Princeton, N. J., in 1892–93 at the request of the students of the seminary. Much of the money for the endowment was raised by the students with the assistance of James S. Dennis, of Syria. About seventeen of the annual series of lectures were published before 1952.

KENNETH S. GAPP.

STUDENT VOLUNTEER MOVEMENT FOR CHRISTIAN MISSIONS: A voluntary association which aims to strengthen the Christian mission by a program of education, enlistment, and fellowship among students. In 1945 it became concerned with home missions and changed its name from Student Volunteer Movement for Foreign Missions to Student Volunteer Movement for Christian Missions. Signers of the following Declaration of Purpose are members: "It is my purpose to serve Christ in the world mission of His Church, and to this end prayerfully to find my life work. Further, it is my purpose, God willing, to be a Christian missionary at home or abroad."

The SVM sends furloughed missionaries on visits to student groups; publishes *Christian Horizons*, a listing of missionary opportunities under sixty-two boards of home and foreign missions; publishes and distributes other missionary literature; encourages the formation of campus missionary fellowships; and holds regional and national student conferences.

It is a member unit of the United Student Christian Council (*q.v.*); and is closely related to the National Council of Churches of Christ, U. S. A. (*q.v.*). [Sup.] E. H. JOHNSON.

STUDY, THE PASTOR'S: Historically the pastor was a learned man, spending many consecutive hours with books, chiefly in preparation of sermons. Today the average pastor devotes little time to study and often comes to Saturday night with no careful preparation of heart or mind. The modern church, especially in cities, demands a vast amount of business organization. The pastor becomes virtually a chore boy, running errands for the community. He often spends more time with the mimeograph and the telephone than with devotional literature and in preparation of sermons. The solution of this problem is double: on the part of the pastor, acceptance of self-discipline; on

that of lay members, volunteer help in management. D. Elton Trueblood.

STUMP, JOSEPH: Lutheran; b. Oct. 6, 1866, at Marietta, Pa.; d. May 24, 1935. He studied at Capital University, Columbus (A.B., 1884; A.M., 1887); and the Lutheran Theological Seminary, Mt. Airy, Philadelphia (1887). Ordained to the Lutheran ministry in 1887, he served Lutheran parishes at Great Bend, Pa. (1887–89); Ephrata, Pa. (1889–92); and Grace Church, Phillipsburg, N. J. (1892–1915). He became professor of systematic theology in the Chicago Lutheran Theological Seminary, Maywood, Ill. (1915–20); dean and professor of systematic theology in the Chicago Lutheran Seminary (1920–21); president and professor of systematic theology in Northwestern Lutheran Theological Seminary (1921–35). He wrote: *Life of Philip Melanchthon* (1897); *Bible Story* (1898); *Bible Teachings* (1902); *An Explanation of Luther's Small Catechism* (1907); *Russellism, A Counterfeit Christianity* (1922); *The Christian Life, A Handbook of Christian Ethics* (1930); *The Christian Faith, A System of Christian Dogmatics* (1932); (coauthor) *An Explanation of the Common Service* (1908); and translated and edited Stark, *Daily Handbook* (1904). Raymond W. Albright.

STUPPERICH, ROBERT: B. at Moscow, Russia, Sept. 13, 1904. He studied at Berlin (Lic.Theol.; Dr.Phil., 1930); was secretary of Bishop O. Dibelius (1930–33); minister and lecturer of east European history at Berlin; professor of church history at Muenster University (1946–). His theology belongs to the school of Karl Holl. He works mainly on the theology of Luther, Melanchthon and Bucer. His second center of interest is symbolics. He worked on the newer history of Russia. He wrote: *Der Humanismus und die Wiedervereinigung der Konfessionen* (1936); *Staatsgedanke und Religions-politik Peters des Grossen* (1936); *Russische Sekten* (1938); *Die Anfaenge der Bauernbefreiung in Russland* (1939). He edited: *Kirchengeschichtliche Quellenhefte* (1949–); *Festschrift fuer Bischof Dibelius* (1950); *Melanchthons Werke* (1951 *seqq.*); and *Bibliographia Bucerana* (1952).

STURM, JOHANNES: In his career the following three factors are generally overlooked: (1) his relations with the Brethren of the Common Life, (2) his relations with John Calvin, and (3) his relations with the Jesuits. This has been unfortunate, for Johannes Sturm is one of the outstanding figures in the field of Christian education. Not only is he now recognized (as our original article states, *q.v.*, Vol. XI) as "the greatest of the great school rectors of the sixteenth century," but his influence upon Calvin and the Jesuit educators in the field of Christian education ranks him with the important leaders in the Christian Church.

I. Relations with the Brethren of the Common Life: Sturm has told us himself that he received much of his early education from the Brethren of the Common Life (*q.v.*) at Liége. These men conducted a school there, named after St. Jerome (Hieronymus). Sturm referred to it as that "Hieronymian Gymnasium," which he deliberately copied in founding the famous gymnasium at Strasbourg. Having been born at Schleiden in the duchy of Luxemburg, he did not have to go far to reach the great city of Liége. He remained there until 1524, when he was seventeen. From 1524 to 1527 he studied Greek and Latin in the School of the Three Languages, connected with the University of Louvain. This institution owed much to Erasmus (*q.v.*) and the Brethren of the Common Life, whose labors in Brussels resulted in the printing of excellent books on their own press. At Deventer, from 1486 to 1500, they were largely responsible for the publishing of about 90 classical books. Sturm was familiar with the work of the brothers at Deventer, as he said to the magistrates of Strasbourg on the occasion of his founding of the gymnasium in that city: "At Liége, Deventer, Zwolle, and Wesel instruction is given in one building, with a number of classes. Hence better students are turned out by these schools than by others, called academies. . . . When I was at Liége, dissension arose among the teachers, and some of them began to teach separately. If they had had their way, that Hieronymian gymnasium would have perished."

The Brethren of the Common Life conducted schools of their own in Brussels, Ghent, and Mechlin, while at Deventer, Zwolle, and Wesel their dormitories housed many hundreds of students, and their teachers dominated the schools there. Alexander Hegius had about two thousand pupils in his school at Deventer, where Erasmus was one of them. One significant fact about these schools was the emphasis on Bible study and the history of the church. The primary purpose of the brotherhood was the promulgation of the Christian religion, which was so well known to Martin Luther's (*q.v.*) parents that they sent him all the way to Magdeburg, where he, according to his own testimony, studied with the *Nullbrueder,* that is, Brethren of the Common Life. The same happened to many other German boys. It is seldom noted, though it should be, that the celebrated production of German humanism, *Epistolae Obscurorum Virorum* (*q.v.*) was addressed to "Ortwin Gratius of Deventer." Gratius was actually from Westphalia, but he had taught Greek and Latin at Deventer, where hundreds of German boys had attended his classes.

II. Relations with John Calvin: John Sturm founded his gymnasium in 1538. He drew up a new program for the school, entitled, *De Litterarum Ludis, recte aperiendis.* This meant that the principal part of the curriculum would be devoted to the classical literatures, in short, humanistic studies. But Sturm paid proper attention to the building of character. He wrote: "The best school is that in which equal care is bestowed on intellectual and on moral training. . . . If one's actions do not harmonize with his words, of what use is his learning?" The two final ends of education, so he concluded, were personal religion (*pietas*) and wisdom (*sapientia*). Catechism was taught on Saturdays, but little biblical training was provided. Sturm confined himself to Bible stories, feeling that dry dogma might cause his pupils to lose interest in personal religion. His method was very progressive and enlightened. He knew much about psychology. In the elementary classes Christian hymns were taught, and classes were opened in the morning with prayer, while in the afternoon they closed with prayer. On Sundays teachers and pupils all attended church together.

On Feb. 24, 1538, the municipal council of Strasbourg decided that henceforth the three Latin schools be reorganized and one new school be started, which was the gymnasium of Johannes Sturm. There were to be eight grades of elementary training, exactly as is the case in the United States today (for American education owes a great deal to Johannes Sturm). In the upper class Butzer (Bucer, *q.v.*), Hedio, and Capito were to deliver lectures on theology. In the seventh grade Sturm, Herlin, and Delius were to teach rhetoric, mathematics, and Hebrew. The former Latin schools were to train only pupils in the first grade, most of them at the age of six. These three Latin schools thus became a part of the new gymnasium. However, as the fall of the year drew near, and classes would open on the first of October, Sturm made some important changes in the proposed curriculum. He argued that children should remain at home until they reached the age of seven, and there should be fourteen grades altogether, meaning a combination of elementary and secondary education. His assistants, however, did not carry out his plans, since space for so many classes was not yet available. A large tablet was affixed in one of the halls, stating that the Christian religion and the liberal arts were to be the two main parts of the curriculum.

Just before school opened a new teacher arrived from Geneva. That was John Calvin (*q.v.*), who in September received a call to become pastor of the French refugees in Strasbourg. He had left Geneva for Basel, where he hoped to find new employment. He hastened to Strasbourg, where Johannes Sturm induced the Board of Education to appoint him as teacher in the newly founded gymnasium. The board issued this declaration: "John Calvin, a Frenchman, will be a learned and pious tutor; and he shall at times deliver lectures in theology, and he shall also preach in French to the refugees. His term will begin on May 1st." This means that on May 1, 1540, John Calvin became a regular teacher in Sturm's gymnasium. The program for the summer term of 1539 and the minutes of the Board of Education indicate, however, that Calvin during that summer taught in the upper class, where he delivered lectures on the Epistle of Paul to the Philippians. Butzer lectured on Leviticus, Capito on Jeremiah, and Hedio on the Gospel of Mark. Calvin lectured three times a week. In the lowest class instruction was in the German language. On Sundays all classes went twice to church with all the instructors. During the first few years there were nine grades taught. Greek was taught in the three highest grades.

Calvin learned a great deal in Strasbourg, as is well known. He became so well indoctrined there that he took with him to Geneva a whole new system of worship, church government, and education. In 1559 he founded his own school, modeled after Sturm's gymnasium. Having visited Strasbourg in 1556, he decided to use many of Sturm's new ideas in the realm of education. He instituted only seven grades, however. But he retained the following features: division of all large classes into groups of ten pupils, under separate tutors; examinations and promotions based exclusively on the individual progress of each pupil; school was opened each morning with prayer, and it was closed in the afternoon with the Lord's Prayer, recited in unison, besides a short prayer of thanksgiving. Moreover, prizes were awarded to the two best students in each class, exactly as had been done by the Brethren of the Common Life in Liége and in Sturm's gymnasium. In the higher grades the New Testament was studied in considerable detail. This system of education was carried by the English Puritans to New England and other English colonies in North America, including parts of what is now known as Canada.

III. Relations with the Jesuits: One day Johannes Sturm came to Dillingen, a small town in the valley of the Lower Rhine, where William of Orange-Nassau was born. It was twenty-two years after he had founded his gymnasium at Strasbourg. He investigated carefully a school in that place conducted by the Jesuits (*q.v.*). The methods employed were wonderfully like his, he saw, and concluded that the Jesuits must have copied their school after his model. This view has been entertained by many educators after him. But no one has ever been able to prove it correct, and it is probable that during

the first half of the sixteenth century the reforms introduced into the schools of the Lutherans and the Calvinists, together with those of the Jesuits, were to some extent a continuation of the program initiated at Zwolle by Johannes Cele (*q.v.*). Loyola (*q.v.*), as well as Erasmus and Calvin, had studied at the College of Montaigu, which was connected with the University of Paris. Here John Standonck had introduced reforms which he had borrowed directly from his teachers, the Brethren of the Common Life at Gouda, and he founded similar schools in what is now Belgium. We know that Loyola visited Antwerp several times. He must have become acquainted with the system used by the Brethren of the Common Life at Ghent in their own school. Here Badius Ascensius, the most famous printer in Paris at the opening of the sixteenth century, had been educated. He published the *Opera Omnia* of Thomas à Kempis (*q.v.*) and of Cardinal Cusa (*q.v.*). He and hundreds of other learned men in France and Spain spoke with great admiration about the powerful brotherhood. In this manner Johannes Sturm (who used to lecture in the University of Paris), together with Calvin and Loyola, helped to pass on to posterity the high ideals of the men who gave instruction to Erasmus, Luther, Gansfort (*q.v.*), and Agricola (*q.v.*).

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[Sup.] ALBERT HYMA.

STUTTGART DECLARATION. See GERMANY, I.

SUBCONSCIOUS: I. Definitions: The word "subconscious" is usually used by modern depth psychologists synonymously with their more frequently used concept of the "unconscious." It is a translation of the German word *unbewusst,* which refers to that of which an individual is unaware in his personality make-up. Unconscious material is considered to be that which has been dynamically withheld from accessibility to consciousness by the mechanism of repression. By this the psychologists do not mean thought and/or feeling material which has simply slipped from the memory easily to be recalled. They mean material which is unacceptable to the conscious selfhood of the individual; therefore, it is held out of consciousness through repression.

By repression is not meant a conscious act of thought control. It means an involuntary, unconscious process in and of itself. It may be compared with conscious mental processes even as the automatic nervous and muscular processes of breathing, blood circulation, and heartbeat are comparable to the voluntary nervous and muscular processes of running, talking, and writing. On the concept of repression the whole concept of the unconscious is built.

II. Development of the Concept—C. G. Jung: Some psychologists like C. G. Jung (*q.v.*) tell us that there is such a thing as a collective or racial unconscious. Here are the abiding creative resources which are common to the race as a race. The source of life itself resides here, issuing into a personal unconscious, and finally into the personal conscious in such a way that that which is essentially human is actualized. The process whereby an individual becomes a person in his own right, a creative self in his individuality, Jung calls individuation. This concept, from the point of view of Christian history and thought, is particularly relevant to our understanding of such great doctrines as original sin, the redemption of the race, and the elements of religious experience and symbolism which tend to reappear in all forms of religious tradition. Jung drew much of his data from the field of comparative religion. He was fascinated also by what he called primordial images, or universal symbols, that tended to appear again and again in the thought-forms of schizophrenic patients. He looked upon the unconscious as being creatively potential and as having the very source of life itself there. Therapy consisted in the release of that which was chained by repression into disease and bondage. Illness and healing, therefore, became "modern man's search for a soul."

III. Otto Rank: Other psychologists such as Otto Rank associated the unconscious more particularly with the prenatal state of foetal development. Rank felt that the experience of total dependence and complete satisfaction known by a child in the womb was suddenly shattered in the act of birth. This trauma created an anxiety occasioned by the new world's frustration and demand for increasing independence and maturity. This anxiety, concomitant with growth, becomes the central anxiety which becomes more acute as the individual moves from one stage of maturity to another. The experience of death becomes the end which is inexorably set by nature. The neurotic is drawn toward the irresponsibility and the passivity that death offers, yet faces the anxiety occasioned by the refusal to accept "death as the price of life." Therapy, then, becomes correspondingly, a birth process. An end is set for the time by which the individual shall be psychologically "born anew." The therapist is a sort of "midwife."

Rank's formulations are exceptionally relevant to the Christian experience of the "new birth," whereby the fear of death is conquered by a "dying unto sin" and a "being raised to walk in the newness of life."

IV. Sigmund Freud: Sigmund Freud (*q.v.*), less philosophical in nature, came to the conclusion that the early childhood experience of an individual composed the constitution of the unconscious. He distinguished three stages in childhood development: the oral dependent phase, which included the parent-child experiences in relation to the security of affection and food provision given a child; the anal-aggressive phase, which included the parent-child experiences in relation to cleanliness, order, discipline taught a child; and the phallic phase, which included the parents' relationship to the child's definition of his or her sexual gender. Defective parent-child-sibling relationships supplied the structure and direction of the unconscious intentionality of an individual. The structure started with an uninhibited desire of a child, continued with contact with the "reality" of the controls of the surrounding environment, and culminated in the incorporation of these controls of society into the unconscious life as the *modus operandi* of repression. The names of these three processes which Freud used were: the id, the ego, and superego.

These formulations of Freud as to the structure and function of the unconscious are the first empirical descriptions of the way in which conscience is formed. The distinction is made between a voluntary and a compulsive conscience, one that the individual chose for himself as over against the one that was externally superimposed by society before the individual had the right to choose. Furthermore, this concept of the unconscious is particularly relevant to the concept of law as opposed to grace in the biblical context. Freud would say that the healthy conscience is built upon tender love between an emotionally secure parent and his child in a relationship of discipline through identification and reverence. The unhealthy conscience is built upon fear, between an emotionally insecure parent and his child in a relationship of discipline through punishment for infraction of rules.

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WAYNE E. OATES.

SUBDEACON. See ORDERS, MAJOR.

SUCCESSION, APOSTOLIC: The uninterrupted transmission of the powers bestowed by Christ on Saint Peter and the apostles to the church hierarchy down the ages. According to Roman Catholic theology, the apostolic succession is not merely a historical quantity, in some instances to be assumed rather than actually proved, but also a dogmatic factor, inasmuch as it makes manifest an essential attribute of the one true church (see MARKS OF THE CHURCH). Roman Catholics do not consider that the apostolic succession was integrally preserved in Eastern Orthodoxy (see EASTERN ORTHODOX CHURCHES), because its hierarchy refuses to recognize the jurisdictional primacy of the bishop of Rome over the Church Universal. The Roman view is that episcopacy is formally constituted as an organism only through its union to a visible head who is the pope; accordingly, Eastern Orthodoxy, with its conception of autocephalous, or independent communicating, churches, is denounced as forfeiting the apostolic succession in the fuller, i.e., dogmatic sense. However it is conceded that schism alone does not affect the validity of the sacraments conferred by the Eastern Orthodox clergy, nor the value of its ordinations.

With regard to Anglicans, Rome denies not only the legitimacy of their episcopal succession, but also the validity of their orders on account of the "heretical" doctrines which inspired the ritual actually used by Anglican bishops for the ordination of priests and deacons. No pronouncements have been issued thus far as to the endeavors of some Anglo-Catholics to bypass the controversial issue of Anglican orders by seeking ordination from Greek bishops. See also LEO XIII, Vol. VI, p. 455; MALINES, CONVERSATIONS AT.

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[Sup.] GEORGES A. BARROIS.

SUDAN. See AFRICA.

SUFFRIDUS PETRI: B. June 25, 1527, at Leeuwarden, Friesland; d. Jan. 23, 1597, in Cologne. In 1547 he studied law, classics, and history at Louvain. In 1556 he became a private university teacher, and in 1557 a professor in Erfurt. In 1562 he became the secretary of Cardinal Granvelle; after that a professor of law in Cologne (1577). He wrote several books, notably *De Frisiorum Antiquitate* (1590), containing a great deal of fantasy and myth. More reliable is *De Scriptoribus Frisiae* (1593). He endured much opposition from Ubbo Emmius, a critical historian.

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WILLIBRORD LAMPEN.

SUFISM: I. The Derivation of the Name and its Application: Sufism, or Sufiism, is the name given to the ascetic-mystical movement within the Islamic religion. Several derivations of the Arabic term, *ṣūfī* (mystic), have been advanced by Muslim authors, but western scholars are now in general agreement that the true derivation of the term is from the Arabic word *ṣūf* meaning "wool," since that derivation, and it alone, is philologically sound and can also be justified historically.

The wearing of rough, uncolored wool as a sign of penitence appears very early in Islam. The custom can be traced back to the days of the Caliph 'Abdulmalik (685–705). Its prototype was probably the garb of Christian monks. But the nickname *ṣūfī*, "wearer of wool," seems to have been applied only to individuals up to the beginning of the ninth century, when we find a certain group of ascetics in Kufa who are named collectively *ṣūfiyah*, i.e., Sufis. A century later the corporation of mystics of Baghdad, of which the celebrated al-Junayd (d. 911) was a member, is so designated. In the tenth century the appellation is in common use all over Iraq, whence it spread to all parts of the Muslim world.

II. The Historical Development of Sufism: The great Hungarian scholar, Ignace Goldziher, following a clue given by the famous historian Ibn Khaldūn (d. 1406), who speaks of an earlier and a later Sufism, distinguished sharply between the asceticism (*zuhd*) of the first generation or two of Sufis and the mysticism (*taṣawwuf*) of their successors. This clear division between initial asceticism and subsequent mysticism has been accepted as a guiding principle by the leading students of the historical development of Sufism. But although it is possible to distinguish clearly between the early Sufis, who pursued the ascetic life for a religious hope, and the later Sufis, who sought in ecstasy union with God, it does not follow that asceticism and mysticism were two distinct currents in Islam, or that later Sufism was a speculative theosophy simply and solely. Muslim Sufis, like Christian saints, saw an intimate and essential connection between asceticism and mysticism, or virtue and contemplation. Asceticism, or obedience to the Commandments, or the Law, was for them a prerequisite of gnosis, or knowledge of God. "The fruit of the virtues is gnosis": "the sole method that is efficacious [to arrive at contemplation of God] is praxis," says Evagrius Ponticus, the Christian. "Contemplation is the fruit of self-mortification," says al-Dārānī, the Muslim. And even the pantheistic Persian Sufi poet, Jalāl al-dīn Rūmī, wrote: *"Thy body mortify, thy flesh consume with pains. Behind it hid thou'lt find God's unity—thy gains."*

The essential distinction within Sufism is not between a primitive asceticism and a substituted mysticism, but between a religious and a philosophical development in later Sufism. The former is characterized by its search after the blessedness of communion, or union, with God conceived of as the result of a movement on God's part towards man, an act of divine grace, or love, and as the end also of a gradual renovation, both moral and intellectual, in man, an infusion or indwelling of divine life and a transformation or deification of the soul. The latter is distinguished by its attempt to grasp the ultimate reality of things, where the adjustment takes place altogether in the region of the ideas, and union consists in the realization that there never has been any separation or independence of the individual and that the mystic is now and always has been one with God.

A. THE EARLY PERIOD: PRIMITIVE, ASCETIC SUFISM: But up to the tenth century Sufism designated predominantly the practice of the ascetic life and was defined, for example, as "moral conduct" (*khulq, akhlāq*), or "the renunciation of pleasure," or "the abandonment of taking thought for oneself," or as "detachment from the world," or "resignation to God's will." Trust in God (*tawakkul*), as Goldziher has emphasized, was its characteristic and dominant feature.

The chief exponent of this primitive Sufism was al-Ḥasan al-Baṣrī (d. 728), the motive of whose life and thought was a deep-seated dissatisfaction with this temporary world, and whose rule of life was the renunciation of everything perishable and continual contrition informed and confirmed by the fear of God, meditation on the divine Word, and introspection. In his discussion of introspection, however, al-Ḥasan laid the foundations of the "Science of the hearts," or "mystical states" (*aḥwāl*), which are spiritual moods such as hope and fear, love and contemplation, which arise in the heart without personal effort as free gifts of God, and which were classified later by Dhū'l-Nūn al-Miṣrī (d. 861) and arranged by al-Darani (d. *ca.* 810) into an invariable series of graces ornamenting the soul after the manner of Saint John Climacus in his "Ladder to Paradise" [cf. *ERK,* Vol. VI, p. 196]. Al-Ḥasan's discussion of introspection, or self-examination, prepared the way also for al-Muḥāsibī's "implacable search after an inner moral perfectionism."

In al-Muḥāsibī (d. 875) is found the codification of early Sufi tradition with its insistence on utter sincerity in all actions, patience in misfortune, resignation to the divine decree, and gratitude for God's grace. But al-Muḥāsibī was probably also the first to teach that the Prophet Muḥammad should be taken as an example and his *sunna* (practice) followed as a manual of the religious life, to do which would give birth in the soul to a succession of virtues, or states, in a definite order and open it more and more to the living Providence which seeks it and to the divine blessings which transform its will so that it renounces not only the use, but also the choice, of means, i.e., of anything save God.

B. THE LATER PERIOD: EXPERIMENTAL, RELIGIOUS SUFISM: This thesis of al-Muḥāsibī with its ascetic, quietistic parentage and its postulation of divine love as the principle of regeneration and salvation was the basis of the

next development in Sufi thought and practice, when the Prophet was taken, not only as the exemplar of conduct, but as the prototype of the mystic in his ascent to God. Already al-Bistāmī (also d. 875, a contemporary of al-Muḥāsibī) had attempted in his meditation of the Koran (*Qur'ān*) to recreate within himself the prophetic ecstasy of Sūra 53:4–18, by identifying himself successively with the objects of his meditations and attaining nakedness, or purity, of mind by a pitiless asceticism in order to hold it like a clear mirror before the divine attributes. Al-Bistāmī confessed that this experiment ended only in the annihilation of the mystic's personality; but his theory of union with certain divine attributes, or names, which he called "the lot, or due, of the saints," was adopted by al-Wāsiṭī (d. 942), a disciple of al-Junayd, and later by al-Jurjānī, the teacher of al-Hujwīrī (d. *ca.* 1076), and became the recognized doctrine of the great Sufi orders.

This experimental, religious Sufism attained systematic and theoretical expression with al-Junayd of Baghdad (d. 910), for whom the ascetic-mystical path is man's quest for that complete acquiescence in God's will sworn by him in a primordial covenant with God (cf. Koran, Sūra 7:166–167) and involves a progressive decortication of his whole being, memory, intelligence and will, until he arrives at *al-fanā' bi 'l-madhkūr* (the passing away into that one of whom we think); and this final state is a return to man's origin, so that he "becomes what he was before he came to be," and entails a permutation of his own qualities by an infusion, or penetration, of God's. Al-Junayd defines Sufism by saying that "God causes thee to die to thyself and to live in Him." But this "dying-to-self" (*fanā'*) does not mean that the mystic ceases to exist as an individual, but only that his faculties are transformed by access to the life of the Creator, and that now he exists and acts in and through God, which condition is named *baqā'* (survival in God). Al-Junayd's work, *Medicine of the Spirits,* is the first synthesis of the Koran as a manual of the mystical ascent to God.

Sufism, however, had long been regarded with suspicion in orthodox circles for various reasons, its excessive asceticism, for example, or more especially perhaps because of its liturgical services named *dhikr,* which rivalled those of the mosque. But now that it claimed to attain to an immediate relationship with God, or still further, with Abū Sa'īd (d. 1049), that the "Inner Light" transcends the prophetic law and has full authority to make laws for itself (an appeal to the authority of the individual conscience), the orthodox felt, and rightly so, that the basis of Islam, the Koran as the final and absolute standard of divine truth, was in jeopardy; and to this revulsion of the orthodox al-Junayd's younger contemporary, al-Ḥallāj, the perfect type of this experimental Sufism which tried to experience in itself the prophetic life, fell a victim and was crucified in 922 for blasphemy. Al-Ḥallāj preached renunciation of the world and penitence; and God for him was purely transcendent. But he also taught "the real visitation and presence of God in the pure soul sanctified by the rites of the cult"; and man for him, as for Gregory of Nyssa, was God's very image created in order that God might have a mirror in which to see Himself; and with al-Junayd he conceived of the mystic's union with God as a transmutation of his human qualities into divine, so that he becomes again the perfect reflection and manifestation of God. But this union is, for al-Ḥallāj, identification of subject and object—the desired object transmutes the subject to itself—and not al-Bistāmī's union with a divine attribute. Al-Ḥallāj says, *ana'l-ḥaqq* (I am Reality), identifying himself with God. Al-Bistāmī says simply, "Thou art Reality, and through Reality we see."

C. PHILOSOPHICAL SUFISM. With the spread of Greek philosophy in the latter half of the tenth century, especially in its Neo-Platonic and Neo-Pythagorean forms, and the development of the liturgical service named *dhikr* as the means to ecstasy in place of the *via purgativa* of the ascetic path, another phase of Sufism appeared, characterized by its pantheistic, or monistic, trend of thought and a latitudinarian attitude towards religious doctrine and even sometimes towards morals. Its chief representatives are the celebrated Arab poet ibn al-Fāriḍ of Cairo (d. 1235), his renowned contemporary, Muḥyī'l-dīn ibn 'Arabī of Murcia (d. 1428), al-Jīlī, author of the famous book *al-Insān al-Kāmil* (The Perfect Man), and the great Sufi poets of Persia, 'Aṭṭār and Nizāmī, Sa'dī, Ḥāfiz and Jāmī, and, most illustrious of them all, Jalāl al-dīn al-Rūmī, for all of whom Being is one, and all apparent differences are just modes and manifestations of the one reality, the phenomenal but the external expression of the real which lies behind the apparent.

Al-Jīlī identifies being and thought, and for him the world is the expression of God's idea of himself, the self-revelation of the Absolute, or the outer aspect of that which in its inner aspect is God. All things are, therefore, attributes of God and as such are identical with him and nothing apart from him. The Creator is the creature and the creature the Creator.

Man is created in the image of God and the universe in the image of man. Essentially man is the cosmic thought assuming flesh and connecting Absolute Being with the world of nature. In him alone are all the divine attributes united, and in him alone, therefore, and in no other creature, does God become conscious of himself

in all his varied aspects, realize himself completely and return to himself.

In the Perfect Man God and man become one: and in all ages the perfect men are external manifestations of the absolutely Perfect Man, Muḥammad, the first created of God and the archetype of all other created beings, the concrete bearer of the logos idea uniting the creative and creaturely aspects of the divine essence and manifesting the identity of thought and things, the upholder of the universe and its final cause, the means, namely, by which God sees himself.

In this thought the mystic's union with God is not to become one with him in will, or love, or mind, by virtue of a moral and intellectual purification and divine grace, or even through a crisis of emotion produced by the ritual of a cult; it is simply to realize the already existing fact that the mystic is one with God; and the mystic, says al-Jīlī, has then "passed away to his own existence and received, without incarnation, a spiritual substance, which is of God's essence and neither separate from God nor joined to man, namely, the Holy Spirit." For God is never revealed save to himself.

III. Reconciliation of Sufism and Orthodoxy: Sufi Orders: The great Sufi orders, the Qādirīya, for example, or the Suhrawardīya, Shādhilīya, Mevlevīya, or Naqshbandīya, the most important of which were founded in the twelfth and thirteenth centuries, and which spread rapidly over the whole world of Islam to become centers of propaganda and its chief bulwark against paganism, did not, with one or two notable exceptions, adopt this pantheistic philosophy, but remained within the pale of orthodoxy, not only as regards adherence to religious laws and practices, but also largely in the matter of doctrine, based generally on the Koran and the Traditions by the liberal use of allegorical interpretation. The man to whose life and work, character and intellect this historical development should most probably be attributed is the "Proof of Islam," al-Ghazālī (d. 1111), who, dissatisfied with the legal casuistry and theological intellectualism of his day, finding no certainty therein, nor in any current philosophy, resigned his professorship in Baghdad and turned to the Sufi path, there to find peace of mind and a firm foundation for the religious life and hope in its principle of a personal experience of God. Al-Ghazālī did not add any new thesis to Sufism, nor did he found any order or school; but versed and expert in the religious sciences and philosophical systems of the time, he was able to interpret Sufi doctrine and practice so as to defend them as authentically Islamic and reconcile Sufi thought with Orthodoxy. His celebrated work, *iḥyā' 'ulūm al-dīn* (The Revival of the Religious Sciences), and his ascetic-mystical treatises show how earnestly he had studied and how devotedly he followed the great masters of ascetic and experimental Sufism, al-Muḥāsibī, Abū Ṭālib al-Makkī and al-Junayd.

IV. The Sources of Sufi Doctrines: Western scholars have looked both east and west for the sources of Sufism. In the beginning of the nineteenth century, Sufi theosophy was compared to the Vedanta philosophy of India (Sir William Jones), and attention was drawn to the similarity of many Sufi usages and opinions to those of the Gnostics, and of other Christian sects and some of the Greek philosophers (Sir John Malcolm), and R. Tholuck finally concluded that Sufism owed its origin to Arab inclination to the monastic life. These three theses may be said to have drawn the lines for the later debate on this subject.

Twentieth century scholarship has approached the problem with a wider and more detailed knowledge of both its aspects. Ignace Goldziher distinguishes, like Alfred von Kremer before him, between the asceticism of the early Sufis, which he ascribes to an utimate Christian influence, and the speculative philosophy of the later, derived, he maintains, on the one hand, from Neo-Platonism, and, on the other, from Buddhism. D. B. Macdonald follows Goldziher but adds that Neo-Platonism probably reached the Sufis through the medium of the mystics of the Eastern Christian Churches, in which opinion he is supported by the Dutch scholar, A. J. Wensinck, and the English, Margaret Smith. The two German scholars, Richard Hartmann, and Max Horten, are convinced that the predominant influence in Sufism throughout was Indian. The Cambridge scholar, R. A. Nicholson, while recognizing some Christian influence on the early development of Sufism, thinks that the primitive ascetic, quietistic type was probably the native product of Islam itself, but is persuaded that a historical connection exists between Neo-Platonism and later Sufi theosophy, which is mainly a product of Greek speculation, whereas the still later pantheistic ideas are Persian, or Indian. The French scholar, Louis Massignon, on the other hand, concludes that "It is from the Qur'ān, constantly recited, meditated and practised, that Islamic mysticism proceeds, both as to origin and development," while the Spanish scholar, Asín Palacios, finds that Islamic spiritualism was received chiefly from Christian sources. The probability that Sufism owes much, if not most, of its thought historically to Origen and Gregory of Nyssa through the medium of Jacobite and Nestorian monks, has only been touched upon by Wensinck and F. Nau, but the Greek origin of that thought has been brilliantly advocated and admirably documented by E. Blochet.

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WILLIAM THOMSON.

SULPICIANS: Abbreviation P.S.S. It ought to be emphasized that the Sulpicians do not consider themselves as members of the regular clergy, but as "Secular priests of the Society of Saint Sulpice." For this reason they are not included in the index of Religious Orders of the *Official Catholic Directory*, but they are listed individually at their respective places of service.

[Sup.] GEORGES A. BARROIS.

SUMATRA. See MALAY ARCHIPELAGO.

SUMER, SUMERIANS: Sumer, in southern Iraq, extended from the Persian Gulf to slightly north of 32° latitude. The chief cities were Nippur, Adab, Lagash, Umma, Larsa, Erech, Ur, and Eridu. The Sumerians probably entered Sumer from the east prior to or during the fourth millennium B.C. and developed a high civilization. They probably invented the cuneiform script, which was employed on clay tablets; the cylinder seal also was an important contribution. The language is agglutinative and was retained by the Babylonians as a literary and religious language long after the collapse of Sumerian power.

At first the Sumerian cities were independent kingdoms (*ca.* 3000–2600 B.C.). In this period falls Dynasty I of Ur. Dynasty I of Lagash was founded by Ur-Nanshe (*ca.* 2600). Urukagina (*ca.* 2450) instituted important social reforms, but was defeated by Lugalzaggisi of Erech. Sargon, who founded the Semitic Dynasty of Akkad (*ca.* 2425–2245), conquered all the Sumerian cities; with the collapse of the Semitic power there was once more a renascence of the Sumerians. Lagash flourished under Gudea, and subsequently Ur-Nammu founded the Third Dynasty of Ur (*ca.* 2135–2025). Both he and his son Shulgi codified the laws. From *ca.* 2025 the Sumerians declined and lost their identity. The Sumerian law code of Lipit-Ishtar was composed *ca.* 1860 B.C.

The Sumerian sexagesimal system (later combined with the decimal) has survived to this day. The ziggurat adjacent to a Sumerian temple was a terrace-like structure, which suggests that the Sumerians originally had been accustomed to worship on mountains. The Tower of Babel may have been a ziggurat. Its modern descendants are the companile and the minaret. The irrigation system of ancient Sumer was a monumental achievement.

The religion was polytheistic, and according to Sumerian cosmogony the goddess Nammu, or primeval sea (cf. "deep," Gen. 1:2) produced heaven (Anu) and earth (Ki), who in turn begat the air-god Enlil. Nanna, the moon-god, was the son of Enlil and Ninlil, the air-goddess. Nanna and his wife Ningal became the parents of Utu, the sun-god. Enki (water-god) with the aid of his mother Nammu and of Ninmah (earth) created man; as in Genesis 2:7 clay was used.

The Sumerian flood (*q.v.*) story has a number of parallels to the Deluge in Genesis 6–8. Sumerian literature also narrated the death of a dragon at the hands of a god (cf. the slaying of Rahab, Job 26:12; Isa. 51:9). The queen of heaven Inanna, who had perished in the nether world, was restored to life by Enki, who sent two messengers with "food of life" and "water of life." The famous hero Gilgamesh with his companion Enkidu is well known. The shepherd Dumuzi (Tammuz; cf. Ezek. 8:14) was a god whose departure to the lower world and return to earth symbolized death and survival of vegetation. Sumerian literature is the oldest of any appreciable and significant amount that has been discovered. Its influence upon the ancient Near East was profound and far-reaching.

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HENRY S. GEHMAN.

SUMMER BIBLE CONFERENCES: This term distinguishes non-denominational conferences with strong evangelistic emphasis from

the denominational camp meetings and retreats which appeared earlier in America and Europe.

Denominational programs are older and attract many more attendants. Typical of their origin in America is the Christian Advent Alton Bay Camp Meeting. In 1862 "the brethren in New Hampshire concluded to commence a meeting on New Durham Ridge, August 21st, and hold it over the following Sunday, for the investigation of the Word, and to seek the divine blessing." The first meeting convened in 1863 with from 1,000 to 1,500 in daily attendance. Nine baptisms resulted.

The Ocean Grove (New Jersey) Camp Meeting was established in 1869 by an association of Methodists. Old Orchard, Maine, similarly founded, is conducted by the Salvation Army. Other denominations purchased or rented facilities for similar programs. These flourish in every section of America, some parts of Europe, and on foreign mission fields.

In protest against the "liberal theology" (see LIBERALISM) infiltrating many denominations shortly before 1900, non-denominational camp meetings, following the lead of the famous Keswick Conference in England's Midlands, were established in America. At Northfield, Mass., Dwight L. Moody founded New England's best known conference, made famous by F. B. Meyer, G. Campbell Morgan, and others.

Winona Lake in Indiana, founded in 1893 and developed by W. E. Biederwolf, drew the largest crowds of evangelicals. Homer Rodeheaver's influence made the area an evangelistic music center, and the summer school of theology attracted outstanding guest teachers. At Erieside, Ohio, Herbert MacKenzie founded an early outstanding conference, later somewhat eclipsed.

Gull Lake, Michigan, and Mount Hermon, California, are oldest and best known in their areas. New Jersey and Canadian Keswick are noted for "victorious Christian life" teaching.

More recently independent conferences greatly increased in number, and an Association of Bible Conferences and Camps was formed.

See also REVIVALS OF RELIGION.

TERRELLE B. CRUM.

SUMMERS, MONTAGUE: Student of the drama and the occult; b. on April 10, 1880, at Clifton, Bristol; d. Aug. 11, 1948. He was educated at Clifton College and Trinity College, Oxford. After engaging in parochial work for several years following his ordination to the Anglican priesthood, he lived in Italy and on the Riviera. In 1914 he edited Buckingham's *The Rehearsal* for the Shakespeare Head Press, and the next year produced an edition of Alphra Behn in six volumes. He then devoted himself to the dramatic art, and in 1919 helped to form the Phoenix Society, which became responsible for dramas of Jonson, Dryden, Webster, Congreve, Wycherley and others. In 1925 he acted as adviser to the Renaissance Theatre and arranged for a special performance of Congreve's *The Mourning Bride;* six years later for Davenant's *The Tragedy of Alborine* at Lincoln College, Oxford (performed by undergraduates). He was also preoccupied with the supernatural, and on this side of his activities he produced: *The Geography of Witchcraft; The Vampire; The Werewolf;* and *Witchcraft and Black Magic.*

EDWIN OLIVER JAMES.

SUNDA ISLANDS. See MALAY ARCHIPELAGO.

SUNDAR SINGH, SADHU: Christian saint, apostle of Indian church; b. at Rampur, Patiala State, India, Sept. 3, 1889; d. presumably in Tibet, 1929. He was a son of a Sikh landowner who was converted by a vision of Jesus Christ, was baptized at Simla on Sept. 3, 1905, adopted a saffron-robed sadhu's life in North India, and chose Tibet for his field of Christian witness. From 1918 to 1922 he conducted a preaching tour of Asia, Europe, America and Australia. In April, 1929, he started alone for Tibet and since he never returned he presumably died there. He was a Christ-like "solitary," acclaimed for intuitive spiritual insight and loving service. He wrote: *The Search after Reality* (1925); and *With and without Christ* (1929).

BIBLIOGRAPHY: B. H. Streeter and A. J. Appasamy, *The Sadhu,* 1921; Mrs. Arthur Parker, *Sadhu Sundar Singh: Called of God,* 1920; Muriel Kent, in *Hibbert Journal* (October, 1933); C. F. Andrews, in *Christian Century* (Nov. 11, 1931).

WILSON M. HUME.

SUNDAY, "BILLY." See REVIVALS OF RELIGION.

SUNDAY OBSERVANCE: The holy day for early Christianity was Sunday, the first day of the week, called the Lord's Day in commemoration of the Resurrection. Christian Sunday observance was not based on the Jewish Sabbath, the seventh day of the week, inasmuch as the Jewish legal system was no longer considered binding. However, the Lord's Day did come to assume certain of the features of the Jewish Sabbath, which in some respects provided a type for Christian Sunday observance. As Christianity became a legal and then a state religion, civil and ecclesiastical laws enforced strict Sunday observance; for example, a decree of Constantine in 321 made Sunday a day of rest from general labor.

In medieval times Sabbatarianism, the identification of the Lord's Day with the Jewish Sabbath and the application of the fourth (or third) commandment to its observance, was widespread and led to strict laws. In the late middle ages, the multiplication of holy days and the general decline of religion tended to obscure the distinctiveness of Sunday. The reformers, reacting

against medieval practices, rejected the Sabbatarian emphasis. The "Continental Sabbath" with its lack of restrictions and holiday atmosphere has since characterized Sunday observance in Europe.

English Puritanism revived the Sabbatarian idea, reacting against late medieval laxness and insisting that the Mosaic code did apply. This idea of Sunday as the Christian Sabbath and a day of worship set apart by legal restrictions was evident in the 1640–60 period, when manual labor and games were prohibited. The Puritan heritage in Britain (particularly Scotland) and America led to the Protestant acceptance of the idea, giving a distinctive and strict character to the Anglo-American Sunday quite different from that on the Continent.

In the nineteenth century the Sunday "blue laws" were modified as the Puritan tradition declined, a trend hastened by industrialization, technological improvement, and the desire to have Sunday as an unrestricted day of recreation. In America, immigration from the Continent further hastened the trend, vigorously but unsuccessfully opposed by certain Protestant organizations. Arguments for stricter observance of Sunday are now often based on the desire to have it as a day of rest and recreation, a "civil Sabbath."

BIBLIOGRAPHY: Paul Cotton, *From Sabbath to Sunday*, 1933; Robert Floody, *Scientific Basis of Sabbath and Sunday*, 1906.

ROBERT T. HANDY.

SUNDAY SCHOOL: Arose historically in connection with the philanthropic movements of the eighteenth century which helped provide schools for the less privileged before tax-supported education was born. There were a few Sunday schools here and there having earlier origins and arising apart from the charity school motivation; but the Sunday school as an idea catching fire in the imaginations of people and spreading widely to exert a broad influence, can be identified quite clearly with eighteenth century educational philanthropy.

It is not therefore far from the truth to designate Robert Raikes (1735–1811) as the father of the Sunday school. Raikes was not a clergyman nor an educator; he was a practical-minded Christian concerned with social welfare, whose business was to publish the *Gloucester Journal*, a newspaper he had inherited from his father.

Raikes came to his interest in the Sunday school by way of prison reform. For some time he had been concerned with the terrible conditions which prevailed in the two gaols in Gloucester. Knowing by direct acquaintance the wretchedness of the prisoners he solicited charitable help through the columns of his journal and by this means sought to better the condition of the prisoners. By his conversations with them he also sought to kindle in them the desire to reform and live a life free of crime. But in the course of his labors he became convinced that once a life of crime is begun the likelihood of its continuance in repeated offences and convictions is very great, despite all efforts at reform, at least when prisons are corrupt as he found them. So his thoughts turned to means by which crime could be prevented and children could be started along a way of upright living, all the while being saved from the hazardous beginnings of a criminal career.

He believed that the two chief conditions in which the seeds of crime flourish and grow are ignorance and idleness. He therefore considered it necessary to implant in the "little ragamuffins" of Gloucester the seeds of "knowledge, virtue and probity" and to do this by means of an educational plan closely allied with religion and supplanting the idleness of Sunday, when children were free from factory labors, with edifying pursuits he held to be wholly consonant with the spirit of the Sabbath. So he set about with the aid of some of his friends to make the venture.

The first Sunday school opened in the home of a Mrs. King who lived on Saint Catherine Street; the first sessions were held in July of 1780. Mr. Raikes and his parish minister, the Rev. Thomas Stock, engaged the services of Mrs. King for a shilling and sixpence each Sunday. Apparently another school was begun at the same time with a Mrs. Meredith as the teacher; but after six months it was relocated in a dwelling on Southgate Street, very near both the residence of Robert Raikes and the parish church, and under a new teacher, Mrs. Mary Critchley. The curriculum of these schools was simply designed to teach the children to read, and to nurture them in the Christian religion; there was reading, spelling, worship, and study of the Bible and catechism. The weekly sessions lasted from ten to twelve in the mornings, and from one to five-thirty in the afternoons, all attending church after the first lesson in the afternoon.

After these schools had a record of three years of success, Robert Raikes began to inform his readers about them in the columns of the *Gloucester Journal*. If this may be called a publicity campaign, its launching was a most modest one. The first mention on Nov. 3, 1783, was as follows: "Some of the clergy in different parts of this country, bent upon attempting a reform among the children of the lower class, are establishing Sunday Schools for rendering the Lord's day subservient to the ends of instruction, which has hitherto been prostituted to bad purposes." Evidently, the Sunday school idea had begun to spread by word of mouth before it had received any formal publicity. But after this time inquiries came to Raikes from many parts of the kingdom requesting further knowl-

edge about the schools. These were answered by detailing the mode of procedure being followed in the schools and explaining some of the policies. The establishment of Sunday schools throughout England and Wales became a movement of rapid growth, as a consequence; it is reported that by the time of Raikes' death (1811) there were nearly half a million children enrolled in Sunday schools in the British Isles.

The movement was not without opposition, of course; in fact in the first few years the opposition was virtually as strong as the movement. There were several reasons for objection. In the eyes of the established church as well as among some nonconformists, the unauthorized lay teaching of the Sunday schools was suspect. For most nonconformists, schools held on the Sabbath were a breach of the fourth commandment; and for many their status was much the same as street preaching. In addition to the opposition founded on religious grounds, there was the resistance of the aristocracy to all charity schools, rooted in the conviction that the masses should not be enlightened by education.

There is ground for surmising that Robert Raikes hoped from the beginning that the Sunday schools would be adopted and positively sponsored by the church. His own parish minister was his teammate in starting the schools; and in the first publicity he gave the schools it was "some of the clergy," and not laymen such as himself, who were mentioned as the guiding spirits. While the early opposition subsided for the most part, the adoption of the Sunday school by the churches of Great Britain scarcely became full and complete. By the end of the nineteenth century most Sunday schools met in buildings attached to churches; but they were not integral to the life of the congregations. They were not in the budget; their officers were not appointed by an official body; and they were not commonly a direct responsibility of the minister. Their growth and advance has taken place more in the medium of interdenominational co-operation than through channels that are strictly denominational.

The story of the Sunday school in the United States is somewhat different. As in England, there were some scattered beginnings before the Raikes movement began. The feeling of need for the Sunday school was not keen before the government control of day schools emerged as the policy in the states, because a religiously homogeneous New England and the parochial schools of the Middle Atlantic States provided both religious instruction and an education within a Christian context. The denominations, some earlier, others later, adopted the Sunday school as one medium by which the church could fulfill its educational ministry alongside schools which were government controlled, making the Sunday school closer to the church than in Britain, for the most part. The Sunday school went forward in even greater measure by interdenominational co-operation. The first association was the First Day or Sunday School Society organized in Philadelphia in 1791. The American Sunday School Union was formed in 1823; this was followed by a series of significant conventions through the years; in 1906 the International Sunday School Association was formed; and in 1922, the International Council of Religious Education, since 1950 the Christian Education Division of the National Council of Churches of Christ in America.

[Sup.] J. Donald Butler.

SUPERMAN. See Man, Doctrine of.

SUPERPERSONAL. See Personalism.

SURVEY APPLICATION TRUST. See World Dominion Movement.

SUSO, HEINRICH: In defending Eckhart against his opponents who claimed to detect heresies in his works, Suso misunderstood those opponents and also Eckhart himself. The latter definitely taught pantheism.

Bibliography: Suso, *Deutsche Schriften* (N. Heller, ed.), 1926; *idem, Horologium sapientiae: Oerloy der ewigher wijsheit* (H. van den Wijnperse, ed.), 1938; C. Groebber, *Der Mystiker Heinrich Seuse*, 1941.

[Sup.] Albert Hyma.

SUSPENSION. See Censures.

SVEDBERG, JESPER: Swedish bishop; b. 1653; d. 1735. Court chaplain (1685); professor of theology (1692); dean (1695); and bishop of Skara (1702); Svedberg's theological position was orthodox, but his piety gave his message a strong personal impression. He took an extraordinarily active part in church work under Charles XI. In 1694 he published a hymnal. It was much criticized and finally rejected. Only after an extensive revision was it accepted in 1695. On Svedberg's initiative two clergymen were sent to the Swedish colony on the Delaware in 1697. The rejected hymnal was also sent there. In his publication *America Illuminata* Svedberg gave an account of church work on the Delaware. As bishop of Skara he was entrusted with the superintendence of Swedish parishes in foreign countries.

Bibliography: H. Tottie, *Jesper Svedbergs lif och verksamhet*, 2 vols., 1885–86.

Carl-Gustaf Andrén.

SVENSKA KYRKANS DIAKONISTYRELSE: Established in 1910, the function of SKD is to work in collaboration with clergy and laymen and in harmony with diocesan boards to promote a richer development of the congregational life and the charities of the Church of Sweden. The archbishop is chairman, and six

other members of the board are appointed by the Church Assembly.

The board, through special committees and secretaries, carries on SKD's activities for the promotion of better church attendance, publications, Sunday schools, youth activities, scouting, social welfare, films, radio, etc. It aims to be a central organ, occupying an official ecclesiastical position, to aid and stimulate voluntary church work. It supplies books, papers, and religious films, and arranges lectures, courses, and meetings, partly for evangelization.

The SKD *Bokförlag,* or publishing house, was started in 1910. Only literature approved by SKD is published. Sales in 1950 totaled about $600,000.

On the initiative of SKD the Laymen's School of the Swedish Church was founded in 1922, and in 1923 was located in Sigtuna (*q.v.*). Its function is to train laymen for congregational activities. The school has courses for Sunday school teachers and junior leaders, preparatory courses for applicants for admission to training schools, courses in Christian culture, and courses for social workers.

See also SWEDEN.

BIBLIOGRAPHY: *Svenska Kyrkans Årsbok,* yearly since 1925.

CARL-GUSTAF ANDRÉN.

SVERDRUP, GEORG: Lutheran theologian; b. at Balestrand, Norway, Dec. 16, 1848; d. at Minneapolis, Minn., May 3, 1907. After studying theology at Oslo, Erlangen, and Paris; he came to Minneapolis in 1874 to become professor of theology at Augsburg Seminary, the first Norwegian theological school in America. From 1876 to 1907 he served as its president. His theological studies centered about the New Testament congregation, and his energies were directed toward the establishment of fully autonomous congregations with an active, witnessing laity and suitably trained pastors. He was a leader in foreign mission and diaconate work, and in the founding of the Lutheran Free Church (see LUTHERANS) in 1897.

BIBLIOGRAPHY: Andreas Helland, *Georg Sverdrup,* 1947; *idem, Samlede Skrifter* (Collected Works), 1909–12.

JOHN STENSVAAG.

SWANDER LECTURES: Founded by the Rev. and Mrs. John I. Swander at the Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pa., to provide annual lectures on Christology.

SWEDEN: I. History: At the beginning of the twentieth century the leadership of H. Hjarne, professor of history, J. A. Eklund, later bishop of Karlstad, and Nathan Söderblom (*q.v.*), later archbishop, helped to bring about a change for the better in the church. The Young Church Movement (Ungkyrkororelsen) arose in Upsala in 1908, inspired by J. A. Eklund and theologically influenced by E. Billing (*q.v.*), later bishop of Västerås. It was closely connected with the Student Christian Movement, which had earlier gained admission into Upsala (1901) and Lund (1902). The leader was Manfred Björkuist, later bishop of Stockholm. Svenska Kyrkans Diakonistyrelse (*q.v.*) was founded at the same time as the Young Church Movement, which was supported by SKD. Sigtunastiftelsen (see SIGTUNA) also emanates from the Young Church Movement.

On the initiative of Nathan Söderblom the Church of Sweden was brought into the ecumenical movement (*q.v.*). Efforts to achieve a peaceful solution of World War I and the ecumenical meeting in Stockholm in 1925 were fruits of his leadership. Archbishop Y. Brilioth (*q.v.*), chairman of the Faith and Order Commission of the World Council of Churches (*q.v.*), continued this work. Bishop A. Nygren (*q.v.*) was elected president of the Lutheran World Federation (*q.v.*).

The revival movements begun in the nineteenth century still have considerable influence and constitute the main body of the Kyrkliga förbundet för evangelisk-luthersk tro, which is working for faithfulness to the Bible and the Lutheran Confessions. Representatives of liberalism (*q.v.*), inspired by Adolf Harnack (*q.v.*), founded the Religious Reform Federation (Religiosa reformforbundet) in 1929 under the guidance of Professor E. Linderholm. In 1934 the Oxford Group Movement (*q.v.*) gained a following, especially among students and clergymen. The liturgical movement (*q.v.*) is more recent and is interested chiefly in a revival of Christian life centering in prayer and the Holy Communion.

II. Statistics: More than 99% of the population (in 1951 about 7,000,000) is still Lutheran. The new law concerning religious liberty (1951) made it possible to leave the established church without joining another religious society recognized by the state. In 1950 there were about 5,000 Roman Catholics; 6,600 (1930) Jews; 11,600 Methodists; 37,000 members of the Salvation Army; 40,000 Baptists; 90,000 Pentecostals, and 104,000 members of the Swedish Missionary Union (the last three groups nominally within the state church). In 1918 a committee for collaboration with the free churches was instituted. The diocese of Stockholm was established in 1942, and a new division of parishes was planned in 1952. Active clergymen in 1951 numbered 3,357. The regulation for pastors' salaries, revised in 1951, improved the economic condition especially of younger pastors.

The Church Assembly, reorganized in 1948, now consists of forty-three clergymen and fifty-seven laymen. Every year (since 1919) the bishops have an unofficial meeting. The Gen-

eral Church Meeting (*Allmänna Kyrkliga Mötet*) is held every year, and there clergymen and laymen discuss ecclesiastical questions.

At the jubilee of the Reformation (1917) a new translation of the Bible was approved. A new hymnal was approved in 1937, and a revised liturgy in 1942. In 1933 the Board of the Church of Sweden Missions to Seamen (*q.v.*) was founded. It has twenty-one churches in foreign ports. The Swedish Church has mission fields in China, India, and Africa, and has one bishop in India and one in Africa.

III. Theology: At the turn of the century the Church of Sweden experienced a theological revival in Upsala through Erik Stave, professor of the Old Testament, and Nathan Söderblom, professor in comparative religions, and in Lund, through Pehr Eklund, dean of Lund. Professor Einar Billing had great influence on systematic theology. In the New Testament Professor A. Fridrichsen, of Upsala, continued this development. Professor H. Odeberg, of Lund, made studies in rabbinical literature. The historian H. Holmquist (d. 1945) inaugurated the extensive work, *Svenska Kyrkans Historia,* with H. Pleijel, of Lund. The latter is editor of the *Samlingar och studier till svenska kyrkans historia.* Pleijel is also creator of the Archives of Ecclesiastical History at Lund. Since 1900 important studies in church history have been published in *Kyrkohistorisk Årsskrift,* edited by G. Westin, of Upsala. Thorough research work in Luther was begun. In addition to E. Billing especially G. Aulén (*q.v.*) and A. Nygren (*q.v.*) have made important contributions. R. Bring, H. Olsson, G. Wingren, and H. Lindroth have continued their work. E. Rodhe, former bishop of Lund, gave Practical Theology an historical emphasis, and Y. Brilioth (*q.v.*) and S. Kjöllerström have followed his lead.

See also LUNDENSIAN THEOLOGY.

BIBLIOGRAPHY: "Die Kirche in Schweden," in Friedrich Siegmund-Schultze (ed.), *Ekklesia,* Vol. II, 1935; H. M. Waddams, *The Swedish Church,* 1946; Y. Brilioth, *Kyrkokunskap,* 1946; E. Rodhe, *Svenska kyrkan omkring sekelskiftet,* 1930; H. Pleijel, *Kyrkohistoriska arkivet i Lund,* 1950; G. K. A. Bell (ed.), *The Stockholm Conference 1925,* 1926; *Svenska Kyrkans Årsbok,* yearly since 1921; G. Aulén, "Zur schwedischen Theologie der Gegenwart," in *Theologische Blaetter* (1928); N. F. S. Ferré, *Swedish Contributions to Modern Theology,* 1939.

[Sup.] CARL-GUSTAF ANDRÉN.

SWEDENBORGIANS. See NEW JERUSALEM, CHURCH OF THE.

SWEDEN, REFORMATION IN: The two chief figures in the Reformation in Sweden were Olaus, or Olavus Petri and the king, Gustavus Vasa. The former was a religious leader and a real scholar, whereas the king reflected the political theories and developments of the time. The latter in 1540 forced the Orebro Council to accept the theory of the divine right of kings. Consequently the crown should be inherited by his sons and their descendants, rather than remain elective, as had been the case in the Middle Ages. At the Diet of Vesteras, in 1544, the king presented his measures to bring about the change from Catholicism to Protestantism. The four estates of Sweden promised obedience, and in this manner the introduction of Lutheranism on a wholesale basis was accomplished. In 1555 and 1557 the king divided the largest and most powerful dioceses into smaller units, in order to weaken the power of the clergy. At the same time he transferred a vast amount of real estate from the church to the state. The church tithes hereafter were utilized for the benefit of the civil government, while the majority of the clergymen became functionaries of the state.

BIBLIOGRAPHY: C. Bergendoff, *Olavus Petri and the Ecclesiastical Transformation in Sweden: A Study in the Swedish Reformation* (1928): based upon thorough research work in Uppsala, Lund, Copenhagen and Berlin; G. T. Westin, *Historieskrivaren Olaus Petri,* 1946; J. Bulman, *A Short History of Sweden* (1934), pp. 73-96; A. A. Stomberg, *A History of Sweden* (1931), chap. IX; H. Holmquist, *Die schwedische Reformation,* 1925; E. Kohlmeyer, *Gustav Adolf und die Staatsanschauung des Altluthertums,* 1933; J. M. Batten, *John Dury, Advocate of Christian Reunion,* 1944; G. H. Turnbull, *Hartlib, Dury and Comenius,* 1947; J. Wordsworth, *The National Church of Sweden,* 1911; M. Roberts, *Gustavus Adolphus: A History of Sweden 1611–1632* (1953), chap. VII.

[Sup.] ALBERT HYMA.

SWEDISH EVANGELICAL MISSION COVENANT OF AMERICA. See MISSION COVENANT CHURCH OF AMERICA, EVANGELICAL.

SWEDISH THEOLOGY. See LUNDENSIAN THEOLOGY.

SWEET, WILLIAM WARREN: Methodist; b. Baldwin, Kans., Feb. 15, 1881. He was educated at Ohio Wesleyan University (A.B., 1902); Drew Theological Seminary (B.D., 1906); Crozer Theological Seminary (Th.M., 1907); University of Pennsylvania (M.A., 1909; Ph.D., 1912). He served two churches in the suburbs of Philadelphia (1909–11). He taught history at Ohio Wesleyan University (1911–13); and at DePauw University (1913–27; dean of college, 1926–27). He was professor of history of American Christianity, University of Chicago (1927–46); interim professor of church history, Garrett Biblical Institute (1946–48); professor of history and chairman of faculty, Perkins School of Theology (1948–). His writings include: *The Story of Religion in America* (1930; rev. and enlarged, 1939, 1950; German tr., 1951); *Methodism in American History* (1933); *Religion on the American Frontier* (4 vols., 1931–46; I: *The Baptists;* II: *The Presbyterians;* III: *The Congregationalists;* IV: *The Methodists*); *Religion in Colonial America* (1942); *Revivalism in America: Its Origin, Growth and Decline* (1944); *The American Churches: An Interpretation* (1947); and *Religion in the Development of American Culture, 1740–1865* (1952).

SWEETMAN, JAMES WINDROW: Methodist; b. Liverpool, Nov. 28, 1891. He studied at Didsbury, Manchester, under James Hope Moulton; became minister of several churches, and missionary in India (1919–47); lecturer in the Henry Martyn School, Aligarh (1934–47); professor of Islamic studies at Selly Oak Colleges, Birmingham (1947–). He has written *Islam and Christian Theology* (Vol. I, 1945; Vol. II, 1947).

SWENSON, DAVID FERDINAND: Congregationalist; b. Sweden, Oct. 29, 1876; d. Lake Wales, Fla., Feb. 11, 1940. He came to America in 1882; graduated from University of Minnesota (1898); and spent the remainder of his life teaching philosophy at that university. Deeply religious and interested in logical and epistemological problems, he believed that objectivity is attained only by turning inward. An early discoverer of Kierkegaard, he became an eminent interpreter and translator of the Danish philosopher. He wrote: *Something About Kierkegaard* (1941); *Faith of a Scholar* (posthumously published, 1948); the editor's introduction to Eduard Geismar, *Lectures on the Religious Thought of Soren Kierkegaard.* He translated the following works of Kierkegaard: *Concluding Unscientific Postscript* (1941); *Philosophical Fragments* (1937, with introduction); *Thoughts on Crucial Situations* (1941); and four volumes of *Edifying Discourses* (1943–45), the latter completed after his death by his widow, Lillian M. Swenson.

BIBLIOGRAPHY: *David F. Swenson,* 1940.

JOHANNES KNUDSEN.

SWETE, HENRY BARCLAY: D. May 10, 1917. He served as Regius Professor of Divinity at Cambridge until 1915; and became honorary chaplain to His Majesty the King in 1911. He contributed articles to Smith and Wace, *Dictionary of Christian Biography;* and Hastings' *Dictionary of the Bible.* Among other works he wrote or edited the following: *The Psalms of Solomon with the Greek Fragments of the Book of Enoch* (1899); *Essays on Some Theological Questions of the Day* (1905); *The Holy Spirit in the Ancient Church* (1912); *The Last Discourse and Prayer of Our Lord: A Study of St. John XIV-XVII* (1913); *The Holy Catholic Church: The Communion of Saints* (1915); *The Forgiveness of Sins: A Study in the Apostles' Creed* (1916); *The Life of the World to Come* (1917); *Essays on the Early History of the Church and the Ministry* (1918); *A Remembrance* (1918); and *The Parables of the Kingdom* (1920). In 1924 earlier works of Dr. Swete were issued by A. Marcus and E. Weber under the title, *Zwei Neue Evangelienfragmente,* as No. 31 of the series "Kleine Texte fuer Vorlesungen und Uebungen."

[Sup.] RAYMOND W. ALBRIGHT.

SWITZERLAND: According to the census of 1942 Switzerland had a population of 4,181,000, of whom 2,456,242 were Protestants and 1,724,205 were Roman Catholics. While the twenty-five cantons of Switzerland still assist churches in collecting church taxes, the churches increasingly raise money to meet their own needs. Cantons permit religious education in public schools, and for the most part the churches provide the instructors. The state requires that civil marriage precede any religious ceremony, and civil registers, formerly kept by the clergy, are now in the hands of the state.

I. Reformed Churches: In terms of organization Switzerland does not have one Reformed Church; there are twenty-five autonomous Reformed Churches, one in each canton. Those in the cantons of Berne, Vaud, and Zurich are established churches. The Reformed Church in Geneva was disestablished in 1907. Other cantonal churches stand somewhere between establishment and disestablishment. In some cantons clergymen are subject to re-election every three years, in others every six or eight years; in Geneva they are elected for life. Each cantonal church has its own liturgy. There are theological faculties in the Universities of Zurich, Berne, Basel, Geneva, Neuchâtel, and Lausanne. Since the close of World War I dialectic theology (*q.v.*) became dominant in these faculties under the leadership of Karl Barth (*q.v.*), Emil Brunner (*q.v.*), Eduard Thurneysen, and others. Spiritual life was weakened in Switzerland, as elsewhere, by the inroads of secularism (*q.v.*) since the beginning of the century, but there has also been a vigorous reaction in the youth movement (*q.v.*) and in the societies for home and foreign missions.

II. Roman Catholic Church: There are six Catholic dioceses in Switzerland, and an important center for Catholic theology has developed in the University of Fribourg. The migration of population makes it increasingly impossible to think of Roman Catholicism as limited to central Switzerland. The consequent mingling of Catholic and Protestant people has made interconfessional questions more acute. Swiss diplomatic relations with the Vatican (*q.v.*) were interrupted for a time, but restored in 1920. Catholic Action (*q.v.*) and Caritas (*q.v.*) have done much to invigorate the practical work of the church.

III. Other Churches: The Christian Catholic Church has 28,000 members and is associated through the Union of Utrecht with Old Catholics (*q.v.*) in other countries.

The Free Churches of Geneva and Vaud have remained small minority churches. With the growth of religious liberty in Switzerland the protest of these churches against earlier church-state relations has become less significant, and the tendency toward reunion is reflected in the

case of the Independent Evangelical Church of Neuchâtel (*q.v.*).

Methodists have a free church which is the result of missionary activity from other countries, notably the United States. With 15,000 members they maintain several hospitals and a publishing house in Zurich. Their clergymen are trained in Frankfurt, Germany.

There are also a few Baptist congregations organized from the United States. Southern Baptists (see BAPTISTS) have founded a theological seminary in Rueschlikon-Zurich, from which missionary work is carried on throughout southern Europe.

IV. Swiss Church Federation: Since the middle of the nineteenth century the Reformed Churches of Switzerland had inter-cantonal meetings (see Vol. XI, pp. 193–194). During World War I there was growing sentiment for a more effective federation, and this was encouraged when, in 1919, the Federal Council of the Churches of Christ (*q.v.*) invited a delegation from Swiss churches to America. As a consequence the Federation of the Swiss Evangelical Churches was organized in 1920. Its constitution safeguarded the autonomy of member Churches. In addition to the cantonal Reformed Churches, the Free Churches and the Methodists became members of the Federation. It participated prominently in the European Central Office for Interchurch Aid (*q.v.*). In addition to relations with foreign churches, the Federation concerned itself with questions of social justice, alcoholism, gambling, missions, army chaplains, the preparation of a hymnal, and the establishment of a press service (*q.v.*).

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[Sup.] ADOLPHE KELLER.

SWOPE LECTURES: By request of Clara J. Swope, widow of the Rev. David Swope, and by bequest of Gilbert E. Swope, son of the Rev. David Swope, the Lutheran Theological Seminary at Gettysburg, Pa., was enabled to establish the David Swope Lectureship on Liturgics. This provides for a lecture every two years on some subject relating to the liturgy. The lecturer is nominated by the faculty and chosen by the board of directors.

HARRY F. BAUGHMAN.

SWORD OF THE SPIRIT, THE: A movement and society organized in August, 1941, by Arthur Cardinal Hinsley, archbishop of Westminster, England, for bringing the principles of the Christian faith and natural law to bear in support of national unity during World War II and of social reconstruction thereafter—a Roman Catholic parallel to the activities of Archbishop Temple (see MALVERN). The hope that Catholics and Protestants might join on an equal footing in such a movement was disappointed, but the Sword was able to work on the basis of parallel activity in a common cause. Since its founder's death (in 1943) and the end of hostilities, it has continued as the organ of English Roman Catholic concern for questions of social order.

BIBLIOGRAPHY: *The Sword*, monthly bulletin; John C. Heenan, *Cardinal Hinsley*, 1944.

EDWARD ROCHIE HARDY.

SYKES, NORMAN: Anglican; b. May 17, 1897, Yorkshire, England. Educated at Leeds University and Queen's College, Oxford; ordained in 1923. He became lecturer in history, King's College, London (1924–31); professor of history in the University of London (1933–44); Dixie Professor of Ecclesiastical History in the University of Cambridge and fellow of Emmanuel College (1944–). He has written: *Edmund Gibson* (1926); *Church and State in England since the Reformation* (1929); *The Crisis of the Reformation* (1938); *The Church of England and Non-episcopal Churches in the Sixteenth and Seventeenth Centuries* (1947).

F. W. DILLISTONE.

SYMBOLISM, CHURCH: Attitudes toward use of symbols in worship differ widely, but the trend is toward increased use. Liturgical bodies still give them a large place in architecture and forms of worship. Groups formerly opposed to such signs of inward grace now introduce the cross, lighted candles, vestments, and liturgical colors. The result occasionally seems grotesque, as when a red light keeps burning over an altar, which ought to mean "the reservation of the Sacrament." Such "improvements" by unskilled hands seem ludicrous, but various writers, such as V. O. Vogt in the United States and Robert Will on the Continent, have shown how to combine use of symbols with worship free from fixed forms. The situation calls for study of worship historically, and for keeping the balance between religion and art. When art becomes an end in itself, it ceases to serve as a handmaid of religion. When religion ignores art childlike folk feel starved in their quest for "the beauty of holiness." Since the days of the apostles, followers of Christ seldom have found the right balance. The next generation may discover the golden mean.

See also ART AND CHURCH.

[Sup. to SYMBOLISM, ECCLESIASTICAL.]

ANDREW W. BLACKWOOD.

SYMPATHY: The English term represents the Greek *sumpatheia* (Latin, *sympathia*), from

sun, meaning "with" or "together," and *paschein,* "to suffer." Sympathy, therefore, is basically a suffering in unison, or more specifically the suffering incurred by a person because of the suffering of another with whom he feels an affinity. In this sense of the term, a sympathetic person is one who so readily identifies himself with others that their sufferings and misfortunes produce a corresponding suffering in him. In its development, however, the affinity or rapport has often been more determinative than the suffering, so that sympathy has come to mean any kind of real or supposed affinity between persons, and even between things, by virtue of which one is correspondingly affected by a state of the other. Thus the vibration of a bell may awaken a sympathetic vibration in a glass. Sympathy, in personal relations, normally retains enough of its etymological significance that it indicates an affinity of the affective type; and this conception of it is probably always present even when the word is used to express an intellectual agreement, such as a favorable attitude towards a political party or a social movement. Thus, when a man is described as a communist sympathizer, though the main suggestion is an intellectual agreement with the theory and practice of communism, the idea of an affective affinity is not absent.

Among "naturalists" in the history of ethical thought, an effort has been made, particularly by such thinkers as David Hume and Adam Smith and John Stuart Mill, to escape and refute the "egoism" of Thomas Hobbes, by basing moral judgment on sympathy, which is alleged to be as natural to man as the self-regarding tendencies. Efforts were made, by Bentham and more particularly by Mill, to show that self-regard may be made, through the application of appropriate natural and artificial sanctions, to do the work of, or actually to develop into, sympathy. ANDREW K. RULE.

SYNAGOGUES, EXCAVATIONS OF: Edward Robinson in his visits to Palestine (1838, 1852) was the first to make scientific identifications of ancient synagogues. Excavation of synagogues was first undertaken by the Germans H. Kohl, E. Hiller, and C. Watzinger, who in 1905–7 examined eleven structures. One of these excavations was the famous synagogue of Capernaum, which the Franciscans have continued with much improved technique. Another was the synagogue of Chorazin, which was further examined by the Palestine Department of Antiquities and the Archaeological Department of the Hebrew University (*q.v.*), Jerusalem. During the first half of the present century exploration and excavation have continued until some forty synagogues in Palestine and Trans-Jordan have been examined. The synagogue of Theodotos in Jerusalem is A.D. first century and the others third to sixth centuries. Two of the most important excavations of Palestinian synagogues were at Beth Alpha by the Hebrew University and at Gerasa by Yale and the British School of Archaeology, both in 1929. Probably the most spectacular synagogue excavation was that at Dura-Europos in Syria from 1932 to 1935 by an expedition headed by Professor M. I. Rostovtzeff of Yale with the co-operation of Yale University and the French Academy of Inscriptions and Letters.

The synagogues show many variations in detail. Originally the structure seems to have been a single room with adjoining antechambers. By the third century this had developed into a basilica with three sections. In front was a portico, and in the rear a gallery provided space for women. As a rule the front faced toward Jerusalem and contained three entrances; the synagogue was supposed to be on the highest spot in the city. Naturally local conditions necessitated adjustments, but the ideal was observed as far as possible. The "Ark of the Law" at first was a portable shrine containing the scroll of the Pentateuch, kept in an antechamber and brought into the main hall for public worship. Later the Ark was fixed in front of the entrance by the wall nearest Jerusalem.

In the fifth and sixth centuries the general plan remained, but the orientation was changed. The entrances now were on the side opposite Jerusalem; so the Ark of the Law, still nearest Jerusalem, was opposite the entrances. To hold the Law when it was read was a moveable lectern. By the sixth century there developed a fixed reading platform, called the Almenar. On the sides, except the one toward Jerusalem, were benches, sometimes in two tiers, to seat the congregation.

The synagogues excavated show that there was not a strict observance of the injunction against the making of images. As E. L. Sukenik has pointed out, there seem to have been alternate waves of richness in decoration and iconoclasm in Jewish circles. Some of the synagogues show pillars with capitals of Doric or Corinthian type. Friezes show rosettes, pomegranates, grapes, the Shield of David, the Seal of Solomon, or egg and dart. There were mosaic floors showing lions, horses, goats, and a variety of birds. The zodiac was a common motif. Particularly Jewish objects in the decorations were the Ark, the Menorah (seven-branched candlestick), the Shofar (ram's horn), the *lulab* (palm branch), and the *ethrog* (citron).

Inscriptions in Aramaic and Greek are common, engraved on lintels or pillars to commemorate the donors, and in the mosaic floors. In the first century synagogue in Jerusalem there is a Greek inscription of ten lines telling how

Theodotos erected the building on a foundation stone laid by "his fathers and the elders and Simonides."

There have been excavations of synagogues in the Diaspora. The French School of Athens excavated on the island of Delos one of the oldest known synagogues, seemingly going back to the second century B.C. Later synagogues have been excavated by Germans at Miletus, Priene, and Aegina. The Dura-Europos synagogue is unique in its elaborate mural paintings, which have been restored and installed in the Museum of Damascus. The lower parts of the walls show wild animals and geometrical figures. The three upper registers show a series of biblical scenes, such as the resurrection of the dry bones according to Ezekiel and episodes in the lives of Abraham, Isaac, Jacob, Moses, Aaron, Eli, Samuel, Saul, David, Solomon, Joab, Elijah, Esther, Mordecai, Ahasuerus, and Ezra, together with many minor characters including angels and psyches. According to an Aramaic inscription on a ceiling tile the synagogue was built in A.D. 245. The pictures show the biblical characters clothed according to rabbinic tradition, and the throne of Ahasuerus is identical with that of Solomon. These scenes are important in showing the art of their period and also in giving indication of some of the theological beliefs. The seizure and punishment of Joab, who is shown also as murdering Amasa, is taken to indicate vengeance as a cardinal sin. The dry bones scene is considered by some to show not only the restoration of the nation Israel but also the doctrine of individual resurrection supervised by the ideal Messiah, the reincarnated David.

BIBLIOGRAPHY: E. L. Sukenik, *Ancient Synagogues in Palestine and Greece*, 1934; Bernard J. Bamberger, "Synagogue," in *The Universal Jewish Encyclopedia*, X (1943); Rachel Bernstein Wischnitzer, "Dura-Europos," in *The Universal Jewish Encyclopedia*, III (1941); *The Messianic Theme in the Paintings of the Dura Synagogue*, 1948.

OVID R. SELLERS.

SYNOPTIC PROBLEM. See GOSPEL AND GOSPELS.

SYRIA: Syria was incorporated into the rising Ottoman Empire in 1516 as a result of the victory of Sultan Salīm I over the Mamlūk army at Marj Dābiq north of Aleppo. The administrative divisions of the country were retained. The Ottoman *wāli* (provincial governor) was no improvement on his Mamlūk predecessor. Between 1516 and 1700 Damascus received no fewer than a hundred and thirty-three wālis. The typical governor of an Ottoman province considered his subjects *raia* (Arabic *ra'āyah*), flocks to be shepherded for the benefit of the ruling conqueror. Occasional visits by the Janissaries did not contribute to the prosperity of the land. Syria entered upon the darkest period of her "Dark Ages."

Attempts at reform through regulations (*tanẓīmāt*), promulgated by Salīm III (1789–1807), Maḥmūd II (1808–39) and 'Abd-al-Majīd I (1839–61) and directed at abolishing the farming out of taxes and other administrative malpractices and removing the disabilities under which Christian subjects labored, lacked implementation and remained ineffective. Equally ineffective were the changes introduced later by the Young Turks, who seized power in 1908.

Syrian economic life underwent a steady decline, not only because of bad administration but because of the discovery in 1497 of the sea route from Europe to India around the Cape of Good Hope. This shift in the international trade route deprived the Syrian of his time-honored position as the middleman between East and West. He had now to depend mainly upon overland trade and encountered new competitors in Venetian, French and British merchants who established themselves in Aleppo and other Syrian towns and enjoyed, under the capitulations, such extra territorial privileges as exemption from the jurisdiction of local courts. In 1535 Sultan Sulaymān granted Francis I the capitulations which laid the basis of French supremacy in the Levant. In 1581 the Levant Company was started which took a number of English businessmen to Syria.

Missionaries, first mostly Catholic—Jesuit, Capuchin and Lazarite—followed. Their activity aimed primarily at the native Christian communities and resulted in the seventeenth and eighteenth centuries in the founding of such Uniat Churches as the Syrian and the Greek. In the nineteenth century American and British Protestant missionary activity reached Syria and its people participated in the ensuing intellectual and national awakening.

Subsequent to World War I Syria was put under the same French mandate as Lebanon. On March 20, 1920, Fayṣal, son of the Sharīf Ḥusayn of al-Ḥijāz, was installed as king in Damascus but was shortly after that driven out of Syria by the French to be made by the British monarch over al-'Irāq. When his older brother 'Abdullāh threatened vengeance, the emirate of Transjordan was created for him. In 1948 'Abdullāh proclaimed himself head of the Hāshimite Kingdom of Jordan, to which was added the parts of Palestine not incorporated in the newly created state of Israel.

The Syrians, conscious of their past glory particularly under the Umayyad Caliphate (661–750), were more restive under the French than the Lebanese. They counted among other grievances fragmentation of the country into four political units, direct political and military control, draining the country of its gold coinage, harassing the nationalist leaders, discouraging the use of the native tongue and ceding the *sanjaq* of Alexandretta to Turkey on the eve

of World War II. The discontent expressed itself in repeated uprisings, the most serious of which was that of July, 1925, by the Druses (*q.v.*) under Sulṭān (first name) al-Aṭrash.

With the fall of France in 1940 the British extended their blockade to Syria and Lebanon (*q.v.*) and in the summer of the following year cleared both countries of the representatives of the Vichy regime. On Aug. 17, 1943, Shukri al-Quwatly (Kouatli) was elected president of the Syrian Republic which began to exercise its rights of sovereignty early the next year. Both Syria and Lebanon were among the fifty-one charter members of the United Nations. Later on in 1945 they were both participants in the founding of the Arab League in Cairo. As member of the League, Syria took part in 1948 in the war against rising Israel. In the following year it sustained three *coups d'état*. It now occupies an area of 13,000 square miles, with a population, according to the 1946 census, of 3,006,028, of whom 2,075,121 are Sunni Moslems, 338,450 Nuṣayris and 143,037 Greek Orthodox.

See also LEBANON AND SYRIA, THE PROTESTANT MILLET IN.

BIBLIOGRAPHY: Philip K. Hitti, *History of Syria, including Lebanon and Palestine,* 1951; A. H. Hourani, *Syria and Lebanon,* 1946; Henri Lammens, *La Syrie, précis historique,* 2 vols., 1921.

[Sup.] PHILIP K. HITTI.

SYRIAC LITERATURE: Syriac, a branch among other Aramaic dialects, which since about the first century B.C. was used in Edessa and Osrhoene, entered a stage of *élan* after Christianity spread there. This idiom then became the literary and ecclesiastical language for the whole Aramaic-speaking Christian area.

I. Divisions of Syriac Literature: Syriac literature may be distinguished according to the following periods: that literature created before the ecclesiastical separation in the fifth century, and that which developed among the branches of Syrian Christianity, particularly among the Jacobites and the Nestorians. The great historical events which have determined the fate of Christians in the Orient signify also the lines of demarcation between the divisions in the literary history: Islamic invasion in the seventh century, the disintegration of the Arabic empire in the tenth century, and the invasion of the Mongols in the fourteenth century, which destroyed, along with Christendom, literary life too. What survived these catastrophes was only an aftermath written in New Syriac, cultivated in Ṭur-'Abdīn and Mossul.

II. General Works on Syriac Literature: The first thorough history of Syriac literature did not appear until 1922 in Bonn. A. Baumstark's *Geschichte der syrischen Literatur,* a work of painstaking labor, covers not only the published editions, but also materials in manuscripts, and treats them in the same way that Krumbacher did in his history of Byzantine literature. Before his death Baumstark prepared the material for the second edition.

This field has been entered also by others. O. Bardenhewer brings a section about Syriac literature in his *Geschichte der altkirchlichen Literatur,* Vol. IV (1924), pp. 318–421. J. B. Chabot, *Littérature syriaque* (1934) is a handy survey for a general orientation. The Graeco-Syriac translation literature has received special attention from F. Nau, "L'Araméen chrétien (syriaque). Les traductions faites du grec en syriaque an VIIe siècle," in *Revue de l'Histoire des Religions,* IC (1929), 232–287.

III. Judaeo-Pagan Writings: Remnants of Judaeo-pagan origin are still very scarce. We possess a number of inscriptions, among them the oldest dated inscription of the year A.D. 73. This material has been increased by a few new inscriptions and a parchment from Edessa of the year 243, found in Dura-Europos.

This scarcity of material is somewhat strange because the Syriac idiom appears on the scene as an instrument of such a highly elaborated character that we must assume the existence of a pre-Christian literature in Syriac.

IV. Bible and Apocrypha: The exploration of the history of the biblical text in Syriac is a field in which modern studies have borne much fruit. An observation, made first by Perles, that the Old Testament Peshitta must have had some connection with the Targumim, has found proper recognition by A. Baumstark, followed by C. Peters ("Peschittha und Targumim des Pentateuchs," in *Le Muséon,* XLVIII [1933]) and Wohl. Their studies show that the ancient Palestinian Targum was carried over into the Eastern Aramaic language. But Targumic text material in Syriac is far greater than that which has survived in the Peshitta codices. New data have come to light which give a new perspective to the history of the Peshitta text (A. Vööbus, "Der Einfluss des altpalaest. Targums in der Textgeschichte des syrischen AT," in *Le Muséon,* LVIII [1955]). The investigation shows that the superficially revised, or even unrevised manuscripts continued to exist, and as these codices were multiplied, the influence of the Palestinian Targum continued to be felt in the Syriac Bible long after the revision was made.

In the field of the Syriac New Testament the studies of D. Plooij and Baumstark have strengthened the view that Tatian composed his Diatessaron in Rome and wrote in the Syriac idiom. Entirely new and unexpected light has been shed upon the history of the gospel text. The new materials of the Vetus Syra which have come to light require a complete reorientation of the generally accepted axioms. The Diatessaron was left aside officially much earlier than has been thought, and in Edessa the Old

Syriac Gospels were used by Bishop Aitallaha between A.D. 326–340 (A. Vööbus, *Neue Angaben ueber die textgeschichtlichen Zustaende in Edessa in den Jahren ca. 326–340,* 1951). The New Testament Peshitta originated before Bishop Rabbula, but gained ground very slowly. The Old Syriac text-type continued to exercise its influence even centuries after Rabbula (A. Vööbus, *Studies in the History of the Gospel Text in Syriac,* 1951). Finally, the old controversy whether Thomas of Harkel revised the version of Polycarp, or only copied Polycarp's version and furnished it with the critical apparatus, has found a solution. Portions of Polycarp's version have emerged in Philoxenos' commentary on John (Ms. Br. Mus. Add. 14.534) and they prove that Thomas prepared a revision (A. Vööbus, *Early Versions of the New Testament,* 1954).

See BIBLE VERSIONS, I, C; CANON OF SCRIPTURE, II, A(8); and HARMONY OF THE GOSPELS (TATIAN'S).

V. Native Christian Literature: Some of the most ancient documents written by Syrians—discovered only during the last decades—are found in translation only: an anonymous tract on asceticism in Armenian (Ephraem's works in Armenian, Vol. II [1836], pp. 261–345), a letter of Aitallaha of Edessa, also in Armenian (ed. J. Thorossian, 1942), and if Kahle is correct, the homily on the Passion written by Melito of Sardes (ed. C. Bonner, 1940), preserved in Greek.

In addition to the literary heritage of Ephraem, published by Mobarrek, Lamy, Bickell, Zingerle and others, a new and important work has emerged, *Prose refutations of Mani, Marcion and Bardaisan* (ed. C. W. Michell, 1912–21). A completely new source, *Liber graduum,* was discovered and edited by M. Kmosko (1926). This extensive work, associated with the Messalians, consists of thirty homilies, written by an anonymous author. Similar treatises have been discovered by H. Dörries (see MESSALIANS). Future research will have to decide what is the relation between these treatises and the Messalian movement.

VI. Theological Literature under Greek Influence: The literary creations of the period of florescence reveal a difference in character among the Western and Eastern Syrians. Apart from their scientific material, which they have in common, the literature of the Western Syrians offers theological works, but we do not see much of other branches of study. The Book of Hierotheus is now available (ed. F. S. Marsh, 1927), but concerning its author uncertainty continues whether Stephanos b. Sudaile is its author or not. From the literary heritage of Philoxenos we have a number of new editions, particularly his *Tractatus de trinitate et incarnatione* (ed. A. Vaschalde, 1907). To the previously edited letters new items have been added by Draguet and Olinder. With regard to James of Serugh we now possess the full corpus of his correspondence (ed. G. Olinder, 1937).

Among the Eastern Syrians theological works occupy a very modest place. Besides some minor treatises, written by Ishai, Hnana and Thomas of Edessa, only *De unione* stands out. It is an apology for Nestorian Christology, written by Babai, the famous abbot of Izla monastery (ed. A. Vaschalde, 1915). In general, the more practical interests predominate in their literature, especially as revealed by their devotional and ascetical works. Besides, the mystical branch is represented by Gregory of Cyprus (ed. I. Hausherr, 1937) and Babai's commentary on Evagrius (ed. W. Frankenberg, 1912). Also, many histories of saints, martyrs and great monks were written. But of the many commentaries produced during this epoch not a single one has survived.

VII. Rise of History under Islam: The earlier published literature showed an interest chiefly in the secular fields. Works which have been made available since are an invaluable addition to our scanty knowledge of the structure of the literary creation of the Western Syrians during that epoch. From these works, written under the Umayyads, particularly the *Hexaemeron,* composed by James of Edessa (ed. I. B. Chabot and A. Vaschalde, 1928), demands notice. More productive was the period of the Abbasids. Among others, a work on the priesthood written by Iwannis of Dara (ed. I. Hobéica, 1911) and the apologetical treatises of Nonnos of Nisibis (ed. A. Van Roey, 1948) stand out. The commentaries written by Lazar of Beth Qandasa and by Moses b. Kepha are to be found in manuscripts.

Literary productions of the Eastern Syrians have faithfully continued along the same lines of the earlier period. From amongst the commentaries those of Isho'dad of Merv deserve special mention. They are not only the best ever produced by the Nestorians, but they have had a certain influence upon the Monophysite exegetes. His commentaries on Genesis (ed. I. M. Vosté and C. Van den Eynde, 1950), on Job (ed. J. Schliebitz, 1907) and on the New Testament (ed. M. D. Gibson, 1911–16) have been made available. Of the theological works the Apology of Timotheus I has been found (ed. A. Mingana, 1928). Literary sources indicate how widely the themes of asceticism and mysticism were cultivated. Even Hunain b. Ishaq, one of the greatest scholars of the ninth century (§ X) participated in this kind of literature. Only a part of it has survived, composed by such authors as Sahdona, Ishaq of Nisibis, Joseph Hazzaya, Abdisho' Hazzaya, Simon Taibutheh, Abraham Bardashand, Dadisho' Beth Qatraya, while Isho'yahb III, Simon, John b. Kaldun and others produced biographical works.

Historically important is the corpus of the letters of Timotheus I (ed. O. Braun, 1914).

VIII. Period of Decline: After the turn of the millennium we find no outstanding author until the renaissance in the twelfth century. Dionysius Barsalibi, a many-sided author, composed commentaries on the Old Testament, on the Gospels (ed. A. Vaschalde, 1915, 1931) and on the Apostolos (ed. J. Sedlašek and J. B. Chabot, 1906–9), also theological, historical, liturgical, anti-heretical, philosophical and poetical works. New works have come to light, for instance, his work against the Armenians (ed. A. Mingana, 1931) and his treatise against the Melchites (ed. A. Mingana, 1927). The heritage from his contemporary, Michael Syrus, who was admired because of his literary productivity, is small. Besides his great chronicle (§ XIII), he composed anti-heretical, as well as liturgical and homiletical, works. The literary creativity of the Eastern Syrians during this period appears to be very modest. In the eleventh century special importance attaches to the works of Eliya b. Shinaya. And in the next century there is not very much to say except for the works of Joseph b. Malkon (§ X), John b. Zobi (§ X) and Simon of Shanklewaye. The latter wrote about chronological matters.

In the thirteenth century Barhebraya overshadows all other Western Syrian authors. It is astonishing to see how many branches of study he has cultivated. He wrote a commentary on the Old Testament (ed. M. Sprengling and W. S. Graham, 1931), on the Gospels (ed. W. E. W. Carr, 1925), dogmatical and ethical works, and a number of works on history (§ XIII), canonical law (§ XII), grammar, philosophy, cosmography and astronomy (§ X).

During this period among the Eastern Syrians the art of verse-making flourished, cultivated by a number of poets like Khamis b. Cardaha and, particularly, Giwargis Warda, who were the most celebrated. The last great author is Abdisho‘ of Nisibis, scholar and poet. Besides his literary, historical and poetical works, he wrote a theological work which was the official exposition of Nestorian doctrine during its last stages. He also arranged a codification of the canonical materials (§ XII).

IX. Collected and Miscellaneous Writings: Almost every important author in Greek Christian literature has been translated into Syriac. This material is so immense that it is hopeless to try to give even a nomenclature. We can mention only very few examples from among the many which have special significance, owing to the fact that we possess these works in a Syrian translation when those same works have not survived in the original language. We possess the *Apology* of Aristides (ed. R. Harris, 1891), Pseudo-Clementine *De virginitate* (ed. J. T. Beelen, 1856), Pseudo-Clementine *Recognitions* (ed. W. Frankenberg, 1937), the *Easter Letters* of Athanasius (ed. W. Cureton, 1848), *Syriac Didascalia* (ed. M. D. Gibson, 1903), *Theophany* of Eusebius of Caesarea (ed. S. Lee, 1843), his *History of the Palestinian Martyrs* (ed. W. Cureton, 1861), Nestorius' *Apology* (ed. P. Bedjan, 1910), the works of John Philoponus (ed. A. Sanda, 1930), the works of Ammonas, Proclus of Constantinople, Epiphanius of Salamis, Evagrius Ponticus, etc. From amongst the literary productions of Severus of Antioch we possess his chief work, *Liber contra impium Grammaticum* (ed. J. Lebon, 1929–38), as well as other dogmatic works, homilies, hymns and his extensive corpus of letters. Special mention is due for the discovery of the works of Theodore of Mopsuestia. His commentary on John was known earlier, but new and important works have come to light, namely, his catechetical homilies: on the Nicene Creed, on the Lord's Prayer and the sacraments, and on baptism and the eucharist, discovered and published by A. Mingana (1932–33). Apart from the importance of having preserved material for us of so many invaluable and lost documents, the translation literature renders an important service for the study of the history of the biblical text.

X. Works on Philosophy and Science: In the domain of philosophy several authors have produced remarkable works, among whom is Giwargis, the Bishop of the Arabs, who commented on Aristotle's *Organon*. Studies by G. Furlani have made us much more acquainted with this area. Grammatical works, initiated by the translation of the Greek grammar of Dionysios Thrax, have found rich treatment by the Western Syrians, represented by names like James of Edessa, Eliya b. Shinaya, Joseph b. Malkun, and particularly John b. Zobi. To the merit of the Eastern Syrians is the fact that they have advanced lexicography. Hunain's *Explanation of Greek words in Syriac* became the first Syriac lexicon. Important Syriac-Arabic lexica were composed by Isho‘ b. Ali and Abû-l-Hasan b. Bahlûl (ed. R. Duval, 1886–1903), the latter being particularly valuable. What Budge edited on Syrian anatomy, pathology and therapeutics (2 vols., 1913) is only a small segment of the medical literature in Syriac. Hundreds of works of Greek medical authorities have been translated, and this material has been increased by some original works, written by such as Simon Taibutheh, Hunain and Barhebraya. Special value attaches to the contribution made by Hunain, who translated Greek medical studies, corrected earlier translations, and composed new works. Physiologus has been translated and circulated in several redactions; and translations of various Greek *Geoponica* were made, known among the Syrians as the *Book of Agriculture*. A number of works on the sciences have been rescued from oblivion, among them an encyclo-

paedia on the philosophical and natural sciences as taught in Bagdad about A.D. 817, written by Job of Edessa (ed. A. Mingana, 1935).

The significance of the translations is not confined only to their literary and cultural history and to philology. Since they sometimes offer the text in codices centuries older than the Greek originals, great value is to be attached to them from the point of view of critical studies of the texts.

XI. Translation Literature: Besides Greek, other literatures have been made available in Syriac. Concerning several important works we know that they were translated from Persian, for instance, among others two lawbooks by the bishops of Rewardeshir (§ XII). Translations from Arabic are numerous, and here the Syrian monastery in the Scete has played a special role in the tenth century. Having used the literary creations of other nations, Syrians in turn were able to make a contribution to literature elsewhere. Works of every kind were translated into Greek. Considerable, indeed, is the contribution which the Syrians made to the young Armenian literature. Much more material, however, was translated into Arabic when the use of Syriac began to wane. Particular mention should be made about the Hellenistic heritage in Syriac translation. It was much easier to translate from Syriac into Arabic than from the Greek original. Thus the Syrians, having translated a great amount of material in philosophy, astronomy and medicine, performed an important preparatory work for the rise of the Arabic culture. For instance, from among the works of Galen alone, 130 were translated into Arabic from Syriac, and only 9 from the Greek original.

A limited number of works in Syriac were translated into Ethiopic, Coptic, and Slavonic. Translations into Persian were made systematically. And hand in hand with the expansion of Syrian Christianity, Syriac documents were translated into the Central and East Asian idioms like Soghdian, Turkish, and even into Chinese. Whilst from the other translations only fragments have survived, we possess several writings in Chinese, made in the Syrian monasteries in China.

XII. Juristic Literature: The domain of juristic literature is represented by civil as well as by ecclesiastical law, both in translation and in the original. Concerning the Syro-Roman lawbook edited by Bruns and Sachau, C. A. Nallino has shown that this has played no role in the praxis of Oriental Christianity, as once thought, but was a handbook for instruction ("Sul libro Siro-Romano e sul presunto diritto siriaco," in Bonfante-*Festschrift*, I [1929]).

As to ecclesiastical law we have a series of canons, put out by the Western Syrian bishops like Rabbula, John b. Kursos, James of Edessa, Giwargis, the bishop of the Arabs. The codification of the ecclesiastical regulations was arranged by Barhebraya's *Nomocanon* (ed. P. Bedjan, 1890). On the Eastern Syrian side we have, besides the canons of Simon of Rewardeshir, the rules for the Izla monastery, put out by Abraham of Kashkar and Dadisho' (ed. I. B. Chabot, 1898); and the rules for the school of Nisibis put out by Hoshe' (ed. I. Guidi, 1890). The juridical material has been increased by the publication of a number of lawbooks, composed by Henanisho', Timotheos I, Isho' b. Nun, Isho'bokht, Archbishop Simon, and Mar Abha (ed. E. Sachau, *Syrische Rechtsbuecher,* Vols. II and III, 1912–14). In addition to the synodical canons, a large collection of canons by Gabriel of Basra and by John V b. Abgare, both of the ninth century, have survived only in Arabic translation and are awaiting publication.

XIII. Historical Treatises: Syriac literature offers a considerable number of historical works. Particularly in the centuries close to the end of Syrian literary productivity, the Western Syrians surprise us by the number of chronicles they have produced. The monumental work of Michael Syrus (ed. I. B. Chabot, 1899–1924) is very valuable because it has incorporated historical sources and excerpts of documents. Only a little younger is a chronicle of anonymous origin, which comprises profane and ecclesiastical parts, completed finally in 1233/4 (ed. I. B. Chabot, 1917–20). From Barhebraya we have even several historical works: his *Ecclesiastical History* (ed. J. B. Abbeloos and T. J. Lamy, 1872–77), and his *Chronography* which is a history of the world (ed. P. Bedjan, 1890; E. A. W. Budge, 1932). His *Chronicle of Dynasties* belongs to Arabic literature. Besides the chronicles the literature offers other historical works on monasteries and biographical studies.

The Eastern Syrians have no parallel for the great annalistical works as we find them among the Monophysites, but their historical works show an interest which is more many-sided. The chronicle of Meshihazekha (ed. A. Mingana, 1908) informs us about the oldest period of Christianity in Persia. Further, we have the chronicle of Barhadbeshabba (ed. F. Nau, 1913, 1932) and that of John b. Penkaye (ed. A. Mingana, 1908). The Nestorians have produced many biographical works, acts of martyrdom, histories of monks and monasteries. Besides this, they had a great interest in schools, and we know that a number of works were devoted to their educational activities. Only one of this kind has survived, written by Barhadbeshabba of Halwan (ed. A. Scher, 1907).

The nature of this supplementary article necessitated the following of the divisions given by Dr. Nestle in Vol. XI, pp. 237 ff.; otherwise the present writer would have classified the material differently. [Sup.] ARTHUR VÖÖBUS.

T

TABERNACLE: In Roman Catholic churches, the shrinelike receptacle erected in the middle of an altar and locked by a key, wherein the eucharistic elements are reserved. It corresponds to the *artophorion* of the Byzantine churches. It is made of wood, stone, or metal, and the inside of it is lined with silk. The tabernacle must be covered with curtains embroidered with gold or silver, or displaying the liturgical color of the day, whenever the Blessed Sacrament is actually kept in it.

GEORGES A. BARROIS.

TABLE OF THE NATIONS: While the documentary analysis of Gen. 10 (J and P) is still generally followed, there is a growing disposition on the part of scholars to recognize the essential unity of this chapter. Since the basic pattern and scope of the two sources are practically the same, it seems most probable that both (in complete form) were recensions of a common original.

On the basis of present knowledge of geographical names and ethnic movements, the picture presented by the table corresponds generally to the period 1000–800 B.C. A *terminus ad quem* is fixed by the omission in the list of several important peoples who made their appearance in the eighth century. Of particular interest is the fact that the Arab tribes mentioned in the table differ markedly from those listed in the Assyrian records of the eighth-seventh centuries and the Minaean and Sabaean sources of a slightly later date. Supposed indications of a later date, e.g., the references to Cimmerians (Gomer, v. 2) and Scythians (Ashkenaz, v. 3), may now be discounted on the basis of cuneiform evidence showing that these peoples were known in the Near East at a considerably earlier time.

In conclusion, the table of the nations (Gen. 10) may safely be dated in the tenth-ninth centuries B.C.—certainly not later.

[Sup.] DAVID NOEL FREEDMAN.

TAFFIN, JEAN: B. in the second half of 1529 at Tournay, where his father Denis was an attorney and magistrate. He studied at some universities, notably in Italy. Very little is known about his becoming a Protestant, but it must have happened in 1557, when he lived in Brussels. From that city he went to Frankfurt am Main, and at the end of that year to Antwerp. He was pastor at Metz from 1561 to 1565, as was indicated in a chronicle published in the *Bull. de la Soc. du Prot. français* (1948), pp. 182–207. Here labored also two other Calvinist pastors: Peter of Cologne, and Polyander. The local congregation grew to large proportions, and in July, 1561, there were some 4,000 in attendance at the services. In 1566 Taffin was at Antwerp and part of the time at Metz. In April, 1567, he had to leave Antwerp for the last time and went to Metz with Francis Junius. After his departure from Heidelberg he entered the service of William of Orange at Delft, where he also preached in the Walloon church. He spent much time and energy in the attempt to found new churches in western Brabant, and he acted as mediator between William of Orange and the Classis of Dordrecht. Some of his writings were translated into Latin by the pastor, Timothée Potterat, and published at Geneva (1601–3). His work, *De boetveerdigheyt des levens,* was recommended for reading by the nurses on board ship of the Dutch merchant vessels going to the Far East.

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[Sup.] D. NAUTA.

TAFT, CHARLES PHELPS: Episcopalian: born at Cincinnati, Ohio, Sept. 20, 1897. He attended public schools of Washington, D.C.; the Taft School; and Yale University (B.A., 1918; LL.B., 1921). He was admitted to the Ohio Bar in 1922 and practiced law with his brother, the Hon. Robert A. Taft, senator from Ohio, until 1938, when he became a member of Cincinnati City Council. He was a founder of the City Charter Committee; its president (1946–48); and a Charter Committee member of City Council (1938–42, 1948–51). He was the senior warden of Christ Episcopal Church, Cincinnati; and a lay deputy at several Triennial Conventions of the Protestant Episcopal Church in the United States. He was president of the Federal Council of Churches (*q.v.*) (1947–48); an Episcopal delegate to the first Assembly of the World Council of Churches (*q.v.*) at Amsterdam (1948); member of the Central Committee of the World Council of Churches; member of the General Board of the National Council of Churches; and chairman of the Department of the Church and Economic Life in the National Council of Churches. He is the author of four books: *City Management—the Cincinnati Experiment* (1933); *You and I—and Roosevelt* (1936); *Why I Am for the Church* (1947); *Democracy in Politics and Economics* (1950).

TAGORE, RABINDRĀNĀTH: Brahmo-Samājist and Hindu; a universal humanitarian with strong mystical tinge, essentially an ethicist and conciliator; b. at Calcutta, India, May 6, 1861; d. Aug. 7, 1941; nationalist Indian poet, novelist, musician, painter and social reformer. In 1901 he established the famous Shāntīniketan School at Bolpur, Bengal, which later developed into the international University of Vishwabhāratī. He was awarded Nobel Prize for Literature (1913). He was a leader of the early twentieth century Bengali literary renaissance and wrote 100,000 lines of poetry and composed over 3000 songs. Among his best-known English writings are: *Gītanjalī* (1912); *Sādhanā* (1913); *Gorā* (1924); *The Religion of Man* (1931); *Collected Poems & Plays* (1941); *The Gardener* (1943).

BIBLIOGRAPHY: Edward J. Thompson, *Rabindrānāth Tagore, Poet and Dramatist,* 1926; S. Rādhākrishnan, *The Philosophy of Rabindrānāth Tagore,* 1918.

WILSON M. HUME.

TAI HSU: Chinese Buddhist abbot (1885–1947). He was the leader of Buddhist reform in China to regenerate clergy, rededicate property to benefit the people, and reconstruct doctrine in agreement with science. He founded: *Hai Chao Yin,* a monthly which still continues (1920); Wuchang Buddhist Institute, teaching all sects (1922); Institute of Chinese and Tibetan Studies near Chungking, implementing the trend toward Tibetan mysticism (1933). Tai Hsu promoted social service and education (twenty-two Buddhist colleges and institutions founded [1922–33]; few remain). He made international contacts, largely intellectual, and promoted Wei Shih idealism harmonized with Hwayen and Tientai, monistic. His lectures and essays were published under the title *Fa-hsiang Wei-shih Hsueh* (Dharma-character Idealistic Philosophy) (1938). EARL H. CRESSY.

TALMUD: An encyclopedic work of the Jewish people, consisting of two main parts: Mishnah and Gemara. The name Mishnah has a double meaning—"study" and "second." When Rabbi Judah the Prince compiled the Mishnah about 215 C.E., he regarded his handiwork as "second to the Pentateuch." The Mishnah is the codification of Jewish laws, Halakot, from the time of the Restoration until the end of the second century. Jerome, indeed, called the Mishnah "Deutra" (the Second, i.e., to the Pentateuch).

I. Gemara: A word which also has two connotations—"study" and "final." It has come down to us in two forms, the Babylonian (written in Eastern Aramaic) and the Palestinian (written in Western Aramaic). The Babylonian authorities organized those laws which had developed from the time of the close of the Mishnah down to their own times; their interpretations together with the Mishnah received the name Babylonian Talmud (Talmud Babli). It represented to them the end or completion or final codification of Jewish law. In Palestine the law was not so organized because of the distraught conditions of the times. Persecutions of the Jews by the Romans earlier and later by the Christians hindered and then made impossible the completion of the work. What exists, however, has received the name Palestinian Talmud (Talmud Yerushalmi, literally, Jerusalem Talmud; less frequently it was called "Western Talmud," i.e., Palestine). Although the Talmud is the product of the Amoraim (Interpreters, Expounders), it contains a great deal of material excluded from the Mishnah, the work of the Tannaim (Teachers, a title held by the Sages up to the beginning of the third century).

II. Nature of the Talmud: When the Talmud is referred to without further description, the Babylonian Talmud is meant, for it has exerted the greatest influence upon subsequent Jewish life and thought. The Talmud, made up of Mishnah and Gemara, consists mostly of halakic discussions centering about the reconciliation of divergent traditions received by the scholars from their teachers, the elucidation of Jewish laws and customs, and the derivation of newer legislation by interpretation from tannaitic sources. It contains a great deal of non-legal material such as historical information, homiletical disquisitions, medical information, whatever scientific knowledge was then available, parables and proverbs, folklore and the superstitions current among the common people who absorbed a great many queer beliefs from the surrounding Babylonians. The Talmud is unique of its kind. It is a vast compilation that can be best described as "encyclopedic." It covers over a thousand years of Jewish life and experience. Within it, as in the geological structure of the earth, there are many layers, some pre-Christian and even pre-Hellenistic, moving down the centuries to the end of the fifth and the beginning of the sixth century. References in the Palestinian Talmud, however, can be dated only to the fourth century, to events that took place as late as the time of the Council of Nicea (325 C.E.).

III. Some Modern Students of the Talmud: In the medieval period as well as in our own day, Orthodox Jews look upon the Talmud as divine revelation. Modern scholars, Jewish and Christian, however, have already reached the point of critical approach to the Talmud. Some of them are interested in textual and philological research. Others lately have come to the conclusion that, to understand the Talmud, they must adopt a historical approach and differentiate between Tannaim and Amoraim, and between Palestinian and Babylonian Amoraim.

The historical approach implies a recognition of the different layers within the Talmud. The historical school believes that this approach will throw light on the social, economic, and religious development of the Jewish people. Among Christian scholars, Gustaf H. Dalman is most prominent in the linguistic field; Hermann L. Strack, in the introduction to the Talmud; R. Travers Herford, in the treatment of Christianity in the Talmud; and George Foote Moore, in its theology and eschatology. Among outstanding Jewish scholars are Chayyim Tchernowitz, in the history of Halakah; Louis Finkelstein, in the sociological backgrounds of the Pharisees; Jacob Z. Lauterbach, in textual and historical fields; Boaz Cohen, in the legal aspects of the Talmud and in comparative law; and Saul Lieberman, in the philology of the Talmud and especially in the textual problems of the Palestinian Talmud.

Two Jewish scholars, however, stand preeminent in modern times for their scientific contributions to a better understanding and appreciation of the realms of the Talmuds—Professor Louis Ginzberg of the Jewish Theological Seminary of America and Professor Solomon Zeitlin of the Dropsie College of Philadelphia. The former has laid more stress upon textual criticism, while the latter has explored the historical development of the Talmud. As a result of the researches and discoveries of Ginzberg and Zeitlin, students of the Talmud should henceforth recognize the strata of development within the Talmud and they will be helped to set ideas and events in their right perspective. When the Talmud is studied in this way, it becomes a literary treasure house of supreme value not only for the history of the Jewish people but also for a fuller understanding of Christianity from the contemporary Jewish point of view; and it throws new light upon the relationship of Christianity and the Jews in that early period.

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[Sup.] MORTIMER J. COHEN.

TANGANYIKA. See AFRICA.

TAOISM: The Anglicised term "Taoism" has two meanings: (1) the school of philosophy founded by Lao Tzu (b. *ca.* 570 B.C.); (2) the popular religion developed from it known as "Tao Chiao" and practiced by numbers of Chinese today.

I. Taoism as a School of Philosophy: If, in the West, every thinking person is either a Platonist or an Aristotelian, then in China every one is either a Confucianist or a Taoist—and usually both. Whereas Confucianism (*q.v.*) is a philosophy of exertion and control, Taoism is a philosophy of consolation and *laissez-faire.* One follows the other in a balanced life. A long line of philosopher-statesmen from Yi Yun in the eighteenth century B.C. down to Tseng Kuo-fan in the nineteenth century A.D. exemplified this combination in the Chinese mind.

We possess very few data about Lao Tzu. The historian Sze-ma Ch'ien (163–85 B.C.) who gives us the most extended account of this philosopher states barely the following for his biography: "Lao Tzu abode for a long time in Chow, but when he saw that the kingdom showed signs of decay, he left. On reaching the frontier, the warden, named Yin Hsi, said to him, 'So you are going into retirement. I beg you to write a book for me.' Thereupon Lao Tzu wrote a book, in two parts, on Tao and Teh, extending over 5,000 words. He then went away, and no one knows where he died." The historian also relates of a visit of Confucius to Lao Tzu when the former was in the imperial capital of Chow.

The book which Lao Tzu wrote and left with the warden of the pass has been identified with the *Tao Teh Ching* which has come down to us in numerous editions, although the authenticity of some quotations has been questioned by critical Chinese scholars. His system of metaphysics, ethics, and political theory are all included in this little book, a masterpiece of condensation.

According to Lao Tzu there is one, universal principle, the Tao, in which all things have their origin and which is in all things as the very essence of being. Tao, having spontaneity, is also the basic, cosmic force working in the world unobtrusively but incessantly. From it emanated the whole universe of things, and through its working mechanism each individual existence comes into being.

Tao is the fountain of the ethical qualities which the sage must embody in himself. When he does so, the world will submit to his guidance, not because of his physical power, but because of his virtue (*Teh*). This has found expression in the widespread view that only good men are fit to rule in China. Lao Tzu held that the "complete man" is selfless. The

Tao is humble: "The highest natural virtue is like water. The virtue of water is to benefit all things and to occupy the place that all men hate." The Tao is orderly. There are no collisions in the universe as all things operate in mutual compliance. This is also the trait of the Chinese people. There is much mutual compliance in the family and in the village.

In politics, Lao Tzu advocates *wu-wei* which means "not to do anything for," that is, not to meddle, not to interfere, but to let nature take its course.

II. Taoism as a Religion: Taoism as popular religion is quite different from philosophical Taoism. Whereas the latter is concerned with metaphysics, ethics and political philosophy, the former is associated with charms, fasting, alchemy, astrology, fortune-telling, *feng-shuei* (choosing sites for burials and dwellings), ritual and sacrifices, divination and the quest for the elixir of life. Although all Taoist priests (*Tao-shih*) claimed Lao Tzu as their First Teacher, the latter taught nothing of the sort. The truth is that when the first emperor of the Tsin Dynasty (221–207 B.C.) favored Taoism many local superstitions sought shelter under its roof. Among these are the Immortals who seek the elixir of life and develop the legend of the Isles of the Immortals in the Eastern Sea. The first emperor sent an expedition to these islands which never returned.

After the introduction of Buddhism (*q.v.*) into China, the contemporary Taoist religion felt its all-pervasive influence. Many legends and much fairy lore became woven in and found expression in Taoist art and literature. After the fashion of the Buddhists, many Taoist monasteries were built throughout the empire; Taoist sacred books were published and a trained clergy, the Tao-shih, could be found everywhere throughout the land.

The true founder of the Taoist religion was Chang Ling, alias Chang Tao-ling, in the first century A.D. He resigned from political office and retired into Lung-shu Shan, Kiangsi Province, to learn the mystic art of charms and to perform experiments for the discovery of the elixir of life. He produced a book of charms, and he claimed to have been given control over the world of spirits after having received from the spirit of Lao Tzu a sword and other sacred objects. He gained many followers, and was succeeded by his son Heng who in turn was succeeded by his son Lu. Chang Ling's descendants, believed by the faithful to be reincarnations of his soul and so endowed with the same powers, rose to political influence. They were duly recognized by the imperial court and granted a fief in the Taoist Vatican of Lung-hu Shan. After A.D. 748 an imperial decree made hereditary the title of "Master of Heaven," sometimes called Taoist pope. He had control over all the Taoist monks, geomancers, fortune-tellers and doctors in the empire and levied a tax upon the faithful. The family of Chang was dispossessed by the Chinese communists based in Kiangsi in the year 1927, but the popular religion remains in force to this day. The Taoist religion has always been closely linked with the secret societies of China. These have been rigorously suppressed since the communist government came into power in 1949.

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[Sup. to CHINA, I, 2.]

FREDERICK HUNG (HUNG FU).

TAPPERT, THEODORE G.: Lutheran; b. Meriden, Conn., May 5, 1904; studied in Wagner College; Lutheran Theological Seminary at Philadelphia; Columbia University; University of Pennsylvania. After a pastorate in New York he became instructor (1931), assistant professor (1936), and professor (1938) of church history in the Philadelphia seminary. He was managing editor, *The Lutheran Church Quarterly* (1938–49); editor, *The Lutheran World Review* (1948–50); book editor, *The Lutheran Quarterly* (1949–); translated H. Sasse, *Here We Stand* (1938); wrote *The Church through the Ages* (1941); was cotranslator and editor of *The Journals of H. M. Muhlenberg* (3 vols., 1942–55), and of H. Boehmer, *Road to Reformation* (1946).

TAREEV, MICHAEL: Eastern Orthodox; b. in 1866; d. at Moscow, 1934. He studied at the Moscow Theological Academy, in which he was later professor of moral theology. He was an enemy of "intellectualism" in theology and wanted to reinterpret Christianity in the terms of "spirituality." The central idea of his own system was that of *kenosis*. Christianity as an "inner" religion had, in his opinion, nothing to do with the secular life. In his last years he was working on a *History of Russian Theology* (the manuscript seems to be lost). His main work is: *Foundations of Christianity* (in Russian, 5 vols., 1908–11).

BIBLIOGRAPHY: N. Gorodetzky, *The Humiliated Christ in Modern Russian Thought*, 1938.

GEORGES FLOROVSKY.

TATIAN: Recent studies have clarified the purpose of Tatian's apology by making its date more precise. Tatian evidently wrote after October, 176, when the emperor Marcus Aurelius endowed philosophical chairs at Athens, for in *Ad Graecos* xix. 1 he refers to their rate of pay. Probably he wrote after the martyrdoms at Vienne and Lyons in 177, for he speaks of the bodies of Christians as destroyed by fire, con-

sumed in rivers or seas, and rent by wild animals (vi. 2); compare Eusebius' account of the martyrs, *H. E.* v. 1. 47, 59, and 62. Tatian thus wrote his bitter attack on Graeco-Roman culture at the time in the second century when the earlier apologetic movement seemed to have failed.

See also HARMONY OF THE GOSPELS (TATIAN'S).

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[Sup.] ROBERT M. GRANT.

TAULER, JOHANN: He was clearer and more orthodox than Eckhart. The work entitled *Buch von geistlicher Armut* (*Book of Spiritual Poverty*), formerly ascribed to him and published in 1877 by H. Denifle, seems to be made up of parts of his sermons, with interpolations. Only eighty-three sermons extant can be considered his work.

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[Sup.] ALBERT HYMA.

TAWNEY, RICHARD HENRY: Anglican; b. at Calcutta, India, in 1880. He studied at Rugby and Oxford; was professor of economic history in the University of London (1931–49). He is most widely known for his book, *Religion and the Rise of Capitalism* (1926), which is a revision and an elaboration of Max Weber's thesis in *The Protestant Ethic and the Spirit of Capitalism* (1904). He also wrote: *The Agrarian Problem in the Sixteenth Century* (1912); *The Acquisitive Society* (1920); and *Equality* (1931). WINTHROP S. HUDSON.

TAYLOR, A(LFRED) E(DWARD): B. 1869. For about two decades he was professor of moral philosophy in the University of Edinburgh. He was a careful student of Greek and other ancient thought systems. Despite his emphasis on rationality in all its aspects he nevertheless found his basis for theistic belief in moral insights and personal religious experience. Among his books are: *Elements of Metaphysics* (1903); *Faith of a Moralist* (2 vols., 1930); *Plato, the Man and His Work* (1927); *Christian Hope of Immortality* (1938); *The Problem of Conduct* (1901); *Human Mind and Will* (1923); *Platonism and Its Influence* (1924); *The Problem of Evil* (1929); *Philosophical Studies* (1934); and *Does God Exist?* (1947).

RAYMOND W. ALBRIGHT.

TAYLOR, CHARLES LINCOLN: Episcopalian; b. at Hartford, Conn., Jan. 27, 1901. He studied at Williams College (B.A., 1921); Oxford (M.A., 1929); the Episcopal Theological School (B.D., 1924); and Harvard (Th.D., 1932). He was asistant minister at St. John's Church, Waterbury, Conn. (1924–25); taught at the Episcopal Theological School, Cambridge, Mass. (1925– ; dean, 1944–). He has contributed to: *Munera Studiosa* (1946); and *Christianity and Property* (1947).

TAYLOR, GRAHAM: D. Sept. 26, 1938. He was in his later years professor of social economics in the Chicago Theological Seminary (1892–); and the founder and resident warden of the Chicago Social Settlement (1894–). In addition to being an associate editor of *The Survey*, he wrote: *Religion in Social Action* (1913); *Pioneering on Social Frontiers* (1930); and *Chicago Commons Through Forty Years* (1936). [Sup.] RAYMOND W. ALBRIGHT.

TAYLOR, HENRY OSBORN: B. Dec. 5, 1856, in New York City; d. Apr. 13, 1941. He was educated at Harvard (A.B., 1878); and Columbia (LL.B., 1881). His books of most interest to students of religion include: *Ancient Ideals, A Study of Intellectual and Spiritual Growth from Early Time to the Establishment of Christianity* (2 vols., 2nd ed., 1913); *The Classical Heritage of the Middle Ages* (4th ed., 1925); *The Medieval Mind* (2 vols., 5th ed., 1938); *Deliverance—The Freeing of the Spirit in the Ancient World* (1915; revised and reissued as *Prophets, Poets and Philosophers of the Ancient World*, 1919); *Thought and Expression in Sixteenth Century* (2 vols., 2nd ed., 1930); *Greek Biology and Medicine* (1922); *Freedom of Mind in History* (1922; 2nd ed., 1924); *Human Values and Verities* (1928); *Fact—The Romance of Mind* (1932); *A Layman's View of History* (1935); and *A Historian's Creed* (1939). RAYMOND W. ALBRIGHT.

TAYLOR, VINCENT: Wesleyan Methodist; b. Jan. 1, 1887. He studied at Richmond College, Surrey; and the Divinity School at the University of London (B.D., 1911; Ph.D., 1922). He entered the Wesleyan Methodist ministry in 1909 and served pastoral charges at Mansfield, Carmarthen, Bath, Keighley, and Aberdeen, Lytham St. Annes. Since 1930 he was principal of Wesley College, Headingley, Leeds, and professor of New Testament language and literature. He was also an examiner in London University (biblical languages, 1931–34; theology, 1942–43); and examiner in the University of Wales in New Testament Greek (1937–42). His books include: *The Historical Evidence for the Virgin Birth* (1920); *Behind the Third Gospel* (1926); *The First Draft of St. Luke's Gos-*

pel (1927); *The Gospels: A Short Introduction* (1930); *The Formation of the Gospel Tradition* (1933); *Jesus and His Sacrifice: A Study of the Passion-sayings* (1937); (with H. Watkin-Jones, H. Roberts, and N. H. Snaith), *The Doctrine of the Holy Spirit* (1937); *The Atonement in New Testament Teaching* (1940); *Forgiveness and Reconciliation* (1941); and *The Gospel According to St. Mark* (1950).

RAYMOND W. ALBRIGHT.

TAYLOR LECTURES IN THEOLOGY: Created in 1902 at Yale Divinity School, New Haven, Conn., by the gift of $5,000 from Rebecca Taylor Hatch, of Brooklyn, N. Y., in memory of her father, Nathaniel W. Taylor (*q.v.*, Vol. XI). A series of lectures on some theme in doctrinal theology is given every other year.

TCHERNOWITZ, CHAIM: Jewish; b. in Sebej, White Russia, 1870; d. in New York, 1949. He was ordained rabbi in 1896 and in the following year became rabbi in Odessa where he founded a rabbinical Yeshiva. His introduction there of the study of secular subjects in Hebrew, and his co-ordination of modern science with Talmudic knowledge led him to adopt the pseudonym Rav Tzair (the young rabbi). In 1914 he obtained the Ph.D. degree from the University of Wurzburg and in 1923 he came to the United States as professor in Talmud at the Jewish Institute of Religion, New York City. He is most widely known for his studies in Talmudic and rabbinic literature and for his essays. He founded (1939) in New York, and edited, the Hebrew monthly, *Bitzaron*. Among his writings the best known are: *Letholedoth Hashulhan Aruch* (1897–98); *Shiurim Bethalmud* (1913); *Kitzur Hatalmud* (1919–23); *Toledoth Hahalachab* (4 vols., 1934–50); *Toledoth Haposekim* (3 vols., 1946); *Massecheth Zichronoth* (1945); and *Hevlei Genlah* (1949).

BIBLIOGRAPHY: F. Lachower, *Toledoth Harsafruth Haivrith Hahavashah*, Book III; Meyer Waxman, *A History of Jewish Literature*, Vol. IV; *Bitzaron* (Rav Tzair Jubilee Issue) (April, 1948).

LOUIS FINKELSTEIN.

TE DEUM: The Ambrosian origin of the *Te Deum* is definitely to be rejected. Irish traditions attribute its composition to a certain Nicetas, most probably to be identified with Niketas, bishop of Remesiana (Bela Palanka in Yugoslavia), who died between 335 and 414. Niketas may have been, if not the first author of the *Te Deum*, as Dom Morin asserted, at least responsible for its definitive arrangement.

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[Sup.] GEORGES A. BARROIS.

TELEOLOGY: Teleology is the explanation of reality, or of some part or aspect of it, in terms of an "end" or final cause, which may, but need not be, a conscious purpose. When conscious purpose is asserted the more definite term "design" is commonly employed. If the final cause lies "outside" the effect, as a painter is outside his canvas, the teleology is transcendent. But if it operates as an organizing and conserving element within the teleological reality, as is manifested in the structure and functioning of an organism, the teleology is immanent (see IMMANENCE AND TRANSCENDENCE).

Man naturally thinks of reality in terms of design, from the primitive animist to the man in the street today. Rival philosophies are always products of disillusionment and sophistication. Thus, the anti-teleological views prevalent in modern times were caused mainly by disillusionment with the Christian religion, in its teaching or in its practice, and by a sophisticated use of some category or doctrine or point of view of the natural sciences (*q.v.*). Descartes, the "father of modern philosophy," for example, was disillusioned by the lack of precision and certainty in the traditional religious philosophy as compared with the precision and certainty of science, and he reacted with a philosophy which denied teleology to the whole realm of nature, with only one exception. He allowed for the teleological operation of mind in man through its alleged power to move the pineal gland and thus to operate it as a switch gate, controlling the passage of the vital spirit. As the physical sciences became progressively clearer as to the exclusively non-teleological character of their task, philosophers, especially towards the end of the eighteenth century, speculatively developed this discovery into an anti-teleological cosmology (*q.v.*), which has since been widely accepted as necessitated by, and essential to, at least the "classical physics." More recently, persistent efforts have been made to employ, in the newer sciences of biology, psychology (*q.v.*), history, sociology, and even economics, only categories and laws of the physical type, and to claim whatever success was thus achieved as further evidence in favor of an anti-teleological cosmology. At the same time a "positivistic" epistemology (*q.v.*), claiming to be the only one that is consistent with scientific methodology, has become widely prevalent, and this too has seemed to make a teleological cosmology appear as simply a relic of the unscientific past (see POSITIVISM).

But, since the concept and experience of "value" is essentially teleological, a consistent anti-teleology would render the whole value aspect of experience, including the "truth-value" to which it itself renders supreme allegiance, quite meaningless (see PHILOSOPHY OF VALUE). Therefore, the defense of a teleological point of

view has never been abandoned. Even when the anti-teleological tides were running most strongly in the eighteenth century, the teleological theistic argument was generally accepted with enthusiasm (see J. Wendland, "Gottesbeweise," in *Die Religion in Geschichte und Gegenwart,* Vol. II). But during this and the nineteenth centuries, when the opposition could plausibly claim the support of the ever more successful physical sciences, the defense of a teleological philosophy was embarrassed and even desperate (see Pringle-Pattison, *The Idea of God,* Lecture III). It took the form of a religious orthodoxy which resisted and defied the sciences; or of a compromise theology with a policy of continuous appeasement; or of an idealistic philosophy which, in effect, reduced to illusion the world of the triumphant scientists; or of proposals of peace through some kind of agreed division of the world of experience between the rivals.

Trends characteristic of the twentieth century, however, appear to be more favorable to teleology. In 1937, Marvin M. Black surveyed the evidence from various fields of contemporary thought, and summed up the results in a chapter entitled, "Back to the 'Great Tradition'" (M. M. Black, *The Pendulum Swings Back*). Lotze's insistence at the close of the preceding century that matter is everywhere instrumental to spirit and his suggestive grappling with the concept of personality have contributed in the twentieth century to such a realistic idealism (*q.v.*) as that of Pringle-Pattison, which seems capable of providing, within a teleological world view, for all the legitimate claims of science. This trend has been reinforced by thinking based mainly on biology—not merely by the continued championing of vitalism (*q.v.*); but by Lawrence Henderson's discovery of a reciprocal fitness between organisms and their environment to deal with which a law must be discovered which, though science can treat it mechanistically, can be thought only teleologically; and by the insistence of W. R. Matthews that the concept of evolution (*q.v.*) is essentially teleological and that a cosmic evolution implies a transcendent teleology.

The general effects of the new physics have been: (1) to reduce the self-confidence of those who would base anti-teleological views on the classical conception of the physical world; (2) to remind thinkers that every special science has self-imposed limitations, which must be allowed for when its results are being used for synoptic purposes; (3) to grant the prestige of scientific status to disciplines, such as history and sociology, even though they must employ categories which would be inappropriate in the physical sciences; and (4) to make thinkers more willing to consider evidence from areas of experience which, so far, have not yielded to scientific methods of study. Such trends are broadly favorable to teleology.

In macrophysics, the relativity theory, by its emphasis on "frames of reference" constituted by a privileged point of view, appears to be emphasizing the essentiality for physical meaning of an observer who, though for scientific purposes he may not need to be a full-fledged person, may readily be developed into one by methods appropriate to philosophy. This also is the type of epistemology which has always supported teleology. In microphysics, though the conception of particles moving at random seems to Stace to destroy teleology, the Heisenberg principle of indeterminacy leads Eddington and others to a teleological cosmology. Some features of the behavior of subatomic particles appear to reinforce such a cosmology, and the epistemology referred to above (Bridgeman, *Logic of Modern Physics*). Also the atomic pattern suggests to Robert Millikan, and to J. S. Haldane, to A. N. Whitehead and to Jan Smuts the teleological analogy of an organism.

These are but a few of the specific developments which appear to be returning the teleological concept, either as a problem or as a liberating insight, to the attention of contemporaries. Lying behind them all as a supporting background, the world-shaking events that have occurred in rapid succession since 1914 have convinced thoughtful men that contemporary problems are basically spiritual, and that the special sciences are really special tools which may serve the purposes of either the constructive or the destructive spiritual forces. This is a profoundly teleological discovery. Even the Marxian dialectical materialism, which is frequently misinterpreted as a philosophy of pure determinism (*q.v.*), emphasizes the teleological role of men in creating the social history which, for this philosophy, is the clue to the nature of reality.

See also Proofs of God's Existence.

Bibliography: W. R. Matthews, *The Purpose of God;* Bertocci, *Introduction to the Philosophy of Religion;* L. Henderson, *Fitness of the Environment; idem, The Order of Nature;* A. S. Eddington, *The Nature of the Physical World;* J. Jeans, *The Mysterious Universe;* A. Compton, *The Freedom of Man;* A. N. Whitehead, *Science and the Modern World;* J. S. Haldane, *The Sciences and Philosophy;* J. Smuts, *Holism.*

[Sup.] Andrew K. Rule.

TELEVISION: Invented in 1925, and constantly being improved, television has yet to establish itself as an asset religiously. The equipment is too costly for any but a few churches to install and maintain. A religious program, even on the Lord's day, must compete with experts in the art of entertainment. Even so, city councils of churches and other agencies have found television useful in presenting their causes. On the other hand, pastors have found that television has drawn certain families away from evening worship. Many believe television

has begun to lose its hold on thoughtful people. No voice and face of a stranger at a distance can compete with the home pastor whom people love because of Christlikeness.

ANDREW W. BLACKWOOD.

TEMPERANCE MOVEMENT: Since the nineteenth century zeal for temperance was focused on the use of alcoholic beverages. The temperance movement must therefore be considered as the composite activity of persons and organizations directed toward the solution of this problem. The means for accomplishing this end include winning individuals to total abstinence (*q.v.*, Vol. XI) and securing the enactment of laws controlling or prohibiting the manufacture and sale of alcoholic beverages.

The most important of the many temperance organizations of the United States have been the Woman's Christian Temperance Union (*q.v.*), the Prohibition Party, and the Anti-Saloon League. There were temperance fraternal organizations—e.g., the International Order of Good Templars. Some churches had denominational societies or commissions—e.g., the Catholic Total Abstinence Union of America; the Methodist Board of Temperance, Prohibition, and Public Morals; and the Board of Temperance of the Presbyterian Church, U. S. A.

An aim of the temperance movement has been the prohibition by law of the manufacture and sale of alcoholic beverages. The Maine Law of 1851 was the first important legislation of this kind in any state of the United States. Between 1851 and 1855 thirteen states enacted prohibition laws, but by 1875 only three of these states were "dry." During the 1880's prohibition enactments were in force in eight states, but by 1903 the number was again reduced to three. Beginning with 1907 prohibition legislation increased rapidly, especially in southern and western states.

There have been two views as to the best method of securing prohibition legislation: to form a new party devoted especially to this aim, or to work through existing political parties. The former view resulted in the formation of the Prohibition Party in 1869. The presidential election of 1872 was the first in which national candidates were entered. The Prohibition Party continues to present its slate of candidates in national and in some state elections. Though it has won some local contests it has never been a serious contender in a presidential election.

The plan of working through existing political parties was the program of the Anti-Saloon League. Founded at Oberlin, Ohio, in 1893, the League became a national organization two years later. Its official organ was *The American Issue,* and its printery in Westerville, Ohio, was the American Issue Publishing Company of which Ernest H. Cherrington was for many years the general manager and editor. Purley A. Baker was the national superintendent of the League for more than twenty years preceding his death in 1924. Methodist Bishop James Cannon, Jr., was a powerful leader in the League, and Wayne B. Wheeler was its much publicized attorney and general counsel. Because various denominations appointed members of the state boards of trustees, the League called itself "the church in action against the saloon." As a pressure-group agency it was highly effective.

By 1913 nine states had prohibition laws, an increasing number of federal enactments were in force, notably the Webb-Kenyon Act prohibiting the shipment of liquor into dry states, and by "local option" laws many political subdivisions within states had closed their saloons. That year the Anti-Saloon League approved a campaign for national prohibition. Some ninety organizations with the same aim united in a National Temperance Council. In Washington, D. C., temperance officials marched to the capitol and publicly presented to members of Congress a resolution calling for a prohibition amendment to the Constitution. The proposed amendment was approved in Congress Dec. 18, 1917, and was ratified by forty-six states as the Eighteenth Amendment, going into effect Jan. 16, 1920. The Volstead Law was enacted to enforce the provisions of the amendment.

Enforcement proved difficult, especially in large cities and in areas hostile to the law. Temperance societies complained that enforcement was often placed in the hands of officers unsympathetic to the law, and that the government failed to make vigorous efforts to enforce it. Organizations opposed to prohibition appeared, notably the Association against the Prohibition Amendment. They argued that the government not only lost the revenue from liquor taxes but also had to bear the high cost of enforcement; that personal liberty was infringed by the law; that courts were congested with cases against offenders; and that both bootlegging and open violation were producing a complete disrespect for law and a corruption of government.

In the presidential election of 1932 the Democratic Party espoused repeal of the Eighteenth Amendment, and being successful in the election promptly approved in Congress the resolution for repeal. By the end of 1933 the necessary thirty-six states had ratified Amendment XXI repealing prohibition enactments.

In several other nations prohibitory or restrictive regulations were in force during and following World War I. In Canada the provinces set up systems of government stores for the sale of alcoholic beverages manufactured by private industry. In 1919 Sweden introduced the "Bratt" system of government stores which

sell only to persons possessing a *mot-bok,* a pass-book issued to persons of good reputation. Other European countries enacted legislation licensing or controlling the liquor traffic.

The temperance movement has been worldwide. The W.C.T.U. became a world organization in 1883. The World's Temperance Centennial Congress met in 1908. In 1909 was formed the International Prohibition Confederation, later called the World Prohibition Federation. The World League against Alcoholism appeared in 1919. Between 1885 and 1923 seventeen International Congresses against Alcoholism assembled.

Since the repeal of prohibition laws in the United States the temperance movement has given less effort to legislation and more to education, research, and propaganda. Meanwhile problems of intemperance have been thrust into the background by the emergence of political communism.

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WILLARD D. ALLBECK.

TEMPLARS:

BIBLIOGRAPHY: M. d'Albon, *Cartulaire de l'ordre du temple,* 1913–22; M. Schuepfering, *Der Tempelherrenorden in Deutschland,* 1915. [Sup.]

TEMPLE, WILLIAM: Anglican; b. Exeter, Devonshire, Oct. 15, 1881; d. Westgate-on-Sea, Kent, Oct. 26, 1944. He was educated at Rugby School and Balliol College, Oxford; President of Oxford Union (1904). He was a fellow and lecturer in philosophy, Queen's College, Oxford (1904–10). Ordained deacon in the Church of England (1908); he became headmaster of Repton School (1910–14); rector of St. James, Piccadilly, London (1914–18); canon of Westminster (1919–21); bishop of Manchester (1921–29); archbishop of York (1929–42); and archbishop of Canterbury (1942–44). During his ministry he took a leading part in social movements, becoming president of the Worker's Educational Association; in missionary affairs, being one of the delegates at the Jerusalem Conference (1928); in ecumenical relationships, presiding over the Edinburgh Conference (1937); and in forward movements in his own church. He gave the Gifford Lectures in Scotland and lectured in the United States. He wrote many books and articles including: *The Faith and Modern Thought; Church and Nation* (1915); *Mens Creatrix* (1917); *Christus Veritas* (1924); *Essays on Christian Politics* (1927); *Nature, Man and God* (1934); *Readings in St. John's Gospel* (1939); and *Christianity and Social Order* (1942). He contributed to the book *Foundations* and edited *The Pilgrim* (1920–27). He was chairman of the commission which produced the report entitled *Doctrine in the Church of England.* F. W. DILLISTONE.

TEMPLES, HEBREW: Since the time when the previous article was written by R. Kittel, with supplement by G. W. Gilmore, a great amount of new information has come to light concerning the Solomonic Temple. This information largely supplements, rather than supplants, Kittel's judiciously written survey. First in importance are the discoveries in the area of Canaanite, or Phoenician, art during the Iron Age. The only parallel to the plan of the temple, apart from some early Greek structures, was discovered in 1936 at Tell Tainât in northern Syria; it is the first Iron Age Phoenician temple recovered, and its plan is quite similar to that of the Jerusalem Temple, though smaller. Temple vessels and ornamentation are now illumined by the archaeological discoveries, so that a reasonably accurate reproduction of the structure from archaeological data has now become possible for the first time. The pillars, Jachin and Boaz, were not improbably cressets or fire-altars, and their names were evidently derived from the first words of royal inscriptions upon them. Like other temples in the ancient world, that of Solomon possessed an elaborate cosmic symbolism, as indicated especially by the bronze "sea" and the great altar (built like those in Mesopotamia (*q.v.*), and judging from the names of base and top symbolically the link between heaven and earth).

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[Sup.] G. ERNEST WRIGHT.

TEMPLETON, CHARLES B. See YOUTH FOR CHRIST.

TEN LOST TRIBES, THE: In 733 B.C. in accordance with the custom of the Assyrians the population of the recently-occupied territories of the kingdom of Israel were deported to other provinces of the Assyrian Empire (II Kings 15:29). In 721 B.C. after the fall of Samaria its inhabitants were likewise deported (II Kings 17:6; 18:11; cf. I Chron. 5:26). According to I Kings 11:31, the kingdom of Israel had united ten of the twelve traditional tribes of Israel under its rule. Of these ten tribes, only the

upper classes and above all the leading citizens were deported, as is to be seen from II Kings 24:14–16 and 25:11, 12, 22. The primitive subjects remained in their native country, which was now incorporated in the provincial system of the empire. The deported authorities of the kingdom of Israel, according to II Kings 17:6 and 18:11, settled at "Halah," the Assyrian province of Ḥalaḥḥa, northeast of Nineveh, on the "Habor, the river of Gozan," the Assyrian province Gusana, and "in the cities of the Medes," the Assyrian province Madai. There the deported people were absorbed by the older permanent population and their traces have become lost.

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MARTIN NOTH.

TENNANT, FREDERICK ROBERT: Anglican; b. 1866, Burslem, Staffs. Educated at Caius College, Cambridge; ordained in 1891. He became chaplain of Caius College (1897–99); rector of Hockwold (1903–13); lecturer in theology and fellow of Trinity College, Cambridge (1913–); and a fellow of the British Academy (1935). He has written: *The Origin and Propagation of Sin* (1902); *The Sources of the Doctrine of the Fall and Original Sin* (1903); *The Concept of Sin* (1912); *Philosophical Theology* (Vol. I, 1928; Vol. II, 1930); and *The Nature of Belief* (1943).

F. W. DILLISTONE.

TERNA: Latin, "by threes." A list of three prospective candidates for a vacant bishopric, submitted to the pope by the diocesan officers to whom it belongs to make such recommendations, according to local usage.

TERRY LECTURES: Established at Yale Divinity School, New Haven, Conn., in 1905 by a gift of $100,000 from Dwight H. Terry, of Bridgeport, Conn. The fund became available in 1923 for lectures on "religion in the light of science and philosophy."

TERTIARIES: The juridical status of the various Third Orders in the Roman Catholic Church is now determined by canons 702–707 of the Code of Canon Law. The foundation of new Third Orders in addition to those already authorized is forbidden, and while religious superiors may receive individuals into their Third Order, the erection of new sodalities of Tertiaries requires the approval of the local ordinary.

Various congregations of Dominican, Franciscan, and Carmelite sisters, who engage in some active ministry, like teaching, nursing or missionary work, are sometimes called Regular Third Orders, as over against the contemplative branch of the same religious family, or Second Order.

[Sup.] GEORGES A. BARROIS.

TERTULLIAN: In the last forty years little fresh evidence has been uncovered concerning Tertullian's life. An inconclusive controversy over his priesthood seems to have left uncontroverted Jerome's statement that he was a priest. His legal education has been established by detailed studies, while his language has been much more closely related to the "vulgar Latin" of his time.

Progress in the study of Tertullian has come primarily from the careful examination of his sources and the ways in which he uses them. As Waszink observes, "Tertullian's entirely personal way of reasoning, which sometimes results in over-subtlety, and the arbitrary manner in which he handles his material need to be constantly realized if one is to attain to a correct understanding of the *De anima*." The same point must be made in regard to his other works.

For example, of the books against Marcion the first is based largely on Justin, the second on Theophilus of Antioch, and the third on Justin and Irenaeus. This source-analysis, however, does not permit us to assume that we have actually recovered the arguments of Marcion reproduced by these authors, for when he attacks what he calls Marcion's criticism of the Old Testament, Tertullian is actually using the Jewish exegesis ascribed to Trypho in Justin's *Dialogue*! Moreover, Tertullian is often being ironic or sarcastic at Marcion's expense, and what he says Marcion may or must say is not necessarily what Marcion did say. These points invalidate much of the evidence presented by Harnack in his *Marcion: das Evangelium vom fremden Gott* (1924), or at least require great caution in its use.

Again, the statement (p. 306 a) that Tertullian was "thoroughly conversant with the Greek theology" demands modification in the light of what we now know of his sources. His major source for his philosophical treatise *De anima* is the doxographical treatise of the physician Soranus on the soul; he also uses a book on dreams, Pliny's *Natural History* on animals, and a few other Latin authors. Among Christian writers Irenaeus has influenced him. In all his works the influence of Greek philosophy is recognizable, but it is external and often superficial. His famous expression, "Certum est, quia impossibile est," is based on a commonplace of Greek rhetoric (J. Moffatt, in *JTS*, XVII [1916–17], 170). An illustration of his saturation in rhetorical methods may be found in his little declamation *De pallio*.

While his idea of God and the soul as corporeal, and his traducian theory of the origin of the soul, are closely related to Stoic views, Tertullian does not derive his opinions from the Stoics but uses their arguments to support his own convictions.

His theology is complex, but to say that "he

did not set forth in full clearness" (p. 306 b) the coeternity of the Son with the Father is erroneous; the Logos as God's reason is coeternal with him, but the Logos did not become Son of God until he was "brought forth" to be the instrument of creation; there was a time when the Son (as Son) did not exist (*Adv. Hermog.* 3). The Father has the fulness of deity, the Son only a portion of it, derived from him (*Adv. Prax.* 9). Tertullian is relying on the subordinationist Logos doctrine of the apologists, especially Theophilus, although he goes a little beyond them toward Trinitarianism. In regard to baptism Tertullian says that the sanctified water cleanses us from sin, the use of chrism consecrates us to priesthood, and the laying on of hands confers the Holy Spirit (*De bapt.* 6–8). His "realism" is evident in his statement that "the flesh eats the body and blood of Christ" (*De res.* 8), his rejection of the "virgin birth" in favor of virginal conception (*De carne Christi* 21), and his insistance that "the flesh will rise, entire, the same, and whole" (*De res.* 63). As a Montanist he held that the primacy of Peter was given only to the apostle personally (*De pud.* 21).

Tertullian "went to an . . . extreme" (p. 307 a) not only in his ascetic counsels but in nearly everything on which he wrote. He touched almost nothing which he did not exaggerate. This characteristic is not unrelated to his materialism, his sceptical irrationalism, his vehement asceticism, and his conversion to Montanism. At the same time, the vigor of his *odium theologicum* brought forth fresh ideas which left their mark on Latin Christianity.

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[Sup.] Robert M. Grant.

TETRAPOLITAN CONFESSION: The Strasbourg delegates to Augsburg took along a *Mémoire* drafted by Capito and Sturm; Bucer and Capito probably used it as the basis for the Tetrapolitan Confession. Though the Strasbourg delegates yielded to Constance on the Last Supper article, they made their position clear by circulating their original draft privately at Augsburg. Bucer used the Tetrapolitan in his efforts to unify Protestantism. It won Zwingli's approval and helped the Lutherans accept Strasbourg as political ally.

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[Sup.] Robert M. Kingdon.

TETZEL, JOHANN:

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TEXTUAL CRITICISM. See Bible Text; Biblical Criticism.

THANKSGIVING DAY: A resolution of the U. S. Congress (1941) fixed the fourth, rather than the last, Thursday in November of each year as the day for the observance of Thanksgiving. In Canada the day, appointed by proclamation, is usually the second Monday in October. [Sup.]

THEANTHROPY. See Russian Orthodox Church.

THEISM. See God.

THEOCRACY: The word *theokratia*, "God-rule," was coined by Josephus (*C. Apion* II, 16:165) to designate God's rule of Israel. The term is applied to governments which are in fact or in theory under the immediate direction of God. The idea of being ruled by a god or gods was widespread in the ancient world. In more recent times the concept has been associated with a great variety of developments, such as Islam, the papacy, the divine right of kings, Calvin's work in Geneva, the Puritan government of Massachusetts, the Mormons (*q.v.*), and the Jehovah's Witnesses (*q.v.*).

Although "theocracy" is not a biblical word, it is a biblical idea. In the Old Testament God is ruler of his people and exercises his rule through patriarchs (*q.v.*), Moses (*q.v.*), the law, priests (*q.v.*), judges, prophets (see Prophecy), and kings (see Kingship). Even the Israelite monarchy was ideally theocratic. The priests played a dominant role in Judaism after the exile. Some key passages for studying theocracy in the Old Testament are Ex. 19:6; Deut. 17:14–20; Judg. 8:23; I Sam. 8:7; 12:12; II Sam. 7:1–17; II Chron. 13:8; Ps. 89.

Of course God's rule extends over all his creation. In the Old Testament God's reign embraces the concept of theocracy. In the New Testament the theocracy finds its fulfillment and enrichment in the kingdom and the church.

See also Democracy; Liberty, Religious.

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ARNOLD BLACK RHODES.

THEODICY: The term comes from the title of a work of Leibnitz, *Theodicée* (from the Greek *theos,* meaning "God," and *dike,* meaning "justice"). Theodicy is thus an attempt to vindicate the justice and goodness of God, especially in view of the fact of evil, which is normally felt or judged to constitute a challenge to such attributes of God. Sometimes the attempt is made by insisting that God would have prevented evil if he could, and is in the course of a long struggle to eliminate it, but that his power is limited (cf. William James, H. G. Wells). A variant form of this is the doctrine of E. S. Brightman (cf. *The Problem of God, The Philosophy of Religion,* etc.) and his followers that evil is the result of a "given" within the nature of God himself which he has not yet been able to overcome. Still another form is the contention that God's purpose to create a Kingdom of moral persons, since personality involves freedom and since moral personality can be achieved only through the struggle against evil, renders the permission of evil necessary.

Other forms of theodicy seek their end by working on the concept of evil itself. There is the doctrine of Augustine and others that evil is negative and so was not created by God. There is the doctrine of the British Neo-Hegelians that this world is a "vale of soul-making," that soul-making requires struggle against evil, and that evil is therefore a good, a positive element in this being the best of all possible worlds. There is the doctrine of the same philosophers that evil is to be compared with the dark and ugly shading in a perfect picture, which nevertheless is an indispensable contribution to the perfection of the whole.

A philosopher like Joad, on the contrary (see his *God and Evil*), after years of feeling driven by the facts of evil to adopt an agnostic position, was finally forced by a deeper and more intimate reconsideration of the same facts to a belief in God. It is doubtful that, in his later view, the evil in the world would call for a theodicy; it rather constitutes one.

See also GOD. ANDREW K. RULE.

THEODORE II: Antipope. He was a Roman presbyter. After the death of John V in 686 he became active in the disputed papal election, being supported by the Roman militia against the archipresbyter Petrus. But Konon was elected at that time. In 687 another election was held, in which Theodore was again a candidate against the archipresbyter Paschalis. But he submitted to the new Pope Sergius I. See also POPES. ALBERT HYMA.

THEODORE OF MOPSUESTIA: Opposition to his writings began shortly after his death. Marius Mercator called him the father of Pelagianism (A.D. 431) (*Liber subnotationum in verba Juliani,* in *Patrologia Latina,* 48, 111). Hesychius of Jerusalem accused him of Nestorianism (A.D. 435), and so did Cyril of Alexandria (Epistola LXXI: *Ad Theodosium imperatorem,* in *Patrologia Graeca,* 77, 341–344). Rabulas of Jerusalem pronounced anathema on him. But it was not until A.D. 553 that the General Synod at Constantinople anathematized Theodore's writings and person officially. The next year Emperor Justinian condemned him in his edict against the Three Chapters.

In his hermeneutics he substituted a practical and realistic method of exegesis for the highly speculative, allegorical method which obtained generally in his time. He accepted typology as a valid hermeneutic principle. Paul's use of the word "allegorize" in Gal. 4:24 is regarded as a comparison of past and present.

Theodore maintained that Adam sinned and by his action rendered all men subject to mutation and so to death. Yet all men sin personally and wittingly and not so much by nature (cf. Rom. 9:15). Thus man is in need of reconciliation and redemption. These Christ came to impart. As to the nature of Christ, he could not conceive of a complete union of the two natures of Christ since only elements of the same substance can become one. The union was voluntary and can be compared to that between man and wife or body and soul (cf. *Epistola ad Domnum,* in H. B. Swete, *Theodori episcopi Mopsuesteni in epistolas beati Pauli commentarii,* Vol. II, p. 338). In Jesus himself the change from mutability to immutability and from mortality to immortality was effected by his union with the Logos, his baptism, the indwelling of the Holy Spirit, and his resurrection. Man attains to this same state, becomes reconciled and redeemed by baptism and participates in the life of the Second Adam. Complete liberation from sin begins with resurrection (cf. Col. 1:14 and 20; Eph. 1:7).

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[Sup.] DANIEL JOHANNES THERON.

THEOLOGICAL EDUCATION, RECENT TRENDS IN: Beginning with 1914 the work of

training ministers has undergone sweeping changes. Germany no longer dominates the field. Graduate students tend to go elsewhere, as to Switzerland, Scotland, and the United States. Neither do German methods of study and German "findings" about things theological commend themselves so highly as before World War I. Conditions still remain in a state of flux, but certain curricular trends appear: (1) A rediscovery of the Bible. Few seminaries now require Hebrew, and some do not require Greek. But there is an increased emphasis on biblical theology, a trend like that in Reformation days. There is also a new emphasis on study of the Bible in the vernacular. In the United States most seminaries now have courses in the English Bible. The stress tends to fall on the use of the Bible in meeting the needs of men today.

(2) A shift of emphasis in church history. Every thoughtful person now sees that the study of theology, or anything else in our field, ought to start with history, and that should begin with the Old Testament. But the trend now is towards larger emphasis on church history in our own land and our own time. (3) A rediscovery of theology. On the Continent and elsewhere the Crisis Theology has gained many adherents, and has aroused strong opposition. Everywhere today professors and students are reading and thinking about the nature and the claims of the Christian religion. As a whole the trend has been conservative rather than liberal. Here again we hark back to the ideals of the Reformation. (4) A vast increase of work in practical theology. The expansion has come so rapidly that the work has suffered many "growing pains." With a multiplicity of diversified courses—including the study of art, radio, marital counseling, etc.—there has often been an absence of objectives clearly defined. In many centers the practical work raises more problems than all the other departments.

Gradually seminaries in the United States have extended their extra-curricular activities so as to provide "clinical work" during the seminary term, as well as during the long summer "vacation." Many students now marry before they complete their course in theology. In recent years enrollment at most seminaries has broken all records. The work presents many problems among which are the following: (1) The lack of preseminary training in colleges. We need something corresponding to premedical courses. (2) The length of the course. In three academic years, averaging about thirty weeks, we try to "teach" more than twice as many subjects as in 1910. (3) The shortening of the time for work. Owing to field work, home duties, and campus distractions, many students feel free to devote to seminary work only about half as many hours as fifty years ago. (4) Because of large classes among undergraduates, there is lack of "give-and-take." Most divinity schools need to restrict enrollment, or else increase the size of the teaching force, with a larger number of "tutors," and fewer nonstop lecturers. (5) In comparison with other professional schools, seminaries as a rule do not have adequate equipment or up-to-date teaching methods. Perhaps because of influences from abroad, professors rely largely on lecturing, and on examinations. Also they tend to make sweeping "surveys" of fields so broad and varied that the student does not have time enough to dig.

All of these problems are being faced by the American Association of Theological Schools (*q.v.*). Both among accredited seminaries and elsewhere, it has promoted such ideals as a four-year course in an approved college before admission to the seminary, an adequate library with trained workers in charge, increase of the teaching staff as the enrollment grows, use of more varied and approved methods in teaching, and preparation of men for the parish ministry, rather than specialists in restricted fields of thought. With few exceptions these ideals appeal to seminary leaders, who will put them into effect as soon as laymen provide the necessary funds. Then the leaders will have to face still other problems: whether or not to lengthen the number of years in the seminary curriculum; how to provide for extension work among pastors now on the field, especially those not adequately trained; and not least, how to provide adequate training for seminary professors in the church of tomorrow.

ANDREW W. BLACKWOOD.

THEOLOGICAL ENCYCLOPEDIA: During the twenty-five years following the beginning of The Great Depression, several significant forces modified the structure and organization of theological curricula: (1) A four-volume study of *The Education of American Ministers* by Brown, May, and Shuttleworth, had the influence, at least in American non-Roman Catholic theological education, of making the basis of organization the functions of the minister. The question to be answered in building a curriculum was: in view of the functions to be performed by the minister, what knowledge and skills should he master, and how may the teaching of them be organized in a curriculum so as to provide all ministers with the basic essentials of theological education, and also afford some opportunity for the specializations required of the ministry? (2) With the collapse of twentieth century humanistic optimism as to the goodness of man (*q.v.*) and the inevitable progress of society, the need of philosophy in universities and of theology in seminaries for the integration of miscellaneous fragmentary courses previously offered under a system of free electives, began to guide

the reorganization of curricula. (3) Under the impact of neo-orthodoxy (*q.v.*), with its renewed appreciation of revelation (*q.v.*), there was a stronger emphasis on biblical studies, including Hebrew and Greek. (4) As the ecumenical movement (*q.v.*) was strengthened by such conferences as Madras, Oxford and Edinburgh, Amsterdam, and Oslo, the place of polemics at the denominational level declined, at least among non-Roman Catholics. Also, it was possible for an accrediting agency of the American Association of Theological Schools (*q.v.*) to be recognized, and for seminaries of different denominational connections or traditions to undertake co-operative work. (5) Perhaps as a modified educational effect of the philosophy of John Dewey (*q.v.*), supervised field work (*q.v.*) came increasingly to be recognized as a laboratory phase of theological education. In response to such forces, theological curricula were likely to be organized in such major divisions as biblical studies, historical and doctrinal studies, and studies of the church at work in the world.

See also PROPAEDEUTICS.

[Sup.] FRANK H. CALDWELL.

THEOLOGICAL LIBRARIES: The resources of North American theological libraries have been greatly strengthened in the twentieth century, for the necessity of supporting the modern development of educational programs has led to great emphasis upon libraries and their place in theological instruction. Among the libraries that possess more than 100,000 volumes and that are outstanding for the general scope of their collections may be mentioned those of Drew Theological Seminary (204,000 volumes), Garrett Biblical Institute (180,000 volumes), General Theological Seminary (110,000 volumes), Hartford Seminary Foundation (155,000 books, 70,000 pamphlets), Harvard Divinity School (147,606 volumes, 54,400 pamphlets), McCormick Theological Seminary (104,000 volumes), Princeton Theological Seminary (181,275 volumes, 51,865 pamphlets), Union Theological Seminary, New York (245,944 volumes, 97,510 pamphlets, 2,917 manuscripts and typescripts), University of Chicago Divinity School, and Yale Divinity School (168,000 volumes). Many other accredited seminaries contain good resources for their educational work and special collections of distinct merit. For a modern list of special collections, consult the "Index to Special Collections" in *The American Library Directory* (19th ed., 1951); Rose Vermelker (ed.), *Special Library Resources* (4 vols., 1941–47); and the general surveys of libraries listed in Robert B. Downs, *American Library Resources: A Bibliographical Guide* (1951), pp. 8–11.

There are also special religious libraries such as the Missionary Research Library, jointly administered by the Division of Foreign Missions of the National Council of Churches and Union Theological Seminary, New York (see MISSION RESEARH), the libraries of the American Bible Society (see BIBLE SOCIETIES) and of various historical societies and agencies of the boards of the churches (see HISTORICAL ASSOCIATIONS). Although seminary libraries merit stronger financial support than they have hitherto received, the average percentage of educational expenditure allotted to the library is larger than in the case of college and university libraries. Seminary libraries have a larger number of books per student than most educational institutions, the grand total of volumes numbering well over four million.

The internal organization of seminary libraries follows closely that of college libraries of similar size. The older policy of selecting a professor to serve as part-time librarian has yielded to preference for a librarian with both professional library training and theological knowledge. For the important assistants, such as reference librarian, circulation librarian, and catalogue librarian, a formal degree in library work is deemed advisable. The head librarian is usually in direct charge of the staff, the collection of books, and all services, and is normally responsible to the institution's board of trustees through the president, although a few libraries, such as those at Yale, Harvard, and the University of Chicago, are departmental libraries within the library system of the university with which they are associated. The library committee of the faculty serves in an advisory capacity to assist the librarian in formulating long-term policies and in promoting effective use of the collection by students and professors. The most commonly used schedules for the classification of books are those of the Union Theological Seminary, New York, the Library of Congress, and the Dewey Decimal Classification, although some seminaries retain earlier unique systems of classification. Recent years have seen great advances in the technical excellence of cataloguing procedures in religious libraries.

A landmark in the recent history of libraries is the dissertation of Raymond P. Morris, abstracted in Volume III of *The Education of American Ministers* (1934), which called attention to many deficiencies in resources, physical equipment, cataloguing procedures, and financial support of seminary libraries. Early attempts to seek a co-operative solution to many common problems were made through the Religious Books Round Table established in 1934 by the American Library Association. The formulation in 1936 of elementary standards by the Committee on Accrediting of the American Association of Theological Schools (*q.v.*), and the subsequent policy of giving notations for inadequate library support in the listing of accredited institutions, gave encouragement for the improve-

ment of seminary libraries. The establishment in June, 1947, of the American Theological Library Association, which maintains formal relationships with both the American Association of Theological Schools and the American Library Association, furthered the interests of church administrators in library development. The report of the Committee on Library Standards of the American Association of Theological Schools, adopted in June, 1952, which made public general statistical information regarding all types of seminary libraries, established higher standards for seminaries seeking accreditation from the Association.

Mimeographed proceedings of the annual meetings of the American Theological Library Association contain papers and discussions on problems of library accreditation, personnel, periodical indexing, periodical exchange, library surveys, the teaching of bibliography and of the use of the library, classification and cataloguing, circulation and reference procedures, audio-visual aids, microphotography, buildings and equipment, and current issues in theological education. The organization sponsored the publication of *A Bibliography of Post-graduate Masters' Theses in Religion,* ed. by Niels H. Sonne (1951), and projected an index of religious periodical literature.

The modern stress upon the educational importance of the library assumes that the library is no longer a subsidiary or subordinate agency in the seminaries. "The ideal library is the study center of the school. It concerns itself with the effectiveness of the educational program of the school; indeed, it is a creative resource in the implementation of such a program. It is a colleague of the classroom. Beyond its capacity in serving as strictly an educational tool, the library as an integral part of the total program of the school is also concerned with the fullest personal development of the Christian worker" (*Report of the Committee on Library Standards,* 1951). Such an ideal requires that circulation and reference work be given on a high educational level, that close co-operation exist between faculty and library staff in achieving the full use of library resources in instruction, that the program of purchasing books and other library materials be adequate to serve all curricular and allied needs, and that competent instruction in the use of books and library tools be given to all students by faculty and library staff. About half of the seminary libraries attempt to give some service to alumni and other ministers by lending books by mail; in a few instances the extension service is part of a program of continuing education for alumni.

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[Sup.] KENNETH S. GAPP.

THEOLOGICAL SCHOOLS, AMERICAN ASSOCIATION OF: As an outgrowth of a conference held at Harvard University in 1918, the Conference of Theological Seminaries in the United States and Canada was formed. Regular biennial meetings were held until 1934.

Discussions at biennial meetings raised many problems and suggested solutions. These culminated in 1924 in the appointment of a Committee on Co-operative Research. The committee recommended that a study of Protestant ministerial education should be undertaken. The survey was conducted, and the final report was published in *The Education of American Ministers.*

In 1936 the Association adopted a new constitution and assumed the name, The American Association of Theological Schools. At the same time a Statement on Pre-Seminary Studies and a program of accreditation were adopted.

The proceedings of the organization are published in a biennial bulletin. Usually an offprint giving information about the officers, standards of accreditation, statement on pre-seminary studies, list of members, etc., is published.

Officers consist of a president, vice president, treasurer, and executive secretary. There is also an Executive Committee of eight and the six-member Commission on Accrediting.

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CHARLES LYNN PYATT.

THEOLOGICAL SCIENCE, AMERICAN CONTRIBUTIONS TO: Theological inquiry in America since about the turn of the century has been motivated in large measure by the problem of redefining the basis of authority. This problem became acute as biblical criticism (*q.v.*) tended more and more to take the initiative from theology in determining what the Bible said and how it was to be used in modern discourse. The shift from a biblical base to experience as a source of theological doctrine is to be understood in part as an adjustment to this difficulty. A deeper reason for this shift lay in the growing conviction that in the appeal to experience, the theologian had found a way of relating the biblical witness to the religious experience of contemporary men (see EMPIRICAL THEOLOGY).

Having centered upon experience as a proper basis for theological inquiry, American theolo-

gians tended to diverge in their use of this new norm. On the one hand, there were those who were quick to relate a theology of experience to the wider, empirical field of the sciences and to assimilate its method and resources for understanding Christian experience. On the other hand, there were theologians who resisted the possibility of theology becoming but a branch of the sciences. In the first group were theologians who pressed theological inquiry in the direction: (1) of interpreting Christian doctrines psychologically (see PSYCHOLOGY); (2) of relating religion, especially the idea of God (*q.v.*), to nature, particularly with regard to the theory of evolution (*q.v.*) (cf. George A. Gordon, *Ultimate Conceptions of Faith,* 1903; Lyman Abbott, *The Theology of an Evolutionist,* 1898); (3) of understanding the Christian religion as a social and historical movement, employing methods of sociological analysis. In the second group were those who restricted the scope of experience to that of personal consciousness in line with Kantianism. Such were: (1) the American Ritschlians (see RITSCHL, A. B., Vol. X) (cf. Henry Churchill King, *Reconstruction in Theology,* 1901); (2) theologians following in the tradition of Absolute Idealism (*q.v.*) (cf. Josiah Royce, *The Problem of Christianity,* 1914; Rufus Jones, *Social Law in the Spiritual World,* 1904); and (3) the Personalists (*q.v.*) (cf. Borden P. Bowne, *The Philosophy of Theism,* 1902). During the period from 1900 to 1925, these theological strands could be considered the main currents of American religious thought. The last quarter century has been marked by a recession in both of these forms of liberalism as the effort to recover a more distinctly biblical basis of Christian thought has come to the fore.

The distinctive contribution of American thinking to theological science since the turn of the century has been in the sphere of understanding the human response to the divine reality. Initially this interest centered in a concern with the conversion (*q.v.*) experience. Ultimately it became the absorbing problem of interpreting and assessing religious experience as a resource for theological method. William James' *Varieties of Religious Experience* (1902) provided the most singular American exposition of the conversion experience since Edwards' (*q.v.*) studies of the affections and the will. Edwards had revived the Calvinistic doctrine of man and renewed the status of the revival (see REVIVALS OF RELIGION). James, by his own admission, was making a conscious effort to account for this religious phenomenon on psychological grounds. The concern among American religious scholars to translate theological doctrines into psychological functions received its impetus from the study of anthropology (especially following the publication of Tylor's *Primitive Culture,* 1866). Research followed in two directions: one exploring the process of conversion and of religious development in the individual (cf. the work of G. Stanley Hall and others in *The Journal of Religious Psychology;* and the writings of George Coe, James Leuba, and J. B. Pratt); the other applying the findings of anthropology to the study of religious ceremonials and the religious community (cf. E. S. Ames, *The Psychology of Religious Experience,* 1910; Irving King, *The Development of Religion,* 1910). In both cases there was, initially, a conscious attempt to understand theology psychologically. The outcome of the effort, however, was to displace theology for a time with a concern for psychology of religion (*q.v.*). Similar use was made of psychological inquiry to reformulate Christian apologetics (cf. Douglas Clyde Macintosh, *The Reasonableness of Christianity,* 1925).

Distinctive contributions to theological study were made by American theologians in applying both psychological and sociological resources toward the development of theological method along empirical lines. Pioneer efforts in this direction of considerable influence, anticipating this development, were William Newton Clarke, *An Outline of Christian Theology* (1898); and William Adams Brown, *Christian Theology in Outline* (1906). This earlier phase followed the appeal to experience which had become familiar through the influence of the Ritschlian School. A more explicit, theological empiricism was to develop under the Chicago theologians (see CHICAGO SCHOOL OF THEOLOGY). Following somewhat in the footsteps of the Chicago group, Douglas Clyde Macintosh extended the empirical method beyond functionalism to include verification of religious knowledge through experimental tests, thus transforming theological inquiry into a science of religious experience (cf. *Theology as an Empirical Science,* 1919). The most thoroughgoing development of the empirical method in American theology came from Henry Nelson Wieman, who sought to designate the religious datum through a clarification of the concept of value, and to restrict religious inquiry to understanding the demands of this "working conception of God" for all human life (cf. *Religious Experience and Scientific Method,* 1926; *The Wrestle of Religion with Truth,* 1927; and *The Source of Human Good,* 1946).

A third area in which distinctive contributions were made by American theologians to theological science was that of the social gospel (*q.v.*). Here the works of Washington Gladden (*Present Day Theology,* 1913); Francis G. Peabody (*Jesus Christ and the Social Question,* 1900); and Walter Rauschenbusch (*Christianity and the Social Crisis,* 1907; *A Theology for the Social Gospel,* 1917), were outstanding. This emphasis was later renewed in a more critical

mood by John Bennett (*Social Salvation,* 1935) and by Reinhold Niebuhr's prophetic writings (cf. *Does Civilization Need Religion?* 1927; and *Reflections on the End of an Era,* 1934).

Recent American contributions to theological science have come chiefly from the dialectical theologians, Reinhold Niebuhr and Paul Tillich (see DIALECTICAL THEOLOGY). Niebuhr, in centering upon the ethical problem in theology, has been led to reformulate the Christian doctrine of man (*q.v.*). His conception of sin as arising from man's transcendent capacity, turning his spiritual dimension into willful rebellion against God, has been particularly influential. The consequence of this analysis has been to restore the Christian theme of redemption to modern theology (cf. *The Nature and Destiny of Man,* 2 vols., 1941–43). Tillich's *Systematic Theology* (1951) is an impressive attempt to provide once again a comprehensive view of Christian doctrine in which he expounds the meaning of revelation, the nature of Jesus Christ, and the reality of God within a philosophy of Being.

See also THEOLOGY, TWENTIETH CENTURY TRENDS IN.

[Sup.] BERNARD EUGENE MELAND.

THEOLOGICAL SEMINARIES IN NORTH AMERICA: Following is a list of Protestant schools of theology in North America. Where supplied, information concerning faculty, enrollment, and graduate offerings was reported to the executive secretary of the American Association of Theological Schools (*q.v.*). Statistics are for the academic year 1950–51. Letters given in parentheses have the following signification:

(a) Accredited by the A.A.T.S.
(b) Accredited by the A.A.T.S. with one or more notations.
(c) Associate members of the A.A.T.S.
(d) Neither accredited nor associate members of the A.A.T.S.

California:

Berkeley Baptist Divinity School, Berkeley; Northern Baptist; Faculty, 17; Enrollment, 159; Graduate work, M.A., Th.M., Th.D.; (a).

California Baptist Theological Seminary, Covina; Baptist; Enrollment, 181; (d).

Church Divinity School of the Pacific, Berkeley; Protestant Episcopal; Faculty, 13; Enrollment, 70; (a).

Fuller Theological Seminary, Pasadena; Private; Faculty, 19; Enrollment, 214; Graduate work, M.Th.; (c).

Golden Gate Baptist Theological Seminary, Berkeley; Southern Baptist; Enrollment, 176; (d).

Pacific School of Religion, Berkeley; Interdenominational; Faculty, 21; Enrollment, 98; Graduate work, M.A., S.T.M., Th.D.; (a).

San Francisco Theological Seminary, San Anselmo; Presbyterian; Faculty, 21; Enrollment, 236; Graduate work, S.T.M., M.A.; (a).

Starr-King School for the Ministry, Berkeley; Unitarian; Faculty, 1; Enrollment, 9; (c).

University of Southern California Graduate School of Religion, Los Angeles; University; Faculty, 13; Enrollment, 182; Graduate work, Ph.D., M.A., Th.M.; (b).

Colorado:

Iliff School of Theology, Denver; Methodist; Faculty, 15; Enrollment, 159; Graduate work, Th.D.; (b).

Connecticut:

Berkeley Divinity School, New Haven; Protestant Episcopal; Faculty, 17; Enrollment, 80; Graduate work, S.T.M.; (b).

Hartford Theological Seminary, Hartford; Interdenominational; Faculty, 13; Enrollment, 78; Graduate work, S.T.M., Th.D., Ph.D.; (a).

Yale University Divinity School, New Haven; University; Faculty, 39; Enrollment, 393; Graduate work, S.T.M., M.A., Ph.D.; (a).

Delaware:

Faith Theological Seminary, Wilmington; Private; Enrollment, 112; (d).

District of Columbia:

Howard University School of Religion, Washington; University; Faculty, 12; Enrollment, 52; (a).

Seventh-day Adventist Theological Seminary, Takoma Park; Seventh-day Adventist; Faculty, 19; Enrollment, 219; Graduate work, A.M., A.M. in Religion; (c).

Georgia:

Candler School of Theology, Emory University; Methodist; Faculty, 19; Enrollment, 397; Graduate work, M.A., Th.M.; (a).

Columbia Theological Seminary, Decatur; Presbyterian, U.S.; Faculty, 9; Enrollment, 207; Graduate work, Th.M., M.A. in Bib. Educ.; (a).

Gammon Theological Seminary, Atlanta; Methodist; Faculty, 14; Enrollment, 63; (b).

Illinois:

Augustana Theological Seminary, Rock Island; Augustana Lutheran; Faculty, 12; Enrollment, 210; (a).

Bethany Biblical Seminary, Chicago; Church of the Brethren; Faculty, 15; Enrollment, 180; (b).

Chicago Lutheran Theological Seminary, Maywood; United Lutheran; Faculty, 14; Enrollment, 152; Graduate work, S.T.M., S.T.D.; (b).

Chicago Theological Seminary, Chicago; Congregational; Faculty (Federated), 44; Enrollment, 157; Graduate work, M.A.; (b).

Concordia Theological Seminary, Springfield; Missouri Lutheran; Enrollment, 382; (d).

Evangelical Theological Seminary, Naperville;

Evangelical; Faculty, 7; Enrollment, 132; (b).

Garrett Biblical Institute, Evanston; Methodist; Faculty, 30; Enrollment, 782; Graduate work, Ph.D., M.A.; (a).

McCormick Theological Seminary, Chicago; Presbyterian; Faculty, 34; Enrollment, 322; Graduate work, M.A.; (a).

Meadville Theological School, Chicago; Unitarian; Faculty (Federated), 38; Enrollment, 26; (b).

Northern Baptist Theological Seminary, Chicago; Baptist; Faculty, 12; Enrollment, 176; Graduate work, Th.M., Th.D.; (c).

Seabury-Western Theological Seminary, Evanston; Protestant Episcopal; Faculty, 15; Enrollment, 88; Graduate work, S.T.M.; (b).

University of Chicago Divinity School, Chicago; University; Faculty (Federated), 34; Enrollment, 247; Graduate work, A.M., Ph.D.; (b).

Indiana:

Butler University School of Religion, Indianapolis; Disciples of Christ; Faculty, 15; Enrollment, 273; Graduate work, Th.M., M.A.; (b).

Grace Theological Seminary, Winona Lake; Brethren; Enrollment, 165; (d).

Iowa:

Drake University College of the Bible, Des Moines; University; Faculty, 7; Enrollment, 52; (c).

Grand View College and Seminary, Des Moines; Danish Lutheran; (d).

Theological Seminary, University of Dubuque, Dubuque; Presbyterian; Faculty, 14; Enrollment, 82; Graduate work, Th.D., M.Th.; (b).

Wartburg Theological Seminary, Dubuque; American Lutheran; Faculty, 6; Enrollment, 160; (a).

Kansas:

Central Baptist Theological Seminary, Kansas City; Baptist; Enrollment, 294; (d).

Kentucky:

Asbury Theological Seminary, Wilmore; Private; Faculty, 17; Enrollment, 397; Graduate work, M.Th.; (c).

The College of the Bible, Lexington; Disciples of Christ; Faculty, 10; Enrollment, 130; (a).

Louisville Presbyterian Theological Seminary, Louisville; Presbyterian; Faculty, 10; Enrollment, 143; Graduate work, Th.M.; (a).

Southern Baptist Theological Seminary, Louisville; Southern Baptist; Faculty, 29; Enrollment, 1,008; Graduate work, Th.M., Th.D.; (b).

Louisiana:

New Orleans Baptist Theological Seminary, New Orleans; Baptist; Faculty, 20; Enrollment, 531; Graduate work, Th.M., Th.D.; (c).

Maine:

Bangor Theological Seminary, Bangor; Congregational; Faculty, 9; Enrollment, 46; (c).

Maryland:

Westminster Theological Seminary, Westminster; Methodist; Faculty, 11; Enrollment, 152; Graduate work, S.T.M.; (b).

Massachusetts:

Andover-Newton Theological School, Newton Centre; Baptist-Congregational; Faculty, 19; Enrollment, 173; Graduate work, S.T.M.; (a).

Boston University School of Theology, Boston; University; Faculty, 34; Enrollment, 445; Graduate work, S.T.M., Th.D.; (a).

Episcopal Theological School, Cambridge; Protestant Episcopal; Faculty, 15; Enrollment, 95; (a).

Gordon College of Theology and Missions, Beverly Farms; Private; Faculty, 12; Enrollment, 143; Graduate work, Th.D.; (c).

Harvard Divinity School, Cambridge; Private; Faculty, 14; Enrollment, 128; Graduate work, S.T.M., Ph.D., Th.D.; (a).

New-Church Theological School, Cambridge; Swedenborgian; Faculty, 6; Enrollment, 5; (c).

New England School of Theology, Brookline; Adventist Christian; Enrollment, 85; (d).

School of Religion, Tufts College, Medford; (c).

Michigan:

Calvin Theological Seminary, Grand Rapids; Christian Reformed; Faculty, 6; Enrollment, 111; (b).

Suomi College and Theological Seminary, Hancock; Finnish Lutheran (d).

Western Theological Seminary, Holland; Reformed; Faculty, 8; Enrollment, 92; (b).

Minnesota:

Augsburg College and Theological Seminary, Minneapolis; Lutheran Free Church; (d).

Bethany Lutheran College and Theological Seminary, Mankato; Norwegian Lutheran Synod; (d).

Bethel College and Seminary, St. Paul; Baptist; (d).

Luther Theological Seminary, St. Paul; Evangelical Lutheran; Faculty, 17; Enrollment, 400; (a).

Northwestern Lutheran Theological Seminary, Minneapolis; United Lutheran; Faculty, 9; Enrollment, 90; (b).

Missouri:

Concordia Theological Seminary, St. Louis; Missouri Lutheran; Enrollment, 649; (d).

Eden Theological Seminary, Webster Groves; Evangelical and Reformed; Faculty, 14; Enrollment, 140; Graduate work, M.A.; (a).

Nazarene Theological Seminary, Kansas City; Church of the Nazarene; Faculty, 14; Enrollment, 190; (c).

Nebraska:

Central Lutheran Theological Seminary, Fremont; United Lutheran; Faculty, 5; Enrollment, 34; (c).

Dana College and Trinity Theological Seminary, Blair; United Evangelical Lutheran; (d).

New Jersey:

Bloomfield College and Seminary, Bloomfield; Presbyterian; (c).

Drew Theological Seminary, Madison; Methodist; Faculty, 26; Enrollment, 295; Graduate work, M.A., Ph.D.; (a).

New Brunswick Theological Seminary, New Brunswick; Reformed; Faculty, 11; Enrollment, 53; (a).

Princeton Theological Seminary, Princeton; Presbyterian; Faculty, 34; Enrollment, 403; Graduate work, Th.M., Th.D.; (a).

New York:

Alfred University School of Theology, Alfred; Seventh-Day Baptist; Faculty, 7; Enrollment, 5; (c).

Biblical Seminary in New York, New York; Interdenominational; Faculty, 19; Enrollment, 208; Graduate work, S.T.M.; (c).

Colgate-Rochester Divinity School, Rochester; Baptist; Faculty, 15; Enrollment, 127; (a).

General Theological Seminary, New York; Protestant Episcopal; Faculty, 30; Enrollment, 210; (a).

Theological School, St. Lawrence University, Canton; University; Faculty, 5; Enrollment, 42; (c).

Union Theological Seminary, New York; Private; Faculty, 45; Enrollment, 632; Graduate work, S.T.M., Th.D., S.M.M., S.M.D.; (b).

North Carolina:

Duke University Divinity School, Durham; University; Faculty, 18; Enrollment, 203; Graduate work, M.A., Ph.D.; (a).

Hood Theological Seminary, Salisbury; African Methodist Episcopal Zion; Faculty, 9; Enrollment, 65; (c).

Johnson C. Smith University School of Theology, Charlotte; Presbyterian; Faculty, 6; Enrollment, 29; (c).

Ohio:

Bexley Hall, Divinity School of Kenyon College, Gambier; Protestant Episcopal; Faculty, 9; Enrollment, 58; (b).

Bonebrake Theological Seminary, Dayton; Evangelical United Brethren; Faculty, 8; Enrollment, 139; (b).

Evangelical Lutheran Seminary, Capital University, Columbus; American Lutheran; Faculty, 11; Enrollment, 166; (a).

Hamma Divinity School, Springfield; United Lutheran; Faculty, 8; Enrollment, 82; (a).

Oberlin College Graduate School of Theology, Oberlin; Interdenominational; Faculty, 17; Enrollment, 195; Graduate work, M.A., S.T.M.; (a).

Oklahoma:

Phillips University Graduate Seminary, Enid; Disciples of Christ; Faculty, 10; Enrollment, 126; Graduate work, M.A.; (b).

Pennsylvania:

Crozer Theological Seminary, Chester; Baptist; Faculty, 10; Enrollment, 64; (a).

Divinity School of the Protestant Episcopal Church, Philadelphia; Protestant Episcopal; Faculty, 15; Enrollment, 96; Graduate work, Th.M.; (c).

Eastern Baptist Theological Seminary, Philadelphia; Baptist; Faculty, 15; Enrollment, 178; Graduate work, Th.M., Th.D.; (c).

Evangelical School of Theology, Reading; Evangelical United Brethren; Faculty, 5; Enrollment, 40; (b).

Theological Seminary of Lincoln University, Lincoln University; University; Faculty, 7; Enrollment, 13; (c).

Lutheran Theological Seminary, Gettysburg; United Lutheran; Faculty, 11; Enrollment, 159; Graduate work, S.T.M., M.A.; (a).

Lutheran Theological Seminary, Mt. Airy, Philadelphia; United Lutheran; Faculty, 14; Enrollment, 194; Graduate work, S.T.M.; (a).

Moravian Theological Seminary, Bethlehem; Moravian; Faculty, 6; Enrollment, 40; (c).

Pittsburgh-Xenia Theological Seminary, Pittsburgh; United Presbyterian; Faculty, 11; Enrollment, 151; Graduate work, Th.M.; (b).

Reformed Presbyterian Theological Seminary, Pittsburgh; Reformed Presbyterian; Enrollment, 12; (d).

School of Theology, Temple University, Philadelphia; University; Faculty, 15; Enrollment, 264; Graduate work, S.T.M., S.T.D.; (b).

Theological Seminary of the Evangelical and Reformed Church, Lancaster; Evangelical and Reformed; Faculty, 10; Enrollment, 87; (b).

Theological Seminary of the Reformed Episcopal Church, Philadelphia; Reformed Episcopal; Enrollment, 83; (d).

Western Theological Seminary, Pittsburgh 12; Presbyterian; Faculty, 16; Enrollment, 137; Graduate work, M.Th.; (a).

Westminster Theological Seminary, Chestnut Hill, Philadelphia; Orthodox Presbyterian; Faculty, 8; Enrollment, 67; Graduate work, Th.M.; (d).

Puerto Rico:

Evangelical Seminary of Puerto Rico, Rio Piedras; Interdenominational; Faculty, 8; Enrollment, 30; (c).

South Carolina:

Lutheran Theological Southern Seminary, Columbia; United Lutheran; Faculty, 8; Enrollment, 44; (b).

Tennessee:

Cumberland Presbyterian Theological Seminary, McKenzie; Cumberland Presbyterian; Faculty, 4; Enrollment, 23; (c).

School of Theology, University of the South, Sewanee; Protestant Episcopal; Faculty, 10; Enrollment, 75; (c).

Vanderbilt University School of Religion, Nashville; University; Faculty, 17; Enrollment, 128; Graduate work, M.A.; (a).

Texas:

Austin Presbyterian Theological Seminary, Austin; Presbyterian, U. S.; Faculty, 11; Enrollment, 132; Graduate work, Th.M.; (b).

Brite College of the Pible, Fort Worth; Disciples of Christ; Faculty, 18; Enrollment, 105; (b).

Dallas Theological Seminary, Dallas; Presbyterian; Enrollment, 210; (d).

Perkins School of Theology, Southern Methodist University, Dallas; Methodist; Faculty, 23; Enrollment, 521; Graduate work, M.A.; (a).

Southwestern Baptist Theological Seminary, Fort Worth; Baptist; Faculty, 18; Enrollment, 1,082; Graduate work, Th.M., Th.D.; (b).

Virginia:

Protestant Episcopal Theological Seminary, Alexandria; Protestant Episcopal; Faculty, 18; Enrollment, 179; Graduate work, S.T.M.; (b).

Union Theological Seminary, Richmond; Presbyterian, U. S.; Faculty, 16; Enrollment, 184; Graduate work, Th.M., Th.D.; (a).

Virginia Union University School of Religion, Richmond; Baptist; Faculty, 13; Enrollment, 37; (c).

Wisconsin:

Evangelical Lutheran Theological Seminary, Thiensville; Wisconsin Synod Lutheran; Enrollment, 57; (d).

Mission House Theological Seminary, Plymouth; Evangelical and Reformed; Faculty, 6; Enrollment, 33; (c).

Nashotah House, Nashotah; Protestant Episcopal; Faculty, 7; Enrollment, 55; (c).

Canada:

Emmanuel College, Victoria University, Toronto, Ontario; United Church; Faculty, 10; Enrollment, 194; Graduate work, Th.M., Th.D.; (a).

Faculty of Divinity, McGill University, Montreal; University; Faculty, 6; Enrollment, 43; (b).

Knox College, Toronto, Ontario; Presbyterian; Faculty, 8; Enrollment, 139; Graduate work, M.Th.; (a).

McMaster University Faculty of Theology, Hamilton, Ontario; Baptist; Faculty, 9; Enrollment, 33; (c).

Pine Hill Divinity School, Halifax, Nova Scotia; Faculty, 7; Enrollment, 47; (c).

Presbyterian Theological College, Montreal, Quebec; Presbyterian; Faculty, 9; Enrollment, 13; (c).

Queen's Theological College, Kingston, Ontario; Church of England; Faculty, 6; Enrollment, 21; (b).

St. John's College, Winnipeg, Manitoba; Church of England; Faculty, 6; Enrollment, 20; (c).

Trinity College, Toronto, Ontario; Church of England; Faculty, 13; Enrollment, 55; (b).

Union Theological College, Vancouver, British Columbia; United Church; Faculty, 7; Enrollment, 31; (c).

Wycliffe College, Toronto, Ontario; Church of England; Faculty, 8; Enrollment, 35; Graduate work, M.Th.; (c).

See also Bible Institutes; Roman Catholic Colleges, Universities, Seminaries, and Schools.

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[Sup.] Charles Lynn Pyatt.

THEOLOGY, BIBLICAL. See Biblical Theology.

THEOLOGY, EMPIRICAL. See Empirical Theology.

THEOLOGY OF CRISIS. See Crisis, The Theology of.

THEOLOGY, PHILOSOPHICAL. See Theology, Twentieth Century Trends in.

THEOLOGY, TWENTIETH CENTURY TRENDS IN: I. At the Turn of the Century: In Western Christendom at the beginning of the twentieth century three divergent theological positions occupied the major part of the field. Post-Tridentine Roman theology represented Roman orthodoxy; Protestantism was sharply divided between Protestant scholasticism, represented by, e.g., B. B. Warfield, A. Kuyper (*q.v.*), A. H. Strong (see Calvinism; Covenant Theology), and "liberalism" (*q.v.*), represented by, e.g., William Adams Brown (*q.v.*), A. C. McGiffert (*q.v.*). The second of these positions may be taken to include both Calvinist and Lutheran confessionalism; liberalism stemmed from Schleiermacher but was tending more and more toward an outright humanism (*q.v.*). The first two were supernaturalistic and had much in common except for divergent views on soteriology (*q.v.*) and—even more radically—on ec-

clesiology. They tended to ignore or oppose modern culture; the third, seeking alliances with modern thought, was often called modernism (see CIVILIZATION, CHRISTIANITY AND; SCIENCE AND RELIGION). Liberalism was, and is, a loose word in theology as elsewhere, used to denote views all the way from slight modifications of orthodoxy to systems or ideas indistinguishable from nontheistic humanism. In general, Roman orthodoxy rested on the authority of the (Roman) church; Protestant scholasticism on the authority of the Bible, interpreted rigidly by the classical creeds (Westminster, Augsburg, Dort); liberalism attempted to dispense with the idea of authority in favor of a freer, more inductive and empirical basis of belief. In America, where liberalism especially flourished, in the early years of this century it was coming more and more to dominate the field. It was characterized by a strongly naturalistic bias, or at least by a tendency to deny a sharp distinction between natural and supernatural spheres, as evidenced in a "low" Christology (*q.v.*), the interpretation of the Bible as a record of human experience and opinion, and the rejection of miracle; also by an optimistic humanism, speaking of man's "fall upward" (see EVOLUTION), of sin as maladjustment, of salvation as a working out of man's higher possibilities along evolutionary lines, of eschatology (*q.v.*) (if any) in terms Platonic rather than biblical, and of the kingdom (*q.v.*) of God as an indefinitely improvable system of human society (see SOCIAL GOSPEL). There were many variations and shadings of belief, of course. There were evangelical and by no means over-optimistic liberals like Walter Rauschenbusch (*q.v.*); there were Anglicans whose theology was professedly "Catholic" though rejecting the authority of Rome; and there were Roman Catholic modernists (notably Loisy and Tyrrell) who were eventually condemned by Rome and their movement stamped out (see MODERNISM IN THE ROMAN CATHOLIC CHURCH; CHICAGO SCHOOL OF THEOLOGY).

The authentication of St. Thomas in Pope Leo's encyclical of Aug. 4, 1879, led to the rise of neo-Thomism (*q.v.*) in the Roman Communion; which has simply continued in the twentieth century. Papal influence on dogma is also strong, dogma being now finally defined by the pope alone, as with the dogma of the assumption (*q.v.*). In orthodox Protestant circles the impacts of historical, biblical and other sciences made themselves felt; and World War I shocked the optimism of liberals. From about 1914 to the mid-century, certain trends in Protestant thought can be described in general terms as follows.

II. The Theology of Crisis: This like neo-Thomism is a professed return to the position of earlier theologians. The publication in 1918 of a commentary on Romans by Karl Barth (*q.v.*), then a parish minister, marks the beginning of this important movement. Called often "neo-orthodoxy" (*q.v.*), this school goes back philosophically to Kierkegaard and Kant, and theologically to the early reformers, especially Martin Luther. As it first appeared, it was a violent protest against the humanism, "historicism" (see RELATIVISM) and "psychologism" (*q.v.*) by which German theology was then largely dominated. As it has developed under the leadership of Karl Barth (whose *Kirkliche Dogmatik* is perhaps the most massive theological work of this period) and Emil Brunner (*The Divine Human Encounter; Man in Revolt; The Divine Imperative; The Mediator; Revelation and Reason; The Christian Doctrine of God;* and others), with their collaborators, followers and sympathizers in Germany, Holland and the English-speaking countries, indeed around the world as, e.g., in Japan, this movement, which is not organized and has neither fostered nor formed new churches, has to some degree penetrated and affected all Protestant thinking, even if only to stimulate violent reaction. It is characterized by: (1) a strong biblicism (*q.v.*), i.e., a deliberate attempt to eliminate from Christian theology all remnants of Hellenic or other nonbiblical elements, a repudiation of the philosophical method in any form as a legitimate tool of theology, and a return to the Bible as the sole authority. This is combined with a free acceptance of the principles of biblical criticism (*q.v.*), historical and literary as well as textual. A distinction is also drawn between the "Word" and the word, the Word of God behind the words of the Scriptures. Along with this goes a recognition of the secondary and provisional nature of dogma. Other features are (2) an appeal to the teachings of the reformers themselves; (3) a fresh insistence on the classical creed as, e.g., Brunner's defense (in *The Mediator*) of the penal-substitutionary theory of the atonement, and of the two-nature Christology of Chalcedon; (4) thorough-going insistence on the transcendence of God as opposed to all immanentism (see IMMANENCE AND TRANSCENDENCE); (5) a stress on the radical nature of sin; (6) and an interpretation of revelation (*q.v.*) as being primarily the self-disclosure of a person rather than the unveiling of propositions. There is also (7) a strong emphasis on the importance and necessity of personal decision and commitment; hence the name sometimes given, "existential" theology, as concerned with the desperate need of the essential self. See also CRISIS, THE THEOLOGY OF; DIALETICAL THEOLOGY; EXISTENTIALISM; IRRATIONALISM.

III. Qualified Liberalism: On the liberal side, there has emerged a point of view which may be described as evangelical liberalism, not the same as neo-orthodoxy but affected by it. The posi-

tions of Edwin Lewis (*q.v.*) (*A Christian Manifesto; The Faith we Declare*) or Walter Marshall Horton (*q.v.*) (*Our Christian Faith; Realistic Theology*) or H. H. Farmer (*q.v.*) (*God and Men*) are representative. While affirming the rights of historical criticism, such thinkers nevertheless accept the Bible as the supreme authority for faith, emphasize the reality and seriousness of sin, and without too much attention to traditional formulas strive to maintain a balance of transcendence and immanence, and emphasize the necessity of redemption from sin, and Christ as the power of God unto salvation. Also, though less influential at the mid-century, there is an "unreconstructed" liberalism which carries on in the humanist tradition. At the extreme of this spectrum is the view represented by Henry Nelson Wieman (*q.v.*) (*The Growth of Religion,* 1938; *The Source of Human Good,* 1946; and an essay in *Religious Liberals Reply,* 1947), whose interpretation of Christianity uses much of the traditional terminology without the traditional meaning.

IV. Biblical Theology: Protestant thought has taken more seriously than in the nineteenth century its original and professed acceptance of the Bible's authority as primary. Biblical studies have shifted their focus of interest from purely linguistic, literary and historical-critical problems to those of theology, though in the main there is no attempt to discard the insights which critical study of the Bible and of Christian origins has made possible. In the latter years of the half-century especially, there has been a strong revival of biblical theology (*q.v.*). Important scholars in this field include R. Bultmann (*q.v.*) (*Theology of the New Testament*), O. Cullmann (*q.v.*) (*Christ and Time*), O. Proksch (*Theologie des A.T.,* 1950), Walther Eichrodt (*q.v.*) (*Theologie des A.T.,* 1948), writing in German; C. H. Dodd (*q.v.*), T. W. and William Manson, Sir Edwin Hoskyns (*q.v.*), and A. G. Hebert in England, along with revived interest in the late Principal Forsyth (*q.v.*); all of whom have influenced American thought. At the beginning of this period New Testament theology was dominant; in the latter part of it, interest in Old Testament thought has been strongly renewed. Satisfactory synthesis of the scientific and theological approaches remains still a problem rather than an achievement.

V. Philosophical Theology: Has had able exponents, such as F. R. Tennant (*q.v.*) (*Philosophical Theology*), A. E. Taylor (*q.v.*) (*The Faith of a Moralist*), and much of the work of William Temple (*q.v.*) (*Nature, Man and God*), N. P. Williams (*q.v.*) (*Ideas of the Fall and Original Sin*), Reinhold Niebuhr (*q.v.*) (*The Nature and Destiny of Man*), and D. C. Macintosh (*q.v.*) (*The Reasonableness of Christianity; Theology as an Empirical Science*). There is less disposition in the fifth decade of the century than in the first, however, to construct purely rationalistic schemes or to attempt to expunge all mysteries from the Christian faith. Nevertheless, however close to orthodoxy philosophical theology may come, there remains a real difference, in spite of all agreements, between theologians who think of paradox (*q.v.*) as the inevitable and true sign of impingement of the Transcendent upon history, and those who deplore paradox as a theologian's word for intellectual failure. See also IDEALISM; PERSONALISM.

VI. Other Voices: Influential also has been the work of Swedish scholars, somewhat in a class by themselves, though close to the "neo-orthodox" (see LUNDENSIAN THEOLOGY). Notably, Anders Nygren (*q.v.*) in *Agape and Eros* (1939), rejecting the classic concept of "charity," has reinterpreted the doctrine of love; and Bishop Gustaf Aulen's (*q.v.*) *Christus Victor* rehabilitates and re-espouses the "ransom" theory of the Atonement. Aulen's *The Faith of the Christian Church* is a more systematic presentation of a theology which has issued out of the modern "Lutherforschung." Nels F. S. Ferre (*q.v.*) (*The Christian Understanding of God,* 1951; and others) has been reinterpreting theology on a line combining evangelical insight with the metaphysic of Whitehead (*q.v.*). Paul Tillich's (*q.v.*) *Systematic Theology,* still appearing (Vol. I, 1951), stresses revelation and the Logos as center of the new life, yet has been classed by some as neo-Gnostic, because of an apparent attempt to cut Christian faith loose from necessary connection with history. There also are those who carry on the tradition of Protestant scholasticism, refusing to accept the conclusions of modern thought and science as being necessarily final, opposing easy creedal change, and attacking the ecumenical movement (see W. M. Smith, *Therefore Stand*).

VII. Ecumenical Theology: In the main stream of active Christian thought there has been on the one hand a movement of liberalism toward orthodoxy, as seen in the mediating views of W. M. Horton, Reinhold and Richard Niebuhr (*q.v.*), Robert L. Calhoun (*q.v.*) and others; and on the other hand of orthodoxy toward liberalism, as seen in the widespread acceptance of the rights of biblical criticism and a revision of the more rigid views on inspiration, in weakened stress on particular dogmatic formulations, in greater use of the empirical approach (see EMPIRICAL THEOLOGY), and in a less intransigent attitude all around. In short, there has been a search for a more ecumenical theology (see ECUMENICAL MOVEMENT). This has been, in part, forced on Christian thinkers by the ordeal of all churches under Naziism and Communism (see PERSECUTIONS, MODERN), and the constant pressure of secularism (*q.v.*). At

least one Roman Catholic theologian of stature (Karl Adam [*q.v.*]) has stressed what is common between that communion and Lutheranism (*One and Holy,* 1952).

VIII. Particular Areas: As for particular areas of theology, it may be fair to say that in the past fifty years one may find in theology proper a more Christocentric approach and at the same time a greater stress on transcendence stopping short of sheer predestinarian omnipotence; in bibliology, greater place given to the human element in revelation (*q.v.*) and to the focus of revelation in Christ; in Christology (*q.v.*), a more serious recognition of Christ's true humanity; in soteriology (*q.v.*), a continuing emphasis on or return to the idea of atonement by vicarious sacrifice, yet with less emphasis on, or denial of, a penal element; in anthropology (see MAN, DOCTRINE OF), greater recognition of man's creatureliness, his finite and (some would say therefore) sinful nature (see the survey, *Man as Sinner,* by M. Thelen); in ecclesiology (*q.v.*), a recovery of the meaning and authority of the church; in eschatology (*q.v.*), a revival of biblical categories, and a reinterpretation of apocalyptic as a valid philosophy of history and destiny.

See also ETHICS; GOD; HISTORY, THE INTERPRETATION OF; LIBERALISM; PHILOSOPHY; THEOLOGICAL SCIENCE, AMERICAN CONTRIBUTIONS TO.

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KENNETH J. FOREMAN.

THEOPHILUS OF ALEXANDRIA: The importance of Theophilus, as H. G. Opitz argues in an important article, lies in the field of power politics rather than that of theology. It should be noted that like him, his predecessor Athanasius and his nephew and successor Cyril were not unaware of the realities of political pressure. His theology is discussed in some detail by M. Richard, who observes that "his testimony is especially valuable in regard to Christology and the Eucharist." In opposition to Apollinarians and Origenists, Theophilus carefully differentiates the two natures of Christ, insisting on the perfection of the human nature he assumed, and arguing that he had a human soul. At the same time, he can say that God was crucified or that the Creator washed the disciples' feet. He shares the common fourth-century opinion that the body of Christ was deprived of the hypostatic union while it was in the tomb. His eucharistic doctrine is "frankly realistic."

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[Sup.] ROBERT M. GRANT.

THEOPHILUS OF ANTIOCH: Theophilus, of whose birthplace we know nothing, was fairly well trained in rhetoric, but possessed only a modicum of information about the Greek literature and philosophy he attacked in his three books *To Autolycus.* These books are preserved completely in two manuscripts, one of which is a copy of the other, and were edited by C. Gesner from another copy, now lost. The third book alone is preserved in another copy of the oldest manuscript. The first book deals with the invisibility of God, who is visible only to the "eyes of the soul" and through the wonders of the order of his creation; full vision comes only at the resurrection. In this book are included apologetic chapters on the naturalness of faith, on the vulnerability of the (merely human) gods of paganism, on the honor due the emperor, and on baptismal chrism. The second book begins with a lengthy demonstration of the conjectural nature of Greek religion, philosophy, and history, and continues with a rather literalistic commentary on the first three chapters of Genesis and an account of the early life of mankind; it concludes with a discussion of the moral teaching of the prophets, among whom Theophilus includes the (Hellenistic Jewish) Sibyl. The third book, like the second, begins with an attack on Greek literature, religion, and philosophy, from a sceptical standpoint, and proceeds to a statement of the moral teaching provided by the law (the decalogue), the prophets, and the gospels. After this Theophilus discusses the deluge in order to prove the falsity of Greek statements about the age of the world. He concludes with a chronological analysis of history from Adam to Marcus Aurelius, relying on the Greek Old Testament and on the treatise of a certain Chryseros.

Theophilus' vocabulary is somewhat limited, and his style, while not marked by the gaudiness of Asianic rhetoric (with occasional exceptions), is smooth and somewhat monotonous. His sources, like those of other apologists, are less numerous than might be supposed, for his attacks on the theology of the poets are based on anthologies and his criticism of philosophy is largely founded on doxographical collections which he sometimes misunderstands. He denounces Epicurus, the Stoics, and Plato, although many of his own philosophical presuppositions are derived from these philosophers.

His commentary on primitive history in Genesis is based partly on Jewish sources, partly on semi-Gnostic ideas, and mostly on a kind of moralism which resembles that found in the *Epistle of Barnabas.* It has no relation to the speculations of Philo, but is largely concerned with refuting Marcionite objections. His decalogue consists of the first two commandments, the fifth through the tenth, and two "judgments" from Ex. 23:6–9. Presumably he is correcting

the Jewish decalogue in the light of the teaching of Jesus (cf. *Clem. Hom.* 3:50).

He insists upon absolute monotheism and regards the Logos as having passed through two stages in its existence; at first *endiathetos,* it became *prophorikos* at the moment of creation (this analysis is rejected by orthodox writers as early as Irenaeus). Like some other apologists, he never speaks of Jesus, although he apparently regards "Christ" as the "name of God" (i. 1) and alludes to the Logos as the "power and wisdom of God" (ii. 22; cf. 1 Cor. 1:24). He confuses the functions of Logos with those of the Spirit and the Wisdom of God, relying on a combination of various New Testament passages (ii. 10). God has two hands, his Logos and his Wisdom (ii. 18). By Wisdom Theophilus means the Spirit of God, which at times he further identifies with the Stoic-Platonic *anima mundi* or with the breath of life.

While he is the first Christian writer to speak of God, Logos, and Wisdom as a "triad," his triad is not the Trinity, for to it man can be added to make a tetrad (ii. 15). His idea is close to that of the followers of Basilides, who believed that God produced a "triple sonship" (God, his twin intellects, and the human soul).

Loofs endeavored to prove that most of Irenaeus' (*q.v.*) theology was due to Theophilus, but this theory is an exaggeration of the truth. Quispel has pointed out that much of Tertullian's (*q.v.*) second book *Against Marcion* is based on Theophilus, and it is certain that Tertullian used Theophilus' lost treatise *Against Hermogenes* in writing his own, as well as the books *To Autolycus* in writing his *Apology.* His theology seems to have influenced Paul of Samosata.

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[Sup.] ROBERT M. GRANT.

THEOSOPHY: The division of the original Theosophical Society has never been healed, and two main groups exist side by side in America. The Judge-Tingley branch had its headquarters for many years at beautiful Point Loma, San Diego, Cal., but many years ago removed to a new and more modest site at Covina, Cal. The other group, calling itself the Theosophical Society in America, has its headquarters at Wheaton, Ill., where it maintains a training school and excellent library and holds its conferences. International headquarters continue at Adyar, India. Latest available statistics indicate that there are 1,245 lodges in active national societies in 45 countries of the world with a membership of about 32,000. This does not include many societies and members not affiliated with Adyar.

Usually regarded as a philosophy rather than a religion, the worship element in Theosophy has never been prominent. This lack was partly compensated for by the formation of the Liberal Catholic Church (*q.v.*) by leading theosophists, and recently the international president, C. Jinarajadasa, has been elaborating a ritual and symbolism which may give the movement a wider appeal than it has had hitherto.

See also ANTHROPOSOPHY; INDIA, III, A; OCCULTISM.

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[Sup.] CHARLES S. BRADEN.

THERESA, SAINT: In her autobiography (*Libro de su Vida*) she admirably described her parents, confessors, and numerous friends, as well as notable preachers and great mystics. Three generations of Catholic Spain are herein depicted with a literary skill that renders her work immortal. She used the following works for the composition of her own, as she herself stated: *The Third Alphabet* of Francis of Ossuna, *The Ascension of the Mountain of Zion* by Bernard of Laredo, *The Art of Serving God* by Alonso of Madrid, *The Oratorio of the Religious* by Anthony of Guevara, the letters of St. Jerome, the *Confessions* of St. Augustine, which served as a model for her own work, the *Moralia* of Gregory the Great, *The Imitation of Christ,* the principal works of Louis of Granada and of Peter of Alcantara, *The Spiritual Exercises* of Loyola, the *Conferences* of Cassianus, *The Life of Christ* by Ludolph of Saxony, and *The Flower of the Saints* by Jacob of Voragine.

BIBLIOGRAPHY: E. A. Pierce, *Studies of the Spanish Mystics,* 1927–30, *Oeuvres complètes de sainte Thérèse* (new ed., 1907–10); contains an excellent biography of her in Vol. I, pp. xxiii ff.; Silverio de Santa Teresa (ed.), *Obras de Santa Teresa* (without the letters), 6 vols., 1915–19; A. Morel-Fatio, "Les lectures de sainte Thérèse," in *Bulletin hispanique* (1908), 17–67; R. Hoornaet, *Sainte Thérè écrivain,* 1922; G. Etchegoyen, *L'Amour divin, essai sur les Sources de sainte Thérèse,* 1923; R. Menendez Pibal, "Le style de sainte Thérèse," in *Bulletin de littérature ecclésiastique de Toulouse* (1946); M. Lèpée, *Le réalisme de sainte Thérèse,* 1947; L. Oechslin, *L'Intuition mystique de sainte Thérèse,* doctoral dissertation, Paris, 1946.

[Sup.] ALBERT HYMA.

THESSALONIANS, EPISTLES TO THE. See PAUL THE APOSTLE.

THIOFRID OF ECHTERNACH: Date of birth unknown; d. April 3, 1110. Abbot of the Abbey of St. Willibrord at Echternach from Nov. 19, 1083. Was very influential in Antwerp and the island of Walcheren, where he made

peace among the unruly populace. Is the greatest writer of Luxemburg, having composed a life of Willibrord, one of St. Irmina, and an imposing book, *Flores epitaphii sanctorum.*

BIBLIOGRAPHY: His *Flores* in four books was published (Johannes Robertus, ed.) in Luxemburg in 1619, republished in Migne, *Patr. Lat.*, 157 (1854), pp. 297–404; his *Vita S. Liudwina* (W. Lampen, ed.), 1936; two lives of Willibrord, one in prose and one in rhyme: *Acta SS.* Nov. III (1920), pp. 459–483, 483–500; W. Lampen, *Thiofrid von Echternach,* 1920.

WILLIBRORD LAMPEN.

THIRD ORDERS. See TERTIARIES.

THIRKIELD-JONES LECTURES: In 1924 Bishop Robert E. Jones had gathered enough funds for a lectureship at Gammon Theological Seminary, Atlanta, Ga., to be known as the Alumni Lectureship. In 1936 the will of Bishop Wilbur P. Thirkield provided for a new lectureship to be known as the Thirkield Lectureship. The Alumni Lectureship and the Thirkield Lectureship were combined in 1947 under the present name. Lecturers have included Edwin Lewis, Lynn H. Hough, Aiken Smart, Henry Crane, Paul Quillian, John Rustin, and Robert E. Jones. HARRY V. RICHARDSON.

THIRTY YEARS' WAR: It may still be said that the first period of this war, that is, from 1618 to 1625, was a religious war, meaning that Roman Catholics fought together against Protestants. But the moment Richelieu allied with the Dutch Republic, England, and Denmark in 1625, the general aspect of the war changed. It was actually a series of wars. The Lutherans were saved by the French and the Dutch, who allied for political and economic considerations. Dutch sea power played an important part in the war, while financial assistance rendered by the Dutch to Gustavus Adolphus was another factor that has often been overlooked by historians. David Ogg in his textbook entitled, *Europe in the Seventeenth Century,* devotes an illuminating chapter to it, but on p. 119 of the fifth edition he confuses his readers by saying that Spain and Lorraine were the active allies of the empire. Since these states fought against Saxony and Brandenburg, which were members of the Holy Roman Empire, it cannot be said that the whole nation fought against various parts of it. Many other writers have made this mistake. It was customary for some states to fight wars against others, and to ally themselves with foreign governments in the contest against rival states within the empire. Some fought with and some against the emperor, who ruled Austria and Bohemia, two important states in the empire. Spain possessed Franche Comté, which was also a state in this empire; another state was the Dutch Republic, that is officially until 1648, when the war finally ended. No country actually could fight against the empire as a whole. The war resulted in utter ruin for the German-speaking parts of the empire, except the Swiss cantons, which were also in the empire till 1648. The tendency toward "particularism," as the European historians have called the decentralization in Germany, wrecked the country for generations to come. But it should be noted that this trend was in operation before the war began.

The chief cause of the decline of Germany during the Thirty Years' War was not the division between Protestants and Catholics, for the same proportion prevailed in the Dutch Republic, which attained its golden age at the very time when Germany went to pieces. Particularism was the major cause, and this was aggravated tremendously during the war. This was the reason why there was no German nation, nor army, nor navy, nor capital, nor currency. Every little state had to have its own court and army, with the result that Germany could establish no colonies beyond the seas and had practically no sea power during the seventeenth century.

BIBLIOGRAPHY: C. V. Wedgwood, *The Thirty Years' War* (1938): as David Ogg says, the first satisfactory account in English; G. Pagès, *La Guerre de Trente Ans,* 1939; D. Ogg, *Europe in the Seventeenth Century* (1948), chap. IV.

[Sup.] ALBERT HYMA.

THOMAS, GEORGE F.: Episcopalian; b. in Texas, July 31, 1899. He studied at the Southern Methodist University (A.B., 1919); elected a Rhodes Scholar from Texas, he studied at the University of Oxford (B.A.; honours in theology, 1923); received a fellowship from the National Council on Religion in Higher Education to do graduate work in philosophy at Harvard (Ph.D., 1929). He taught religion at Southern Methodist University (1923–25); was assistant professor of philosophy at Swarthmore College (1927–31); professor of philosophy at Dartmouth College (1931–37) and at the University of North Carolina (1937–40); professor of religious thought (1940–) and chairman, Department of Religion, Princeton University (1946–). He is author of *Spirit and Its Freedom* (1938); editor of *The Vitality of the Christian Tradition* (1944); contributor to *The Christian Answer* (1945); *Changing Patterns in American Civilization* (1949); and *Christianity and Reason* (1951). He also published *Poetry, Religion, and the Spiritual Life* (Rice Institute Lectures) (1952). He is a member and past president of the American Theological Society, and member of the Guild of Scholars and the Joint Committee on Approaches to Unity of the Episcopal Church.

THOMAS, NORMAN: Presbyterian; b. Nov. 20, 1884, at Marion, O. He was educated at Princeton University (A.B., 1905); and Union

Theological Seminary (B.D., 1911). He was ordained in 1911 and was associate minister in the Brick Presbyterian Church, N.Y. (1910–11); pastor of the East Harlem Church and chairman of the American Parish (1911–18). He was the founder and editor of *World Tomorrow* (1918–21); secretary of the Fellowship of Reconciliation (*q.v.*); director of the League for Industrial Democracy (1922); Socialist candidate for governor of New York (1924); twice candidate for mayor of New York City; and candidate for president of the United States (1928–48). He demitted the ministry in 1931. He has written: *The Conscientious Objector in America* (1923); *Is Conscience a Crime?* (revision of preceding, 1927); *America's Way Out— A Program for Democracy* (1930); *As I See It* (1932); (with Paul Blanshard), *What's the Matter with New York?* (1932); *Human Exploitation* (1934); *War—No Profit, No Glory, No Need* (1935); *Socialism on the Defensive* (1938); *We Have a Future* (1941); *What Is Our Destiny?* (1944); *Appeal To The Nations* (1947); and *A Socialist's Faith* (1951). RAYMOND W. ALBRIGHT.

THOMAS LECTURES, HIRAM W.: Established at the University of Chicago in 1915 by Mrs. Vandelia Varnum Thomas, lectures are given by "representative men of the larger faith" to express the ever-growing thought of the world in religion and life. The lectureship is a memorial to Hiram W. Thomas, a minister distinguished in the history of Chicago.

W. V. MORGENSTERN.

THOMPSON, ERNEST TRICE: b. Texarkana, Texas, July 2, 1894; educated at Hampden-Sydney College, Columbia University, and Union Theological Seminary (Richmond); professor of church history in this latter Southern Presbyterian institution (1922–). He has served successively as an editor of *The Presbyterian Standard, The Presbyterian of the South,* and the *Presbyterian Outlook* (1923–); and as book editor of *Union Seminary Review and Interpretation* (1925–). His books are: *Presbyterian Missions in the Southern United States* (1934); *Changing Emphases in American Preaching* (Stone Lectures) (1943); *The Sermon on the Mount* (1946); and *The Changing South* (1950).

THOMSON, GEORGE THOMAS: Presbyterian; b. Edinburgh, 1887. Educated at Edinburgh University; Christ Church, Oxford; and Berlin. He became minister in Tain (1920–24); and St. Boswell's (1924–28); professor of systematic theology, Aberdeen University (1928–36); professor of Christian dogmatics, Edinburgh University (1936–52). He was a leading interpreter of the theology of Karl Barth in Britain. He translated: Barth's *The Doctrine of the Word of God* and *Dogmatics in Outline;* and Heppe's *Reformierte Dogmatik.*

F. W. DILLISTONE.

THOMSON, WILLIAM: B. at Doune, Scotland, April 28, 1888; studied at Glasgow University (M.A., 1907); Hartford Theological Seminary (B.D., 1911); Strassburg University (1912–14); School of Oriental Studies, London (1919–21); and Harvard University (Ph.D., 1924). He was instructor in Arabic at Harvard (1924); associate professor (1929); James Richard Jewett Professor of Arabic (1939–54). He was editor and translator of the Arabic text of *The Commentary of Pappus on Book X of Euclid's Elements* (1930), and of *Codex Leidensis 399, 1: Euclidis Elementa ex interpretatione Al-Hadschdschadschii,* etc., Partes III, Fasc. ii (1932).

THURINGIA: A province in the eastern zone of Germany with a population of about 3,000,000, approximately 75% of whom are Evangelical, 15% Roman Catholic. Ecclesiastical and political boundaries are not identical, for although Erfurt was added to Thuringia in 1945, it remained a part of the provincial Church of Saxony in the old Prussian Union.

After World War I eight separate state churches (Saxony-Weimar-Eisenach, Saxony-Meiningen, Saxony-Altenburg, Saxony-Gotha, Schwarzburg-Rudolstadt, Schwarzburg-Sondershausen, and the two Reusses) merged into the autonomous Evangelical Church in Thuringia, which adopted a constitution in 1924. "German Christians" (see GERMANY, I) secured control of the Church under National Socialism, but in 1945 it returned to the hands of leaders in the Confessing Church and was reconstituted as the Evangelical Lutheran Church in Thuringia. In 1946 it had 1,678,260 members, 1,405 congregations, 730 clergymen. The new constitution of 1951 provides that each congregation have a church council consisting of elders and pastor. Congregations are divided among forty districts, headed by superintendents, and these are divided among four dioceses. The synod, normally meeting annually, is the legislative body of the church and elects the bishop, superior church council, and church administration. There is a theological faculty in the university in Jena. Since World War II catechists were trained to give religious instruction, previously offered in public schools.

There are few Moravians, Methodists, Baptists, and adherents of the *Gemeinschaftsbewegung* (*q.v.*) in Thuringia. Roman Catholics, whose numbers were increased by refugees (*q.v.*), have three dioceses.

See also LUTHERAN CHURCH IN GERMANY, UNITED EVANGELICAL.

BIBLIOGRAPHY: Rudolf Herrmann, *Thueringische Kirchengeschichte,* 1938.

[Sup.] ERICH REICHARDT.

THURMAN, HOWARD: Baptist; b. at Daytona Beach, Fla., Nov. 18, 1899. He studied at Morehouse College (B.A., 1923); Colgate Rochester Divinity School (B.D., 1926); and at Graduate Divinity School of Oberlin College and Haverford College. He was elected fellow of the National Council on Religion in Higher Education (1929); professor of philosophy and religion, Morehouse College and Spelman College (1929–32); professor of systematic theology, School of Religion, Howard University, and dean of Andrew Ronkin Memorial Chapel, Howard University (1932–44); organizer and minister of The Church for the Fellowship of All Peoples, San Francisco (1944–); chairman of Pilgrimage of Friendship to India, Burma and Ceylon (1935–36). He has written: *The Greatest of These* (1945); *Deep River* (1946); *Meditations for Apostles of Sensitiveness* (1947); *The Negro Spiritual Speaks of Life and Death* (1947); *Jesus and the Disinherited* (1949); *Deep Is the Hunger* (1950).

THURNEYSEN, EDUARD: Reformed; b. 1888 at Wallenstatt, Switzerland. He was pastor at Leutwil (1913–27), and since that time has been preacher at the Muenster in Basel. He has also taught practical theology at Basel (1927– ; full professor, 1939–). Influenced greatly by his old friend Karl Barth (*q.v.*), he shared in the development of the dialectical theology (*q.v.*) and especially in popularizing it and is perhaps its best interpreter at the pastoral level. He was coeditor of the Barthian magazine, *Zwischen den Zeiten.* His major publications are: *Christian Blumhardt* (1926); *Dostoievski* (2nd ed., 1930); *Das Wort Gottes und die Kirche* (1927); *Die Bergpredigt* (1936); *Die Verkuendigung des Wortes Gottes in unserer Zeit* (1941); and with Barth he has published the following volumes of sermons: *Suchet Gott so werdet ihr leben* (1917; 2nd ed., 1939; Eng. tr., *God's Search for Man,* 1935); *Komm Schoepfer Geist* (1924; 2nd ed., 1929; Eng. tr., *Come Holy Spirit,* 1933); and *Die Grosse Barmherzigkeit* (1935).

RAYMOND W. ALBRIGHT.

TIILILÄ, OSMO ANTERO: Lutheran; b. at Tampere, Finland, March 3, 1904. He studied at the Universities of Helsinki (Theol.Dr., 1934), Tuebingen, Cambridge, and Marburg; was minister of the Church of Finland (1926–42); professor in systematic theology at the University of Helsinki (1942–). His publications include: *Religious Salvation Based on Forgiveness of Sins* (1934); *The Ethics of Regenerate Life* (1940); *Christian Churches and Sects* (1945); *Systematic Theology,* Vol. I (1951) all in Finnish; *Das Strafleiden Christi* (1941) in German.

BIBLIOGRAPHY: *Theologia Fennica,* Vol. IV, 1949.

TIKHON (BELLAVIN): Eastern Orthodox; b. at Toropetz, in Russia (Pskov district), Jan. 19, 1865; d. at Moscow, March 25, 1925. He studied at Pskov Theological Seminary and St. Petersburg Theological Academy (B.D., 1888). He was ordained priest (1891) and consecrated bishop of Ljublin (1898). In 1899 he was appointed bishop of Alaska and Aleout Islands, with residence at St. Francisco, and from 1905 at New York. In 1905 he was raised to the rank of archbishop. He was fully aware of the special situation of the Orthodox Church in America and recommended its reorganization into an "Exarchate," under the authority of the church in Russia, but with a wide autonomy of various national groups: Syrian, Serbian, Greek. Each of them had to have its own bishop and administration, under the presidency of the archbishop, acting as a primate. The plan was not realized, but a Syrian bishop was appointed as a suffragan to the archbishop. He was much concerned with the use of the English language for worship and preaching, and it was upon his initiative that Miss Isabel Hapgood undertook her translation of the *Service Book* of the Orthodox Church (1st ed., 1906; 2nd rev. ed., 1922, with an endorsement of the Patriarch Tikhon). A theological school was started at Minneapolis in 1903, transformed into a seminary in 1905, in order to train local candidates for the ministry in America (after Tikhon's time it was transferred to Tenafly, N. J., and then closed after the Russian Revolution). A monastery was founded at South Canaan, Pa. (St. Tikhon's monastery). He was interested in friendly relations with the Anglican Church, but these relations became rather tense after Tikhon reordained an Anglican priest and used him for ministry in the Orthodox Church. A formal protest was made by the presiding bishop of the Protestant Episcopal Church to the Russian Synod. In 1907 he was transferred to the chair of Jaroslavl, and then to Vilna. In 1917 he was elected metropolitan of Moscow and in the same year, after the whole organization of the Russian Church was reshaped by the plenary Council of the Russian Church and the office of patriarch restored, he was elected patriarch of Moscow and all Russia. He had enormous moral authority. In the beginning he took a strong stand against the communist regime, but later on, for the benefit of the church, had to come to certain practical terms with the authorities. He was arrested in 1922, but was released after some months. The "Council" of 1923, convened by the modernist group of the clergy and at that time supported by the Bolsheviks, deposed the patriarch and pretended to assume the supreme authority in the church. This action was never recognized by the majority and finally the "Living Church" disintegrated (now it has been disavowed by the gov-

ernment itself). The name of the patriarch soon became a symbol of piety and order in Russia.

See also EASTERN ORTHODOX CHURCHES; RUSSIAN ORTHODOX CHURCH.

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[Sup.] GEORGES FLOROVSKY.

TILLICH, PAUL: Evangelical and Reformed; b. at Starzeddel bei Guben, Germany, Aug. 20, 1886. He studied at the Universities of Berlin, Tuebingen, and Halle. He taught theology at Berlin (1919–24); was professor of theology at Marburg (1924–25); at Dresden and Leipzig (1926–29); professor of philosophy at Frankfurt/Main (1929–33); professor of philosophical theology at Union Theological Seminary, New York (1933–54). His writings in German include: *Das System der Wissenschaften* (1923); *Kairos* (1926–1929); *Die Religioese Lage der Gegenwart* (1926; Eng. tr., 1932); *Religioese Verwirklichung* (1929); and *Die Sozialistische Entscheidung* (1933). His most important articles and pamphlets in German are: *Religionsphilosophie* (1925; in Dessoir's "Lehrbuch der Philosophie"); *Ueber die Idee einer Theologie der Kultur* (1919); *Die Ueberwindung des Religionsbegriffes in der Religionsphilosophie* (1922); *Rechtfertigung und Zweifel* (1925); *Das Daemonische* (1926); *Das Religioese Symbol* (1928); and *Protestantisches Prinzip und Proletarische Situation* (1931). Among his writings in English are: *The Interpretation of History* (1936); *The Protestant Era* (1948); *The Shaking of the Foundations* (1948); and *Systematic Theology* (Vol. I, 1951). Important articles and pamphlets include: "The Kingdom of God and History," in "Oxford Conference Series" (1938); "Freedom in the Period of Transformation," in *Freedom, its Meaning* (1940); "Ethics in a Changing World," in *Religion and the Modern World* (1941); "The World Situation," in *The Christian Answer* (1945); "A Reinterpretation of the Doctrine of Reincarnation," in *Church Quarterly Review* (1949); and *The Theology of Paul Tillich,* in "Library of Living Theology" (1952). His present position is university professor and professor of theology at Harvard University (1954–).

TIME: St. Augustine once confessed that he knew what time was until someone asked him what it was; then he did not know. The long history of discussion reveals that men in general might well make that confession their own. Attitudes towards the reality of time vary widely. On the one hand, there is a long tradition which regards the temporal as the hallmark of unreality. For Plato, time is merely the moving image of eternity. For rationalists of the Enlightenment, reality is to be found only in timelessly valid truths. For F. H. Bradley (*q.v.*), "there is no history or progress in the Absolute" (*Appearance and Reality,* p. 270). This evaluation of the temporal has played a large part in religious thinking. This point of view finds reality only in the eternal, conceived as the timeless. It is possible, however, to agree that reality is to be found only in the eternal and still to attribute reality to time by conceiving of eternity (*q.v.*) as infinite time transcended. In flat contradiction to the view of the rationalists is Bergson's (*q.v.*) emphatic assertion that time is "the very stuff of reality" (*Creative Evolution,* p. 287), and there are indications that our own age is likely to be more sympathetic with the evaluation of Bergson than with that of the rationalists. For, as Mussolini once remarked, "history has our age by the throat." There are, however, other views. Kant, for example, held that time, being a "form of sensibility" is universally characteristic of the "phenomenal world," but he refused to attribute it to the "noumenal world." Karl Heim (*q.v.*) suggested that our world is undoubtedly under the form of time, but that that was merely because of "the Fall" (*The New Divine Order,* p. 72 ff.).

But what *is* time? All efforts to deal with it conceptually run into difficulties. The physicists have had to grapple with the problem because motion is a function of time. Theirs is the "objective" or "absolute" time—"clock time," characterized by infinite divisibility into identical and mutually exclusive units, which can be counted and dealt with mathematically. But that this obviously useful device cannot be pressed too far was already made dramatically clear by the paradoxes of Zeno. Theoretically it incurs the difficulties: (1) that, since the spatial points in mathematics are dimensionless, points of time analogous to them would also be dimensionless, and even an infinite number of dimensionless points would not constitute a duration; (2) that the moving time of experience now becomes a static line along which something else moves and, in its movement, involves dynamic time; so that now we have two times instead of one; and (3) that, as Kant pointed out, whatever moves both must have had a beginning and cannot have had a beginning. Further, this method of dealing with time contains no provision for representing its unidirectional character and it cancels out the characteristic of experienced time according to which one and the same block of it may be immensely long to one observer and almost unnoticeably fleeting to another. Some of the phenomena of subatomic physics have led Jeans to suggest that the intra-atomic world may not

be in such time at all. Many of the phenomena of astronomical physics lead the scientists to associate the one dimension of time with the three dimensions of space to form a four-dimensional, space-time continuum; and the possibility of continuums of more than four dimensions has been envisaged. Such observations, which might easily be extended, are sufficient to show that objective time, though a perfectly familiar experience, is by no means conceptually transparent.

In addition, we have to deal with "psychological time"—the experience of duration which is revealed to "intuition" or introspection—the time which Bergson regarded as "the very stuff of reality." Even if it should prove to be transparent, the problem of its relation to objective time still remains. Here the continuity of time is resolutely faced, and yet we cannot entirely refrain from regarding this time as also divisible, if only into a past and a future separated or connected by the "specious present." Thus the problem of continuity and divisibility emerges again, though not, at first sight, in such an acute form. It does become mystifying, however, when the character of the specious present is considered. For, as William James expressed it, the specious present is a "saddle-back," not a "knife-edge." It contains something of the "no longer" and something of the "not yet" in an experience which, nevertheless, is a unitary present. In short, it is an actual piece of duration. Further, as measured in terms of objective time, its length is variable, depending perhaps on innate characteristics of the person involved, on his freshness or tiredness at the time, on his interest or lack of interest in what is transpiring, and so forth. Variableness of length, as measured by objective time, is indeed characteristic of psychological time—any block of objective time may be but a fleeting moment or an interminable period in terms of psychological time. Thus psychological time refuses to fit into the tidy patterns of objective time; and yet the two must somehow be related. Psychological time must be real because we can be aware of it as a purely inner experience to consciousness; but is it the only real time, the objective time being merely an "artificial" schematization for some limited purpose? Or is objective time the only real time, psychological time being the result of some subjective warping? Are both real time; and, if so, how are they related? Or is time as such unreal?

See also History, The Christian Interpretation of.

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Andrew K. Rule.

TIME, RECKONING OF IN THE OLD TESTAMENT. See Chronology, Old Testament.

TIMOTHY, EPISTLE TO. See Paul the Apostle.

TIPPLE, EZRA SQUIER: D. Oct. 17, 1936. He was professor of practical theology in Drew Theological Seminary (1905–29; president, 1929–33). His later books included *Some Famous Country Parishes* (1911); *Life of Francis Asbury* (1916); *Drew Theological Seminary, 1867–1917—A Review of the First Half Century* (1917); and *The Wendels* (1936).

[Sup.] Raymond W. Albright.

TIPPLE FOUNDATION. See Christian Biography, Lectureship in.

TIRZAH. See Archaeology, Biblical.

TISSERANT, EUGÈNE: Cardinal; b. at Nancy, France, March 24, 1884. Ordained to the priesthood (1907), he was called to Rome to serve on the staff of the Vatican Library (1908). He became proprefect of this institution under Mgr. (later Cardinal) Mercati (1930). His scholarly interests extend to the entire field of the languages and literatures of the ancient Near East, with particular emphasis on the history of the Eastern Churches. He is noted for his editions of early Christian manuscripts and his critical studies. He was created cardinal on June 15, 1936, under the pontificate of Pius XI (*q.v.*), and was subsequently consecrated archbishop (titular) of Iconium (1937). In 1946, he received the cardinal's title of Porto and Santa Rufina, a suburbicarian diocese. He was appointed secretary of the Congregation for the Eastern Church (1936), of which he had been a consultor for ten years; and president of the Pontifical Biblical Commission (1938), of which he had been a consultor since 1914, and a voting member since his elevation to the cardinalate. He is also a member of the commission for the codification of the canon law of the Eastern Church; of the Tribunal of the *Signatura;* and of the Congregations of the Consistory, of the Sacraments, of the Propaganda, of Rites, and of Seminaries and Universities. Cardinal Tisserant is dean of the Sacred College.

Georges A. Barrois.

TITHE: The gift or payment of a tenth of one's income to the church, or other religious and charitable agencies. The custom is of ancient origin (Gen. 14:20; 28:22). Tithes were paid to God as tokens of homage and gratitude. The New Testament does not show that Jesus or his disciples stressed tithing. To Paul the church owes much of her conception of Christian

stewardship. A number of denominations count tithing basic. Many other church members find it a vital stage in the development of Christian stewardship, not as a binding obligation, but as a minimum working standard. See also TITHES, Vol. XI.

ROBERT CASHMAN.

TITTLE, ERNEST FREMONT: Methodist; b. at Springfield, O., Oct. 21, 1885; d. at Evanston, Ill., Aug. 3, 1949. He graduated from Ohio Wesleyan University and Drew Theological Seminary. He was minister of Methodist churches at Christiansburg, O. (1908–10); Riverdale, Dayton, O. (1910–13); William St., Delaware, O. (1913–16); Broad St., Columbus, O. (1916–18); First, Evanston, Ill. (1918–49). He served in France with the Y.M.C.A. in World War I, and after his return took a pacifist position which he held uncompromisingly to the end of his life. He wrote: *What Must the Church Do to Be Saved?* (1921); *The Religion of the Spirit* (1928); *The Foolishness of Preaching* (1930); *We Need Religion* (1931); *Jesus After Nineteen Centuries* (Yale lectures) (1932); *A World That Cannot Be Shaken* (1933); *A Way to Life* (1935); *Christians in an Unchristian Society* (1939); *The Lord's Prayer* ('942); and three volumes published posthumously: *A Mighty Fortress; The Gospel According to Luke;* and *A Book of Pastoral Prayers.*

PAUL HUTCHINSON.

TITUS, MURRAY THURSTON: Methodist; b. Batavia, Ohio, Nov. 5, 1885. He studied at Ohio Wesleyan University (B.L., 1908); Kennedy School of Missions, Hartford, Conn. (Ph.D., 1927). He was a missionary, North India Conference (1910–51); president of Lucknow Christian College (1941–43); and professor of missions and world religions, Westminster Theological Seminary, Westminster, Md. (1951–). He was cofounder in 1930 with Dr. William Paton and L. Bevan Jones of the Henry Martyn School of Islamic Studies, Aligarh, India. He has written: *Indian Islam* (1930); *Islam for Beginners* (1931); *The Young Moslem Looks at Life* (1937). He has also contributed chapters to: *The Moslem World Today* (1925); *The Macdonald Presentation Volume* (1933); and *The Message of the Kingdom of God* (1933).

TITUS, EPISTLE TO. See PAUL THE APOSTLE.

TOGOLAND. See AFRICA.

TOLERATION ACTS: Legislation similar to the Act of Toleration passed by the English parliament in 1689 occurred also in other lands. In France the Revolution of 1789 declared for complete religious liberty, but in Germany it came as a gradual development, beginning with the Diet of Speyer (1526), when the evangelical princes declared their unwillingness to obey the Edict of Worms. The Peace of Augsburg (1555), which reintroduced the principle *cujus regio, ejus religio,* made Lutheranism a legitimate religious institution of the empire. The Peace of Westphalia (1648) provided equality of status for Catholics, Lutherans, and Reformed.

In Sweden the Upsala Decrees (1593) gave that nation freedom from Roman Catholic domination. The King's Charter (1611) declared that religious liberty was henceforth to be extended to foreign residents; this action was expanded in 1781 when foreign residents were given permission to worship according to their own faith, build churches, and engage teachers for religious instruction. The national constitution of 1809 granted liberty of conscience to all inhabitants and was followed by legislation in 1859 abrogating the conventicle act of 1726. The Dissenter Law of 1951 grants full right to anyone to withdraw from the Swedish state church.

See also LIBERTY, RELIGIOUS.

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[Sup.] G. EVERETT ARDEN.

TOM, JOHN NICHOLS. See MESSIAHS, FALSE.

TOMBS, ANCIENT: The common burial practice of biblical times was entombment, preferably in the family sepulchre. The tomb might be a natural cave, such as that of Machpelah which Abraham purchased. These caves were often enlarged and also modified by cutting benches along the walls where the bodies could be laid instead of being left on the floor. More expensive tombs were carved out of the native rock and were usually entered by a shaft or stairway, which was sealed with a massive stone after each burial. Later tombs had one or more rows of deep recesses carved in the walls and the bodies were placed head first in these niches. When all the crypts were occupied, the bones of earlier burials were removed and placed in little stone boxes called ossuaries; the crypts were then reused. In intertestamental times some tombs were cut into the native rock; then much of the surrounding rock was removed and the tomb actually became a free sepulchre standing above ground. The normal rich man's tomb in the days of Jesus is well described in the narratives of his burial and resurrection.

Embalming was not used in ancient Israel, although Joseph's body was embalmed in Egypt. Spices and ointments, however, were often wrapped around the body before entombment as in Christ's burial. Coffins were not used.

Reports of the excavations at Gezer, Megiddo,

and Tell en-Nasbeh give good photos, drawings, and descriptions of ancient tombs; see also "Grab" in Galling's *Biblisches Reallexikon.*

JAMES L. KELSO.

TONGUES, MODERN SPEAKING WITH: The phenomenon of "speaking with tongues as the Spirit gives utterance" (Acts 2:1–13) has appeared in all ages of the church. It characterizes numerous small modern sects which draw their adherents mainly from the lower cultural groups.

In the United States it is widely prevalent among small Negro bodies and is a distinctive mark of the large class of Pentecostal Churches (*q.v.*). In many cases it is the product of motor exercises which appear among those who cultivate highly emotional experiences. In other cases it is an element of systematized theology, being regarded as the crowning and attesting blessing of an ascending scale of experience in the process of salvation which includes justification and sanctification.

A revival of glossolalia swept across North America early in the twentieth century. It was called the "Latter Rain" and was led and organized by A. J. Tomlinson, of Cleveland, Tenn. This resulted in numerous independent Churches of God (*q.v.*), which are now the principal exponents of the "second-blessing" sanctification doctrine with the gift of tongues as a climax.

There are considerably more than a hundred sects in America which practice speaking with tongues. Among these are the International Church of the Foursquare Gospel (*q.v.*), Catholic Apostolic Church (*q.v.*) or "Irvingites," Apostolic Faith Missions, Father Divine's Peace Missions (*q.v.*), and several others not related to the Pentecostal Churches.

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ELMER T. CLARK.

TONSURE: According to Roman canon law, tonsure, by which a man is set apart from the laity, results in the enrolment, *incardinatio,* of the new cleric in the diocese in which he is to serve. No one ought to be tonsured before he has begun his theological studies.

The clerical tonsure differs from the monachal tonsure or shaving of the head, observed in certain religious orders of men when the postulant is given the habit of the order. Religious who are to be ordained must receive the clerical tonsure in addition to the monachal tonsure.

[Sup.] GEORGES A. BARROIS.

TORAH: A Hebrew word used frequently in the Old Testament and meaning, according to the lexicon, "direction," "instruction," "law." It may identify the instruction given by a mother (Prov. 1:8; 6:20, 23); by a father (Prov. 3:1; 4:2; 7:2); by sages (Prov. 13:14; 18:4, 7, 9; 29:18); by a poet (Ps. 78:1); by a wife (Prov. 31:26); by God (Job 22:22; Isa. 1:10; Lam. 2:9; Dan. 9:10). It also refers to the body of prophetic teaching (Isa. 42:21, 24; Jer. 9:12; 16:11; 26:4; Hos. 8:12; Zech. 7:12; in the messianic age, Isa. 42:4; 51:4; Jer. 31:33; Mic. 4:4). Priestly teachings are designated by this word (Jer. 2:8; Ezek. 7:26; 22:26; Hos. 4:6; Zeph. 3:4; Hag. 2:11; Mal. 2:6, 8, 9).

Torah has the meaning of special laws occasionally (Ex. 13:9, the Passover; 16:4, the sabbath law; Ex. 12:49; Lev. 6:2, 7, 18; 7:1, 11, 37; 11:46; 12:7; 13:59; Num. 5:29). Its central meaning in the religion of the Old Testament, however, is that of "law," the great record of God's revelation to Israel on Mount Sinai, the law of the covenant (Ex. 24:12; Deut. 33:4; Josh. 24:26; Ps. 78:19; Hos. 8:1). More specifically, it means the Deuteronomic code, published in 621 B.C. (Deut. 1:5; 4:8, 44; 17:18; 27:26; 31:9, 24, 26; Josh. 1:8; II Kings 22:8; II Chron. 34:15; Ps. 1:2; 94:12). A minor use meaning, "manner of men," may also be noted (Deut. 1:10; 24:8; 33:10; II Sam. 7:19).

Opinions differ as to the dates of the documents or sources which constitute the law as contained in the Pentateuch (Hoelscher, Welch, Pfeiffer, Pedersen, and Volz, among others, reveal this confusion; see *The Old Testament and Modern Study* [1951], chap. III). Generally, the law is thought to be composed of the following sources: J (850 B.C.), E (750 B.C.), D (650 B.C.) and P (450 B.C.). Pfeiffer posits an S source (from Southern or Edomite) and Eissfeldt, a lay source (L) in addition to those above. The school at Uppsala, Sweden abandons the idea of documents entirely and argues that J, E, D, P represent collections which are parallel and that the central corpus is Ex. 1–15, which is the story of the great cult event, the deliverance from Egypt. The account in Exodus is not a report, it is a cultic glorification of this event (Engnell, *Gamla Testamentet,* 1945).

The Hebrew Torah has similarities to other law codes of the Near Eastern world: that of Hammurabi (1728–1686 B.C.), the Hittite Code (1400–1200 B.C.), and the Middle Assyrian Code (1112–1074 B.C.). These codes and that of the Hebrews were not exhaustive so as to cover every conceivable case that might arise; they were merely illustrative. All of the codes contained both old and new material and represent various redactions. Thus the Torah is not the work of one legislator, such as Moses simply, since it reflects the history of the Israelites through several centuries. The Torah reveals a certain plan of arrangement, notably the decalogues (Ex. 20:2–17 and Deut. 5:6–21). There are also ten laws in Ex. 34:17–26. Probably no law in the Torah exists in its original form.

Two types of law are found in the Old Testament—the casuistic and the apodictic, the former containing the conditional clause, and the latter a direct command or prohibtion. The Torah, while affected by borrowing from other cultures, is largely the product of Hebrew experience and faith. What was taken from other sources was adapted to Israel's religious and ethical interest and need.

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OTTO J. BAAB.

TORBET, ROBERT G.: Baptist; b. at Spokane, Wash., Dec. 25, 1912. He studied at the University of Pennsylvania (M.S., 1937; Ph.D., 1944); and the Eastern Baptist Theological Seminary (B.D., 1937). He taught history and later church history in the Eastern Baptist Theological Seminary from 1934 to 1951 when he became editor of Uniform Lesson Publications and associate editor of *Baptist Leader*. He is author of: *A Social History of the Philadelphia Baptist Association: 1707–1940* (1944); *A History of the Baptists* (1950); and revision of Henry K. Rowe, *The Baptist Witness* (1951).

TORLAK OF SKALHOLT: Saint, abbot and bishop; b. in 1133 in Iceland; d. Dec. 23, 1193, at Skalholt. He was educated by priest Eygulf Salmundsson at Odda and ordained priest by bishop Björn of Holar. He studied in Paris and Lincoln. Then he became Canon Regular of S. Augustin at Thykkviback. He became a prior (1168), an abbot (1172), and bishop of Skalholt (1172). Bishop Eystein consecrated him in 1178 in Norway. He was zealous, active, and good for the poor and sick. Often he was praying and fasting. With the chief Jon Loftson, he was in discordance about ecclesiastical rights and personal facts. There were many difficulties about the freedom of the church and the sanctity of marriage. During the visitation of Borgefjord, Torlak fell ill and died after three months. The Althing of 1198 approved his cult. His feast is on December 23. Rome allowed his veneration, which was extended to England, Scotland, and Holland.

WILLIBRORD LAMPEN.

TORQUEMADA, TOMAS DE: In spite of the extensive research conducted by Henry Charles Lea on the Inquisition, the career of Torquemada has caused much misunderstanding among both Roman Catholics and Protestants. The latter continually come up with the idea that the Spanish Inquisition was to a great extent a church institution, meaning that the abuses in it were the result of corruption in the Roman Catholic Church. Ludwig Pfandl in his learned work, *Spanische Kultur und Sitte des 16. und 17. Jahrhunderts* (1924), indicates that the *Consejo de la Inquición* was a purely civil institution, the majority of the judges were laymen, and the confiscated property went to the civil government. The latter even paid the salaries of the officials and all the expenses connected with the operation of the Inquisition. William T. Walsh has an interesting chapter on Torquemada in his book, *Characters of the Inquisition* (1940). He shows that Torquemada was the most learned cardinal of his time. His *Summa* written against the enemies of the church (1450) was "the most important work of the later Middle Ages on the papal power," and it "influenced Catholic scholarship down to the eighteenth century."

Torquemada, in attacking the Jewish problem in Castile, was motivated by several considerations, some religious, others political. At the close of the thirteenth century, says Walsh, there were some four to five million Jews in Castile alone (p. 141). His figure has been considered much too high by some historians, but Walsh has repeated what he said in his biography of Isabella of Castile, published in 1930. Their economic power was such that a great many Christians were alarmed. Consequently, Torquemada urged that strong measures be taken, partly of course because the so-called *conversos* openly practised Jewish rites and ceremonies, although they were supposed to be Christians. A petition was sent to the papal court in Rome, asking for greater authority; this document was read before the *junta* of nobles in Castile, both clerical and secular. The latter strongly approved it. On Nov. 1, 1478, Pope Sixtus IV wrote a bull that is of considerable historical significance. He directed that two or three bishops or archbishops be appointed with power to act as ordinaries and inquisitors of heretical depravity. But Isabella and her husband put the document away for two years, at the request of Cardinal Mendoza, who urged that moderation and caution be employed at this time. When in 1480 the Turks captured the city of Otranto in the Kingdom of Naples, the Spanish monarchs became furious and alarmed. Now they decided to make use of the powers conferred upon them by the pope. In this manner the Spanish Inquisition was founded in 1480. On Sept. 26, 1480, they published a decree making the Inquisition effective. They appointed the following officials: Cardinal Mendoza, Tomás de Torquemada, and two other Dominicans, Miguel Morillo and Juan de San Martin.

In February, 1482, Pope Sixtus IV appointed eight inquisitors for Castile and Leon. Henceforth, he said, he would make the appointments of the Spanish inquisitors himself. Strange though it may seem in view of so many accounts

to the contrary, Torquemada was not at first the chief official in the Spanish Inquisition, but rather Cardinal Mendoza. Torquemada acted as consulting expert. Pfandl has shown that the *Fiscal,* the *Secretario de Cámara del Rey,* the two *Secretarios del Consejo,* the *Alquazil mayor,* the *Recetor,* the two *Relatores,* the four *Porteros* and the *Solicitador* in the Inquisition were for the most part laymen. As for the question of confiscating property, Ferdinand of Aragon wrote a letter about this to the pope in 1482, which was mistranslated by Bergenroth in the introduction of his section of the *Calendar of State Papers.* Lea published the complete Latin text of the letter in the appendix of his work, *Inquisition of Spain,* Vol. I. Moreover, Prescott, in his study, *History of the Reign of Ferdinand and Isabella,* Vol. I, p. 313, distorted the reply by Pope Sixtus IV, issued on Feb. 23, 1483. On Aug. 2, 1483, the pope finished writing a bull of ten pages on the Spanish Inquisition, in which he stated that the officials of the king and queen showed open contempt for the archbishop of Sevilla, Iñigo Manrique, who, at the request of the queen was appointed to head the new court of appeals. But the intention of Ferdinand and Isabella had been that they would do the actual appointing, while the pope would merely select the candidate. Sixtus IV also offended the monarchs by removing from office Inquisitor Christopher de Calves, of Valencia. The pope in his bull complained bitterly about the whole situation. He did not like the way in which the high court of appeals was being conducted. Lea erroneously claimed that Sixtus IV, Innocent VIII, and Alexander VI did not seek "to mitigate the severity of the Spanish Inquisition." Torquemada at the end of 1483, when Sixtus was dead, issued the following instruction: "Since in the time of Pope Sixtus IV of good memory, there emanated from the Roman court certain orders and bulls and excessive rules for penitence against equity to the detriment of the Inquisition and its ministers . . . the said provisions of their Highnesses shall not be published until it is seen whether Pope Innocent VIII, newly elected, will concede certain bulls and mandates in place of those which have been sent from his court, to the detriment of the Holy Inquisition." Here Torquemada now spoke for the civil rulers, not for the pope, and he henceforth became more powerful, trying to please both the Spanish monarchs and the pope. In October, 1483, Sixtus IV, at the order of the king and queen, yielded to their demands, and he appointed Torquemada head of the Inquisition in Castile and Aragon. Ferdinand and Isabella made him *ex officio,* a member of the Council of the Inquisition. The latter council was founded in 1478, but the Spanish Inquisition was begun two years later, as we saw. As W. T. Walsh has said, when Torquemada reorganized the Holy Office, "it was a joint court representing both the Church and the State."

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[Sup.] ALBERT HYMA.

TORREY, CHARLES: Congregationalist; b. at East Hardwick, Vt., Dec. 20, 1863. He studied at Bowdoin College, Andover Theological Seminary, and the University of Strassburg; was instructor and professor at Andover Seminary (1892–1900); professor of Semitic languages at Yale University (1900–32; professor emeritus, 1932–). He established the American School of Oriental Research at Jerusalem (1900–1901). He has written: *The Translations Made from the Original Aramaic Gospels* (1912); *The Composition and Date of Acts* (1916); *The Second Isaiah* (1928); *Pseudo-Ezekiel and the Original Prophecy* (1930); *The Jewish Foundation of Islam* (1933); *The Four Gospels* (1933; 2nd ed., 1947); *The Apocryphal Literature* (1945); *Our Translated Gospels* (1936); *Documents of the Primitive Church* (1941); and *The Lives of the Prophets* (1946).

TORREY, REUBEN A(RCHER): D. Oct. 26, 1928. After spending some years in evangelistic work and travelling widely throughout the world he became the dean of the Bible Institute, Los Angeles (1912–24), and pastor of the Church of the Open Door, Los Angeles (1915–24). After more travel and preaching (1924–28) he spent the last few years of his life as a special lecturer at the Moody Bible Institute in Chicago. His later books include: *The Voice of God in the Present Hour* (1917); *The Fundamental Doctrines of the Christian Faith* (1919); *The Real Christ* (1920); *The Importance and Value of Proper Bible Study* (1921); *The Gospel for Today* (1922); *Is the Bible the Inerrant Word of God?* (1922); *The God of the Bible* (1923); *How to Be Saved and How to Be Lost* (1923); *The Christ of the Bible* (1923); *Soul Winning Sermons* (1924); *The Power of Prayer and the Prayer of Power* (1924); *How to Get the Gold out of the Word of God* (1925) and *Lectures on the First Epistle of John* (1929).

[Sup.] RAYMOND W. ALBRIGHT.

TOTAL ABSTINENCE. See TEMPERANCE MOVEMENT.

TOTALITARIAN STATE. See CHURCH AND STATE.

TOWERS, TEMPLE: Massive staged structures supporting a temple on their summit were erected in many towns of ancient Mesopotamia (*q.v.*) and were called *siqqurratu.* The largest

of these was the tower of Marduk in Babylon (see BABYLONIA). Although it is no longer visible, its appearance can be approximately reconstructed from an account by Herodotus, a description in a Babylonian text of the Seleucid period (third century B.C.), and results of excavations. Over a square foundation, each side of which measured about 313 feet, rose six or seven blocks of masonry, diminishing in size toward the top. The height of the different blocks or stages is uncertain but the lowest two stages are thought to have reached up to about 160 feet; each of the other stages being about 19 feet high. With the inclusion of the small temple, which rested on the topmost stage, the total height exceeded 300 feet, equalling the length of the sides of the base.

Access to the upper stages was provided on the southeast side of the tower where there were three staircases, one in the center flanked by the other two. The length of the base of the central staircase was about 167 feet; its width, about 30 feet. Most reconstructions place the top of this staircase on the level of the second stage. From there on, smaller staircases or ramps must have led to the summit.

The lowest stage consisted of a nucleus of sun-dried brick surrounded by baked-brick masonry of about fifty-nine feet in thickness. The bricks were square, measuring one and one-quarter or one and one-third feet, and were laid in bitumen (asphalt) into which some chopped reeds had been mixed. Reed mats interposed between several layers of bricks served to reinforce the masonry. At intervals of twelve bricks the masonry projected by about twelve inches in pilasters of eleven bricks width; at the corners the pilasters measured fourteen bricks. Only the lowest part of the tower seems to have had pilasters; the upper stages probably were plain. It is possible that the entire structure was whitewashed and that the temple on the summit was faced with blue enameled bricks and adorned with large copper horns. This temple, which did not contain a divine image, was thought to be the place where the god alighted on his descent from heaven to his abode on earth, which was a large sanctuary opposite the temple tower.

The description here given applies to the Marduk *siqqurat* as it appeared in the time of King Nebuchadrezzar of Babylon in the sixth century B.C. after it had been rebuilt following a destruction of Babylon by King Sennacherib of Assyria which left the former temple tower in ruins.

The *siqqurat* of Marduk in Babylon is the last in a succession of Mesopotamian structures which took their inception with a small building erected in Erech toward the end of the fourth millennium B.C. Though built on a terrace of only about thirty feet elevation, this edifice nevertheless manifests the idea of a building raised above the level of the plain. In the course of the third millennium this idea was continued in several temples placed on variously shaped terraces of unimpressive height. A set scheme of structure with rectangular foundation and articulation of the terrace into superimposed stages with sloping walls appeared only *ca.* 2000 B.C. in the large temple towers of Eridu, Ur, Erech, and Nippur, which were raised at that time.

Temple towers were also built in Assyria (*q.v.*). They differed from those of the South mainly by having square instead of rectangular foundations and vertical instead of sloping walls. The fact that the Marduk *siqqurat* described above had a square foundation and vertical walls indicates that northern features had been included in the plan of that structure. A unique feature was found in the *siqqurat* of Nimrud built in the ninth century B.C. by the Assyrian king Ashurnasirpal. Enclosed in the masonry with no means of access was an empty vaulted corridor of about one hundred feet in length and six feet in width. Its purpose is unknown.

While this and other details of single temple towers remain unexplained, some ideas concerning the general significance of these structures can be gained from textual references and from representations of the temple tower in art. Basing his suggestion in part on the frequent representation of altars shaped like temple towers, H. J. Lenzen advanced the theory that the temple tower was intended as a gigantic altar on the summit of which offerings were made to the invisible, celestial aspect of the deity, whereas the anthropomorphic aspect of that deity manifested in an image received offerings in the temple placed on the ground. Whether or not such a clear division of the aspects of Mesopotamian deities be accepted, Lenzen's explanation of the temple towers as altars deserves serious consideration. In view of the fact, however, that Mesopotamian symbols should usually be understood to have more than one meaning, other interpretations may be added. H. Frankfort, taking his inspiration from the names of the temple towers, such as that of Enlil at Nippur, which was called "House of the Mountain, Mountain of the Storm, Bond between Heaven and Earth," stressed the mountain-like character of the structures. He drew attention to the fact that in Mesopotamian thought the "mountain" was the place where the mysterious potency of the earth and hence of all natural life was concentrated, and that it was also believed to be the land of the dead.

In the temple tower the Mesopotamians could, therefore, have seen a mountain which was to them a symbol of the mysterious activities of supernatural powers, of life and death—an altar on which to present their offerings—

and lastly, a path for the gods which formed a bond between heaven and earth. Not even these interpretations exhaust the possible significance of the temple towers for the people of the cities in which they were erected. They must also have been a source of civic pride like the Gothic cathedrals of Europe. Perhaps a reflection of such pride is mirrored among many other things in the biblical story of the "Tower of Babel."

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EDITH PORADA.

TOY, C(RAWFORD) H(OWELL): D. May 12, 1919. He was Hancock Professor of Hebrew and Other Oriental Languages at Harvard (1880–1909); was also Dexter Lecturer on Biblical Literature there. Perhaps his most famous publication was his last, *Introduction to the History of Religions* (1913). [Sup.]

TOYNBEE, ARNOLD JOSEPH: B. April 14, 1889. Educated at Winchester and Balliol College Oxford; became a fellow and tutor of Balliol (1912–15); was in government service during World War I. He was professor of Byzantine and modern Greek language and history, London University (1919–24); director of studies in the Royal Institute of International Affairs, and research professor of international history in the University of London (1925–); fellow of the British Academy (1937). His writings have included works on ancient history as well as studies of modern problems in international affairs. His *magnum opus* is *A Study of History* (Vols. I–III, 1934; Vols. IV–VI, 1939; abridgement by D. C. Somerville, 1946; and Vols. VII-X, 1954). In addition he has written *Civilization on Trial* (1948), a series of surveys of international affairs; *The World and the West* (1953); and gave the Reith lectures of the British Broadcasting System (1952).

F. W. DILLISTONE.

TRACTARIANISM. See ANGLO-CATHOLICISM.

TRAJAN, MARCUS ULPIUS: In the light of Merrill's reconstruction (see *infra*) of the situation described in the two letters (Pliny, *Ep.* x. 96, 97), a reinterpretation of Pliny's treatment of the Christians is needed. The "preconceived culpability of the *nomen Christianum*" is not nearly so obvious as is herein assumed. Nor is it necessary to resort to Mommsen's theory of the use of the *coercitio* to explain the matter.

Two stages mark Pliny's dealings with the Bithynian Christians. At first, he encountered them as members of a prohibited *collegium;* later developments led him to consider them as Christians per se. In accord with Trajan's desire to suppress all potential foci of political unrest, Pliny had ordered the dissolution of all *collegia* in the province. Consequently, numerous Christians appeared before him on the charge of violating his order. Surprised at their frank admissions of guilt, he warned them of the seriousness of the charge. Thus they were given every opportunity to plead "not guilty"; otherwise he had no choice but to order their death.

The second phase began as he reached the eastern part of the province, where the number of accusations against alleged Christians increased. Apparently Pliny was informed by local advisers that elsewhere Christians were prosecuted as such, quite apart from the question of belonging to forbidden associations. Thereupon, he applied to Trajan for advice; for if there were some standing principle for dealing with Christians, his procedures should be changed.

Trajan replied that no general rule for such cases existed. Christians were not to be ferreted out, and anonymous denunciations were to be ignored. His main interest seems to have been in the strict enforcement of the ban on private associations.

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[Sup.] NORMAN H. MARING.

TRANSCENDENCE. See IMMANENCE AND TRANSCENDENCE.

TRANSCENDENTALISM. See EMERSON, RALPH WALDO.

TRANSGRESSION: The English word "transgression" is derived from the Latin *transgressio*, "a going across," from *trans* "across" plus *gradi* "to go." It is a word in the sin (*q.v.*) vocabulary often denoting a violation of a command or law. The word "trespass" has essentially the same meaning and is derived from the Old French *trespasser* "to go across." Transgression is most frequently represented in the Old Testament by the verb *pāshă'* and the noun *pĕshă'*, both of which tend to define transgression as rebellion. They describe sin as personal and voluntary and imply a superior or an authority against which revolt is made (Hos. 7:13). The two words together occur over 130 times in the Old Testament. Much can be learned concerning transgression and its forgiveness (*q.v.*) by a study of Ps. 32 and 51.

For a detailed study of transgression and rebellion the following Hebrew words and their cognates must also be considered: *bāghădh*, "deal treacherously" (Ps. 59:5); *mā'ăl*, "act unfaithfully" (I Chron. 5:25); *'āvăr*, "pass

over" (Josh. 7:11); *mārādh,* "rebel" (Dan. 9:9); *mārāh,* "be contentious" (Jer. 4:17); and *ṣārār,* "turn aside" (Isa. 1:23). *'Āvār* is particularly associated with transgressing the covenant and the law.

In the New Testament transgression is denoted chiefly by a family of three words: *parabainō,* "to go past" (Matt. 15:3); *parabasis,* "a going over" (Heb. 2:2), and *parabatēs,* "transgressor" (Gal. 2:18). Transgression is going contrary to the law (Rom. 2:27; 4:15; Gal. 3:19; Jas. 2:9,11). *Parerchomai,* "to go past," is used with the meaning "transgress" in Luke 15:29. Closely associated with the idea of transgression are *anomos,* "lawless" (Luke 22:37); *anomia,* "lawlessness" (I John 3:4); and *paraptōma,* "a falling aside, trespass" (Matt. 6:14).

ARNOLD BLACK RHODES.

TRANS-JORDAN: A rectangular area, oriented roughly north-south, measuring approximately 200 by 60 miles in its greatest extensions and consisting mainly of a high, broken plateau. The fertile, wooded and arable area occupies a smaller rectangle measuring about 125 by 20 or 25 miles.

Although at the present joined with Arab Palestine in the Hashemite Kingdom of the Jordan, Trans-Jordan represents a separate geographic whole. On the west it is bounded by the Jordan River, the Dead Sea, and the great rift of the Wadi Arabah (biblical Arabah), which reaches down to the Gulf of Aqabah, the eastern arm of the Red Sea; on the north, for the most part by the Yarmuk River; on the east, by the desert; and on the south, by the Gulf of Aqabah and by a more or less artificial line extending eastward from it through the desert.

From the western boundary formed by the Jordan and the extensions of its fault occupied by the Dead Sea and the Wadi Arabah, there is a steep rise to a high broken plateau, which terminates abruptly in the Jebel Sher'a, marking the southern fortified boundary of the ancient Edomite kingdom. Below the Jebel Sher'a commences the sand desert of the Wadi Hismeh with its multi-colored sandstone peaks. In the hills to the east of Jebel Sher'a is the site of the Nabataean stronghold of Sela or Petra, where the Nabataeans cut magnificent temples and mausoleums out of rainbow-hued sandstone hills. For the most part, however, the chief stone of Trans-Jordan is limestone.

The plateau part of Trans-Jordan is deeply cut by east-west canyons, all of which carry the winter rains and through some of which course perennial streams westward to the Jordan River or into the Dead Sea. From north to south these main perennial streams at the bottoms of deep and steep canyons are the Yarmuk River, the Wadi Zerka (biblical Jabbok), the Wadi Hesban (Heshbon), the Wadi Mojib (Arnon), and the Wadi Hesa (Zered). The Wadi Hesa formed the northern boundary of ancient Edom; the Wadi Mojib and at times the Wadi Hesban respectively, the northern boundary of the ancient kingdom of Moab.

Between the Lake of Galilee and the Dead Sea there are on the east side of the Jordan eleven perennial streams which cut their way from the eastern hills down to the Jordan River. Their waters irrigated the east side of the Jordan Valley and supported there and in the hills highly-advanced, sedentary agricultural civilizations from earliest historic times on, beginning no later than the fifth millennium B.C. On the east side of the Jordan Valley alone some seventy ancient sites have been discovered, over half of which can be dated to the Israelite period, beginning in the late thirteenth or early twelfth century B.C.

The main part of the broken plateau of Trans-Jordan slopes very gradually until its sides plunge down steeply to the Jordan Valley. The western, fertile part of the Trans-Jordan highlands has long supported a series of highly-advanced, sedentary civilizations, whose histories have been marked at times by periods of emptiness between the collapse of one civilization and the development of another. Archaeological explorations have revealed more than a thousand ancient sites in Trans-Jordan, covering a span of history from the fifth millennium on. It can be archaeologically demonstrated that there have been no major, permanent climatic changes in Trans-Jordan from about the tenth millennium B.C. on.

Through the central fertile highlands of Trans-Jordan a main trunk highway has extended from north to south, known in biblical times as the King's Highway; in Roman times, as Trajan's Road; in modern times, as the Sultan's Road. It has connected the kingdoms of the past in time and space. The woods and water, rich soil and grazing areas, mines and strategic location, and the gifted peoples who resided there have made it one of the most important parts of the world, in the past for its history and in the present for its potentialities.

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NELSON GLUECK.

TRANSLATIONS OF THE BIBLE. See BIBLE VERSIONS.

TRANSVAAL. See AFRICA.

TRENT, COUNCIL OF: The original article in Vol. XII, p. 2, col. 2, par. 2, line 7 reads: "The Vulgate translation . . . text of Scripture." The following supplement is offered at this point: The traditional doctrine on original sin was reaffirmed (fifth session), namely, that after

the fall of man a taint remained, even in the baptized, which was "a consequence of sin and inclined toward sin," but was not itself sin. The freedom of the will was declared not to have been destroyed by the fall of man, but only weakened. The Protestant doctrine of the total depravity of man was condemned.

"The sacramental character of the seven sacraments was affirmed." Supplementation: They were declared to confer *ex opere operato*—by virtue of Christ's promise—the grace which they signify.

Line 14 from bottom, ". . . be strictly maintained." Supplementation: The Protestant doctrines on the Lord's Supper were anathematized in eleven canons. The sacrament of Penance (fourteenth session) was declared to have been instituted by Christ as distinct from baptism and the priest to have been empowered to act as judge. Extreme Unction was likewise defined as a sacrament and its origin traced to Christ.

Line 10 from bottom, "consent of the people is not necessary." Supplementation: Although most of the points at issue in the heated debates concerning clerical reforms were omitted, one decree dealt with the enforcement of residence and another ordered the establishment of seminaries for the training of priests in every diocese. These two decrees were among the most important of the Council of Trent, for they assured Catholicism a devout and well trained clergy. In the eleven canons and one decree on marriage (twenty-fourth session), clandestine marriage was invalidated, virginity was affirmed to be on a higher plane than marriage, clerical celibacy was to be enforced, concubinage was condemned, and the validity of marriage was made dependent upon its being performed before a priest and two witnesses.

P. 3, col. 1, lines 3–4 now read, ". . . as dispensed by the church." Supplementation: However, there was a vague statement added concerning "evil gains" from the sale of indulgences, for the council could not completely ignore the demand for the reform of this practice without appearing to recognize the position of the Protestants.

"John Knox and the Reformation." At this point the following supplementation is offered:

Although the Council of Trent was neither representative of the entire church nor free from the interference of the papacy, it clarified the doctrinal position of the church as opposed to the doctrines of the Protestants and did much to revive Catholicism. Moreover, by submitting its canons and decrees to the pope for his confirmation, the council gave virtual recognition to the claim of the curial party that the pope was supreme over the entire church. The doctrine of papal supremacy and infallibility was not, however, given final definition until 1870.

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[Sup.] HAROLD J. GRIMM.

TREVER, JOHN CECIL: Methodist; b. Milwaukee, Wis., Nov. 26, 1915. He studied at the University of Southern California (A.B., 1937); Yale (B.D., 1940; Ph.D., 1943). He taught Old Testament at Drake University, College of the Bible (1944–47). He was a Fellow of the American School of Oriental Research in Jerusalem (1947–48), where he played an important part in the discovery of the now-famed Dead Sea Scrolls on which he has published numerous articles. In 1948 he became Executive Director of the Department of the English Bible of the Division of Christian Education of the National Council of Churches.

TRICHOTOMY: From the Greek *tricha*, meaning "triply," and *tomos* meaning "a cut" (see DICHOTOMY). In the history of theological discussion, trichotomy is the doctrine that human personality consists of three mutually exclusive and collectively exhaustive principles, body, mind or soul, and spirit. In the Christological controversies, Apollinarius sought to provide for the full deity and for the sinlessness of Christ on the basis of a trichotomist view, maintaining that sin in man resides in the spirit, and that, in Christ, the human spirit was not present, its place being taken by the divine Logos. This Christology was condemned by the church, without, however, deciding between trichotomy and dichotomy. ANDREW K. RULE.

TRINITARIANS: Abbreviation O.SS.T. Represented in the United States by twenty-seven fathers and thirty professed clerics; American headquarters at Pikesville, Md. Not to be confused with the American congregation of the Missionary Servants of the Most Holy Trinity, Silver Spring, Md.; sixty-six fathers and twenty-four scholastics. [Sup.]

TRINTERUD, LEONARD JOHN: Presbyterian, U.S.A.; b. at Aneta, N.D., Sept. 25, 1904.

He studied at University of Washington (A.B., 1935); Princeton Theological Seminary (B.Th., 1938, Th.M., 1939); and University of Lund (Teol.Lic., 1940; Teol.Dr., 1950). He was religious book editor, The Westminster Press (1941–46); associate professor of church history, McCormick Theological Seminary (1946–50; professor, 1950–); visiting professor of historical theology, University of Chicago (1949). He has published *The Forming of an American Tradition, a Re-examination of Colonial Presbyterianism* (1949); was associate editor, *The Holy Bible, The Westminster Study Edition* (1948); and has translated Anders Nygren, *The Gospel of God* (1951).

TRIPOLI. See AFRICA.

TRIUMPH THE CHURCH AND KINGDOM OF GOD IN CHRIST: Organized in 1915 by E. D. Smith, of Indianapolis, Ind., who claimed to have received a revelation concerning this church for a new age in 1902, while serving as a minister of the African Methodist Episcopal Church (see METHODISTS; NEGRO CHURCHES IN THE U. S.) in Mississippi. Believing that God permitted him "to open this system to the world," Smith spent many years in persuading others to share his views. In 1915 the first National Congress was held in Birmingham, Ala., with 225 delegates. By 1952 there were 12 bishops, 1,500 congregations, 20,000 members. R. B. Harris, of St. Louis, Mo., was then chief bishop, the founder having died. The church emphasizes the guidance of the Holy Spirit and sanctification. D. H. HARRIS.

TROELTSCH, ERNST (PETER) (WILHELM): D. 1923. Succeeding Pfleiderer he was professor of theology at the University of Berlin (1908–23). During his later years, especially, before his fruitful life was cut short prematurely Troeltsch was the leading theologian of the religio-historical school. He sensed the interrelatedness of religion and social culture. Although he was conscious that the former is much more than the fruit of the latter he was constantly at a loss to say just where his suggested "syntheses of culture" were final and where they were steps to further synthesis. In all this he posited human freedom rather than a mere discovery of an ever emerging and determined cultural pattern in the world. His philosophy of history may be called nonsceptical relativism. His most fruitful productions came in the last decade of his life: *Absolutheit des Christentums* (2nd ed., 1912); *Christian Thought* (1923); and *The Social Teachings of the Christian Churches* (Eng. tr. by Olive Wyon, 1931, 1951).

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[Sup.] RAYMOND W. ALBRIGHT.

TRUEBLOOD, ELTON: Quaker; b. at Pleasantville, Iowa, Dec. 12, 1900. He studied at Penn College (A.B.); Harvard University (S.T.B.); Johns Hopkins University (Ph.D.). He was professor of philosophy and dean of men, Guilford College; assistant professor of philosophy, Haverford College; acting chaplain, Harvard University; acting professor, Harvard University; visiting professor, Garrett Biblical Institute; visiting professor, Wabash College; professor of the philosophy of religion and chaplain, Stanford University; fellow of Woodbrooke, England; Swarthmore Lecturer, England (1939); and was editor of *The Friend* (1935–46). He was professor of philosophy at Earlham College (1946–54). Among his books are: *The Essence of Spiritual Religion; The Trustworthiness of Religious Experience; The Knowledge of God; The Logic of Belief; Doctor Johnson's Prayers; The Predicament of Modern Man; Foundations for Reconstruction; Alternative to Futility; The Common Ventures of Life; Signs of Hope in a Century of Despair.* In 1954 he was appointed chief of religious information of the United States Information Agency (1954–).

TRUMBULL LECTURES: Established at Yale Divinity School, New Haven, Conn., in 1943 by a gift of $25,000 from John A. Hoober, of York, Pa., in memory of Charles Gallaudet Trumbull. The fund is used for annual lectures.

TRUSTEEISM: In the early days of the English colonies the property of the Roman Catholic Church in America was kept in the names of individual parish priests. After the Revolution property was incorporated under state law. Archbishop John Carroll permitted the introduction of the trustee system for the protection of church property, but he insisted that lay trustees be subject to ecclesiastical authorities.

Unfortunately some of the trustees were not imbued with the true spirit of the church, and Carroll had difficulties with many unscrupulous trustees. This administrative difficulty with the trustee system during the early years of the nineteenth century is commonly called trusteeism or trusteemania.

The most serious difficulty with the trustee system arose in Philadelphia. After the death of Bishop Egan, the see of Philadelphia was left without a head until the appointment of Bishop Henry Conwell in 1820. The people of Philadelphia were pleased with the choice. However, the Rev. William Hogan, in league with the trustees, used all possible means to arouse suspicion against Bishop Conwell. Finally, the trustees elected Hogan as their ordinary and took steps to bar the bishop from his own cathedral. The trustees and Hogan then wrote to all Catholics in the United States asking

them to join their independent church. In 1822 Pope Pius VII intervened and in the bull *Non Sine Magno* approved Hogan's excommunication. The Hogan schism was not completely stamped out in Philadelphia until 1842, when Francis Kenrick succeeded Bishop Conwell upon the latter's death.

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GILBERT L. ODDO.

TUAREG: The Arabic name for the division of Berbers, totaling 238,910 in 1938, which inhabits a wide belt of the central Sahara stretching from the western bulge of Libya to a point south of the bend of the Niger in the Sudan, and whose physical composition is of Mediterranean white stock with occasional Negroid admixture. The Tuareg are otherwise known as the People of the Veil, as the costume of the adult male includes a blue scarf which obscures all of the face with the exception of the eyes. Their language, *tamahak,* is most closely related to the speech of the Senhaja division of the Berber speakers, and possesses a written alphabet, *tafinagh,* of geometric characters. Linguistic evidence, combined with historical legends, suggests that the Tuareg originated, at least in part, as an offshoot of the Senhaja, adopting the camel and a desert mode of life at some date prior to the Arab invasion of Africa in the seventh century A.D.

Sitting astride major communication routes connecting the coast of North Africa with the Sudan, the Tuareg specialized in the guiding and protection of caravans until the final French control of the area in 1920, and continue to subsist by breeding camels and trading. They are divided into five independent confederations of tribes, each headed by a paramount chief, *amenokal,* whose primary function is to lead the tribes in battle. The tribes comprising a confederation are each headed by a chief, *amghar,* and operate as autonomous units in time of peace.

There are two hereditary classes: nobles, *imoshar,* and vassals, *imghad.* The nobles are professional warriors who engage only in military activity and consider manual labor to be demeaning. The vassals tend camels and other livestock, wandering on an annual circuit of the grazing lands and supplying their lords with tributes of animals in return for protection. The nobles spend their winters on the caravan routes, summer in the oases, and visit their vassals in the fall and spring. The oases are inhabited by Negro agriculturalists, *ḥarrātīn,* originally imported by the Tuareg, who work as share croppers and turn over four-fifths of their produce of grain and vegetables to their masters.

The Tuareg profess the religion of Islam, of the Malekite school of law, but their comprehension and practice of this faith is superficial and adulterated by pagan survivals. Distinct deviations from orthodox Muslim custom exist in the equality of status enjoyed by women, the absence of polygyny, and the matrilineal tracing of descent, both in the inheritance of office and the calculating of kinship. Holy men, *murabiṭīn,* serve as neutral peacemakers, and are commonly the only persons capable of reading the Qur'ān. Few individuals make the pilgrimage, and the fast of Ramaḍan is ordinarily ignored with the excuse that they are engaged in travel. Pagan practices center upon belief in a multitude of *genii loci,* and also include possession by evil spirits, divination to secure news of absent persons, and the conducting of sorcery, by the itinerant Negro blacksmiths, involving magical potions.

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WILLIAM D. SCHORGER.

TUNIS. See AFRICA.

TURKESTAN, CHRISTIANITY IN: In 1499 China received tribute from the Uighur Turkis, but merely exercised general suzerainty over East Turkestan, assuming direct administration only after 1879, then naming it Sinkiang.

During 1892–1939 the Swedish Missionary Society (Svenska Missionsförbundet), an independent organization whose members are also communicants of the state church, through about thirty missionaries and the members of the Chinese and Turki churches that grew up, carried on dispensaries, schools, hospital and printing press, at Kashgar, Yarkand, Yengi-Hissar, Hanchen and neighboring villages. The church at Hanchen was Chinese. The others, despite occasional Moslem persecution, had over two hundred Turki members and twice as many enquirers.

From 1906 to 1944 a few itinerant China inland missionaries worked among the Kazak and other nomads of Dzungaria, Sinkiang's far northern district.

In 1939, Shen Shih-tsai, governor of Sinkiang, favoring Communist views, tortured religious leaders, stopping their work. Then the Chinese authorities at Kashgar expelled the Swedish missionaries and still forbid the mission's return. The Turki and Chinese Christians were arrested. Almost all were executed or starved to death. A few who escaped are influencing the Chinese church to evangelize Sinkiang again.

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[Sup.] RACHEL ORDE WINGATE.

TURKEY: During much of the nineteenth century the Ottoman Empire was considered

"the sick man of Europe" and the so-called Near East question arose out of the problem of who would inherit control over the provinces and countries which seemed destined to break away from the old empire. The final death blow was brought on by the act of certain leaders in the Committee of Union and Progress. This committee, or rather political party, was at the head of affairs when World War I began. In confidence that Germany would win, and counting on popular support because of fear of Russia with whom the empire had fought seven wars of defense since the aggression of Peter the Great in 1711, Turkey was led into a disastrous war on the side of the Central Powers. Complete defeat was recognized in the Armistice of Mudros signed in October, 1918. Constantinople and other parts of Turkey were occupied by the Allied Powers, and in the Treaty of Sevres, June, 1919, the old Ottoman Empire was so carved up into zones of influence that only a small part of Anatolia remained for an independent Turkey. The occupation of Smyrna (Izmir), however, by Greek forces in May, 1919, set afire anew the national sentiments of the Moslem-Turkish population. Under the leadership of Mustafa Kemal (awarded the title of Gazi, or Conqueror, by the Grand National Assembly in September, 1921, and then given in 1934 the family name Ataturk), a struggle which seemed at first hopeless finally achieved victory. This was signalized by the Treaty of Lausanne, June, 1923, which recognized for the first time a completely independent Turkey in sovereign control over all the territories where Turkish populations predominated. During World War I the large Armenian population, among whom American philanthropic work had achieved such notable success, being suspected of disloyalty to the Empire, had been almost entirely liquidated, and during the subsequent struggle for independence the Greek population, as a result of death or exile, disappeared from all parts of the Istanbul area. Apart from a large Moslem-Kurdish minority amounting to about a million and a half people, the Turkish nation had now become almost completely homogeneous.

On Oct. 29, 1923, the delegates of the Turkish nation, acting in the Grand National Assembly at Ankara, declared Turkey a Republic. On April 20, 1924, a constitution was adopted, and the strong, but hitherto ruthless, leader became a new type of benevolent dictator seeking in every way to modernize his people. Officially Turkey ceased to be a Moslem state. The old Sheriat, or religious, law, gave way to modern codes of criminal, civil and commercial law. The lunar law of Islam was cast aside in favor of the internationally accepted calendar of the West, including the A.D. system of dating. The Western hat took the place of the fez. The veil was discarded by almost all the women. The most radical reform of all perhaps was the sudden change of alphabet in November, 1928, from Arabic letters to a modified Latin alphabet. In 1935 all Turks were required to adopt a family name. In education and industry, in literature and art Western ideas increasingly came to prevail. Even in politics Ataturk, who seemed to rule as dictator, employed democratic forms, experimented, if unsuccessfully, with a two-party system, and left his nation, when he died in 1938, prepared as never before for the further step taken under his successor Ismet İnönü to permit campaign election agitation, resulting, finally in 1950, in the overwhelming vote which elevated to power the opposition Democratic Party.

During this period of rapid social revolution, religious developments were of special significance. The state became secularized, the dervish orders were abolished, religious propaganda by either Moslems or Christians was discouraged and the power of a reactionary Moslem clergy was completely broken. This work of curbing religious forces opposed to the progress of westernization was, however, purchased at the cost of dropping for a period of about twenty years all religious instruction in Turkish schools, and a generation of young people grew up instructed in all phases of Turkish culture and history that would encourage enthusiastic patriotism and nationalism, but almost without any teaching in religion of any kind. Mission schools and hospitals were permitted to continue but under the same restrictions as to propaganda as those which were imposed on Turkish institutions. As the value of these mission forms of service more and more won the confidence of the people as outstanding centers of human welfare they were even encouraged by the government of the republic. Feelings of hostility between Christian and Moslem more and more abated. Christians and Moslems have in recent years been co-operating in the struggle to combat irreligion and materialism with a more spiritual interpretation of life. Religion is again being taught in Turkish schools, and a theological faculty has been organized in Ankara University. Today Robert College and the American College for Girls, both independent of missionary connection, are crowded with students, many applicants having to be turned away each year. Under the American Board of Commissioners for Foreign Missions two *lycées* for girls are conducted in Istanbul and Izmir, a boys' *lycée* is operated in Tarsus and a boys' middle school in Talas near Kayseri. All are likewise under pressure each year to accept more students than they can accommodate. The American community in Istanbul operates a well-equipped hospital with high-grade professional training for nurses. The

American Board has a hospital in Gaziantep with nurses' training, and two clinics, one in Adana and one in Talas. The services of the medical centers reaches out into wide areas and carries to hundreds of thousands encouragement for better living from devoted lives which are everywhere known to draw their inspiration from religious faith.

In addition to the American missionary and philanthropic work there are also several French schools of *lycée* grade. The American Y.M. and Y.W.C.A. each give support to service centers in Istanbul.

Through the activities of American Military Aid to Greece and Turkey, in addition to direct military assistance, a program of road building has been carried on since 1949, and under the Economic Cooperation Administration (Marshall Aid) several hundred million dollars are being spent in Turkey in aid of agriculture, mining and industry.

According to the 1935 census, out of a total population of 16,157,450, 15,838,673 were Moslems and 226,167 Christians, of whom about 125,000 were Greeks, and 55,000 Armenian. The census reported 8,486 Protestants and 78,730 Jews. All the Christian communities have, of course, carried on their churches as in the past, but, because of concentration of population, these churches are for the most part limited to Istanbul, and to the Syriac or Chaldean communities of south Eastern Anatolia. Protestant churches for foreigners are to be found in Istanbul and Izmir, and for Armenians and Greeks in Istanbul, and for Syriac Christians in Mardin and its environs. A new translation of the Bible into modern Turkish has gone through two editions. In 1950, 14,908 copies of the Bible or parts of it in modern Turkish were sold. Conversion from one faith to another is legally permitted, but is socially discouraged because of the inherited idea that religion and nationality are identical.

Political events of recent years, especially the fear of Russian aggression, have brought the Republic of Turkey into closer alignment with American foreign policies than ever before, and the new social ideals of a nation eager to win its way among the most enlightened nations of the world serve also to draw Turkey into close sympathy and fellowship with the culture of the Anglo-Saxon peoples.

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[Sup.] John Kingsley Birge.

TUTIORISM: In Roman Catholic theology, the systematic standing by such dictate of one's own conscience as appears to be the safest, in case of doubt about the lawfulness of an intended action, even though an alternate course might be taken on reasonably good grounds. Thus tutiorism as a system of morals stands in contradistinction to probabilism (*q.v.*, Vol. IX), and its derivatives, viz., probabiliorism and aequiprobabilism. Tutiorism, also known as rigorism, and favored by the Jansenists, was condemned in 1690 by Pope Alexander VIII, as imposing too heavy a burden upon the conscience of Christians. Georges A. Barrois.

TYNDALE, WILLIAM: The first satisfactory study of Tyndale's own works was made by E. G. Rupp, whose illuminating volume entitled *Studies in the Making of the English Protestant Tradition* (1947) proves that the editors of Tyndale's treatises had not been fully aware of his dependence on Luther (*q.v.*). For example, the *Wicked Mammon* contains "the whole of Luther's sermon on the Unjust Steward" (p. 51). The Prologue to Paul's Epistle to the Romans is merely the translation of Luther's own prologue. Moreover, the prefaces to the other biblical books bear unmistakable evidence of verbal borrowing from Luther. As for his translation of the Bible, he owed more to Erasmus (*q.v.*) than to Luther. His translation of the New Testament was done at Wittenberg and based on the Greek version of Erasmus and his Latin translation, between May, 1524, and July, 1525. He also used Luther's German translation. The first printing was done in Cologne, where the printer was prevented from going beyond the first two gospels. He completed the typesetting at Worms near the end of the year 1525. In the following spring he had 6,000 copies ready, of which only two copies are extant. Of the quarto edition started in Cologne complete copies arrived in England before those of the octavo edition from Worms. The latter contained only the bare text, whereas the Cologne printing provided references to parallel passages, a total of 210, of which 190 came from Luther's German Bible. Only one fragment of the quarto edition survives; it is in the British Museum. The Old Testament followed later. Tyndale's work was so popular and so effective that 90% of the King James' Version of the Bible reproduces Tyndale, while 75% of the Revised Version of 1881 is from Tyndale.

Tyndale was born in 1495 at Slymbridge in the Vale of Berkeley. His brother lived there and was the receiver of the Berkeley rents for the Crown. William probably attended the elementary school at Dursley or Wotton-under-Edge. In 1508 he was sent to Oxford; he attended classes at Magdalen Hall largely because the vicar at Slymbridge was master of Magdalen Hall until 1506. At Magdalen Hall the boys received special training in Latin grammar, which they needed before they attended the lectures in the university. He received his Bachelor of Arts degree in 1512 and that of Master of Arts in 1515. Three years later he

went to Cambridge to study Greek under Croke, for his overwhelming ambition was to master the language in which the New Testament originally was written. Aided by London merchants and their friends in Hamburg, he reached Wittenberg via Hamburg, and went directly to Professor Martin Luther. On May 27, 1524, he matriculated in the University of Wittenberg. Thomas More (*q.v.*) and Cochlaeus told a true tale when they said that he went straight to Luther. He remained about twelve months in Wittenberg. He also was in Worms when his translation of the New Testament was being printed there. Many millions of Englishmen were brought up on his virile diction, and he must be considered one of the builders of the modern English language, perhaps the chief of them all.

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[Sup.] ALBERT HYMA.

U

UGANDA. See AFRICA.

UGARITIC WRITINGS. See RAS SHAMRA.

UKRAINIAN ORTHODOX CHURCH IN AMERICA: Because they were Uniats (see UNIATE CHURCHES), the Ukrainians (or Little Russians, or Ruthenes) in North America were originally placed under the jurisdiction of the American Roman Catholic hierarchy. But they soon became thoroughly dissatisfied because the bishops objected to the married priesthood among the Uniats and suspended many priests for that reason. Furthermore, the fact that the American hierarchy was predominantly Irish also was a contributing cause to the dissatisfaction. In 1891 Alexis G. Toth, of Minneapolis, Minn., accepted the jurisdiction of the Russian Orthodox Bishop Vladimir.

Nevertheless, when the Soviet regime imposed its discriminatory measures upon the Russian Orthodox Church (*q.v.*), the American Ukrainians decided to organize separately. The first steps were taken in 1927, when they established the Ukrainian Orthodox Church in America under an administrator. This functionary, Joseph Zuk, in 1930 placed his church under the jurisdiction of the Patriarch of Constantinople, by whom he was consecrated bishop. He was succeeded upon his death by Bishop Bohdan (1937). There were (1945) 39,500 members in 44 parishes.

Another closely related group is that of the Ruthenians, from Sub-Carpathian Ruthenia, formerly a part of Czechoslovakia. Under Bishop Adam they organized their own communion (1931). MATTHEW SPINKA.

ULFILAS: There has been a continuing interest in what is undoubtedly Ulfilas' most notable accomplishment, the translation of the Bible into the Gothic language. This literature falls into two categories: the text itself and linguistic studies of the text (see Bibliography). In larger studies of the expansion of Christianity, there are good treatments of Ulfilas by Zeiller (1906), Robinson (1917), and Latourette (1937). None of these, however, seems to add anything to previous scholarship. See also BIBLE VERSIONS, I, G.

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[Sup.] ROBERT G. TORBET.

UNAMUNO, MIGUEL de: Miguel de Unamuno is one of the greatest figures in the intellectual life of Spain, and one of the outstanding men of letters of the twentieth century. Born in Bilbao in 1864, he became professor of Greek in the University of Salamanca while still in his twenties. Unamuno was a voluminous writer. His literary work includes poetry, drama, fiction, miscellanies of essays on all sorts of topics, as well as studies in philosophy and religion. His basic work, and the one by which he is best known in the English-speaking world, is *The Tragic Sense of Life* (1912).

In 1914, because of his anticlerical attitudes, Unamuno was deposed from the rectorship of the University of Salamanca. In 1927 he was exiled from Spain to the island of Fuerte Ventura. Escaping to France, he took up residence in the border town of Hendaye. With the advent of the Spanish Republic in 1931, Unamuno again became rector of the University of Salamanca. He died of a cerebral hemorrhage in 1936.

Unamuno might be described as the embodiment of Spain and the Spanish spirit. He arrogantly claimed to understand the Spanish soul better than did Spain's greatest writer, Cer-

vantes, the creator of Don Quixote, maintaining that he, himself, was Quixote come to life again. Steeped in the mystic lore and classical literature of his country, he became their best interpreter. An incessant traveler throughout the Iberian Peninsula, he wrote descriptions which are incomparable for their beauty and spirit. Unamuno had a poignant sense of the tragic element in life at a time when Europe and the West were complacently unaware of impending doom. Well-named the Dostoevski of Spain, he wrote *The Tragic Sense of Life* two years before the outbreak of World War I.

Unamuno was deeply influenced by the Danish thinker, Kierkegaard, long before the latter became known outside Scandinavia. He combined in himself the paradox of the Spanish spirit which is both intensely individualistic and broadly universal. While being the most individualistic of writers, he was more widely conversant with world literature, even of the contemporary era, than any man of letters of his time. He detested translations and learned sixteen languages in order to be able to read in the original tongue the works of authors who interested him.

Unamuno's leading works, in addition to *The Tragic Sense of Life,* are *A Commentary on Don Quixote and Sancho; The Agony of Christianity;* a mystical poem, *The Christ of Velazquez;* and a superb interpretation of the Spanish spirit, *As Regards Racial Purity.* JOHN A. MACKAY.

UNDERHILL, EVELYN (MRS. STUART MOORE): B. 1875; d. 1941. She was a writer on spiritual religion, a religious poet, and a spiritual counsellor. Her widely read *Mysticism* (1st ed., 1911; 13th ed., 1940) began in a frame of interpretation deeply influenced by the vitalism of Bergson (*q.v.*) but under the influence of von Huegel (*q.v.*) and late in her life, of Maritain, it moved steadily in the direction of realism as is reflected in the later editions. Her own interpretation of spiritual religion shows a growing maturity and original power as it advances from *The Life of the Spirit and the Life of Today* to *The Golden Sequence* and *Mixed Pasture.* As a religious poet her little volumes *Immanence* and *Theophanies* contain some poems that rank with the best of writings of the seventeenth century English mystical poets. Her *Concerning the Inner Life,* her retreat addresses like *Fruits of the Spirit,* and her posthumously published *Letters* establish firmly her reputation as a spiritual counsellor of a high order. As an Anglican of Catholic sympathies, her *Worship* (1936) shows a brilliant grasp of the liturgical form of worship but is weak in its grasp of the genius of free Protestant worship. DOUGLASS V. STEERE.

UNEMPLOYMENT. See LABOR, THE CHURCHES AND, III, 3.

UNIATE CHURCHES: Those fractions from independent Eastern Churches which seceded from the parent body to accept the supreme authority of the pope, while retaining their organization and liturgy. The following jurisdictions are recognized by the Holy See: (1) *Byzantine Rite:* Melchites, under the "Patriarch of Antioch and all the East"; Greek Exarchate; Italo-Greeks (Eparchy of Calabria); Ruthenians, divided in several branches, namely Ukrainians, Podcarpathians, Hungarian Ruthenians, and Yugoslavs; Rumanians; Bulgars; Russians. (2) *Syrian Churches:* Patriarchate of Antioch for the Syrians; Maronites, whose head also bears the title of "Patriarch of Antioch"; Chaldaeans, under the "Katholikos of Babylon"; two different jurisdictions on the Malabar coast of India, one of them being a fraction of the St. Thomas Christians. (3) *Coptic Churches:* Patriarchate of Alexandria for the Copts; Ethiopians. (4) *The Armenians,* under the "Patriarch of the Catholic Armenians and Katholikos of Cilicia."

The Uniate Churches are under the central jurisdiction of the *Congregation for the Eastern Church.* Furthermore, a commission of cardinals was instituted in 1935 by Pope Pius XI for the compilation of a Code of Canon Law for Eastern Churches in communion with Rome. Several volumes of sources were issued by the Vatican Press under the title *Codificationis Canonicae Orientalis Fontes.* Canons relative to the discipline of marriage were published by order of Pope Pius XII (cf. *Acta Apostolicae Sedis,* Vol. XLI [1949], pp. 89–119). The redaction of the code itself is not yet completed.

BIBLIOGRAPHY: Abundant information and bibliographies on the Uniate Churches can be found in D. Attwater's books, *The Christian Churches of the East,* 1948; and *Eastern Catholic Worship,* 1945.

[Sup. to ROMAN CATHOLICS, II, Vol. X, pp. 74–77]

GEORGES A. BARROIS.

UNIFORMITY, ACTS OF: The 1549 Act abolished such local variations as those of Sarum, York, Hereford, and Bangor, and enforced the use of the Book of Common Prayer (*q.v.*) throughout the realm from Whitsunday, June 9th. While it made the clergy liable to severe penalties for disobedience, laymen were not penalized. The 1552 Act affected both clergy and laity, the latter being punished for absenting themselves from public worship, or for attending unauthorized services. Moreover, the act had to be read in church once every quarter. Elizabeth I's Uniformity Act of 1559, which restored the use of the Second Prayer Book of Edward VI, slightly modified, was passed by only a small majority, and this mainly owing to the number of vacant sees. Had Charles II had his way, the 1662 Act would have been less severe, but opposition from Anglicans now once more in power, was too strong. While Dissent

was for the first time given a recognized standing, it was subject to grave disadvantages, and many of those ejected from the Church of England on St. Bartholomew's Day, 1662, suffered hardships. The act also brought loss to the Established Church, by the secession from it of sincere and outstanding men, like Richard Baxter.

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[Sup.] GORDON HUELIN.

UNIFORM LESSONS: For the church school were first launched in principle at the fifth National Sunday School Convention, held at Indianapolis in 1872. These lessons are still widely used. They follow a six-year cycle, from year to year alternating between the two Testaments. The focus is Bible content, rather than doctrine or life situations. All age levels study the same Scripture simultaneously, with adaptation of the lesson to the maturity and interests of different age groups. Common criticisms are that these lessons do not take sufficient account of the difference between age levels, and that the attempt to study the same lesson throughout the school involves undue rigidity.

J. DONALD BUTLER.

UNION CHURCH: (1) Name applied to a church which is used jointly by congregations of different confessions. Since the sixteenth century Protestants and Catholics in some parts of western Germany conducted public worship at different hours in the same building, called *simultaneum* (*q.v.*, Vol. X) or *Simultankirche*. In the Palatinate, especially, union cemeteries existed alongside union churches. Similar arrangements were introduced into America by German colonists, and union churches, often with union cemeteries and schools, were established in Pennsylvania and other states during the eighteenth and nineteenth centuries. Most of these were erected for Lutheran and Reformed congregations, each confession preserving its identity despite the use of common property. In a few cases Moravians, Mennonites, and others participated. The motive was predominantly economic. Although in time many congregations involved in such unions separated, there are still 175 union churches in Pennsylvania (1952).

(2) The term "union church" is sometimes loosely applied to community churches (*q.v.*).

(3) The term is also applied to those territorial churches in Germany in which Lutherans and Reformed have a common ecclesiastical administration.

See UNION, ECCLESIASTICAL, IN GERMANY, Vol. XII.

BIBLIOGRAPHY: H. H. Krauss, *et al.*, *Study and Survey of Union and Rural Congregations*, 1944; M. O. Heller, "The Union Church Problem in Eastern Pennsylvania," in *The Lutheran Church Quarterly*, XIV (1941), 174–190.

THEODORE G. TAPPERT.

UNION CHURCHES, GENERAL COUNCIL OF LOCAL. See UNITED CHURCH OF CANADA.

UNIONISM: Though its origins are obscure, the term "unionism" seems to have come into use as a result of the Prussian Union. It was used particularly in the stricter Lutheran Churches of Germany to designate church union which crossed or ignored the boundaries of the historic confessions, the earlier term for this having been syncretism (*q.v.*, Vol. XI). This is generally the connotation of the term "unionism" today: a union which lacks a confessional basis. In America the question of "unionism" has been complicated by American denominationalism, which forced Lutheran bodies to clarify their stand more precisely, as in the General Council's Galesburg Rule of 1875: "Lutheran pulpits for Lutheran ministers only, Lutheran altars for Lutheran communicants only." Because of the multiplicity of Lutheran synods in America, some Lutherans use the word to designate not only religious co-operation across confessional lines, but also co-operation between any groups or individuals not in complete doctrinal agreement, including therefore intra-Lutheran co-operation. Still others would apply the term only to co-operation which involves denial of the truth.

BIBLIOGRAPHY: J. L. Neve, *The Lutherans in the Movements for Church Union*, 1921; Theodore Graebner and Paul E. Kretzmann, *Toward Lutheran Union*, 1943.

JAROSLAV PELIKAN.

UNION OF CHURCHES: The rate of unions among churches has doubled since the World Missionary Conference in Edinburgh (1910; see ECUMENICAL MOVEMENT). In the nineteenth century more than one hundred denominations formed fifty unions—giving a rate of one union every two years on the average. After 1910 this rate went up to one per year on the average; more than one hundred denominations united in the first half of the twentieth century. About half of these unions were between unlike denominations; and the most remarkable of them all, that in South India, brought together Anglican and non-Anglican, episcopal and congregational bodies, to form the largest non-Roman Church in Asia. The twentieth century saw the reunion of more sects and denominations than any like period in the history of the church.

The chronological record of the unions since 1910 follows.

1912—Holy Catholic Church in China, organ-

ized by union of churches connected with missions of the Church of England, Church of England in Canada, and Protestant Episcopal Church in the U. S. A.

1917—Evangelical Lutheran Church (designated the Norwegian Lutheran Church of America until 1946), formed by union of Norwegian Synod, United Norwegian Lutheran Church, and Hauge's Synod (see LUTHERANS).

1918—United Lutheran Church in America, formed by union of the General Synod, General Council, and United Synod in the South (see LUTHERANS).

1919—Tamil Evangelical Lutheran Church, formed by union of churches growing out of the Leipzig Evangelical Lutheran Mission and the Church of Sweden Mission in India.

1920—Welsh Calvinistic Methodist Church in the United States joined with the Presbyterian Church in the U. S. A.

1922—Evangelical Church (*q.v.*), formed in the U. S. A. by union of the Evangelical Association and United Evangelical Church.

1924—Church of Central Africa, Presbyterian, formed by union of churches connected with the mission work of the Church of Scotland, United Free Church of Scotland, and Dutch Reformed Church of South Africa.

1924—Hungarian Reformed Church in the United States united with the Reformed Church in the United States.

1924—United Church of Northern India, formed by union of the Congregational Churches in Western India and the Presbyterian Church of India.

1925—United Church of Canada (*q.v.*), formed by union of the Methodist Church, Congregational Union, and Presbyterian Church, a portion of the last-named remaining outside.

1926—Presbyterian Church of the Gold Coast, formed by union of churches connected with missions of the Church of Scotland and the Basel Mission.

1927—Church of Christ in China organized.

1929—Church of Scotland, formed by merger of Church of Scotland and United Free Church of Scotland, a fragment remaining outside (see SCOTLAND).

1929—United Evangelical Church of the Philippines (*q.v.*), formed by merger of United Brethren, Congregational, and Presbyterian churches.

1930—American Lutheran Church, formed by union of the Joint Synod of Ohio, Synod of Iowa, and Synod of Buffalo (see LUTHERANS).

1930—Korean Methodist Church, formed by union of the Methodist Episcopal Church and Methodist Episcopal Church, South.

1930—Methodist Church of Mexico, formed by union of the Methodist Episcopal Church and the Methodist Episcopal Church, South.

1931—Congregational-Christian Churches, organized in the U. S. A. by merger of Congregational and Christian churches.

1931—Presbyterian Church in West Africa, organized by churches connected with the Paris Evangelical Missionary Society, the Church of Scotland, and former work of the Bremen Mission.

1931—Methodist Church of South Africa, formed by union of Wesleyan Methodist Church of South Africa, Transvaal and Swaziland District of the Wesleyan Methodist Church in England, and Primitive Methodist missions in the Union of South Africa.

1931—United Evangelical Church in Puerto Rico, formed by union of United Brethren, Christian, and Congregational churches.

1932—Methodist Church in England, formed by union of Wesleyan Methodists, Primitive Methodist Church, and United Methodist Church.

1934—Church of Christ in Siam, formed by union of Presbyterian and Baptist churches.

1934—Evangelical and Reformed Church (*q.v.*), constituted by union of the Evangelical Synod of North America and the Reformed Church in the United States.

1936—Evangelical Church in Guatemala, formed by union of Presbyterian churches and the Central American Mission.

1938—Reformed Church of France, formed by union of Free Evangelical Churches, Methodist Church, Reformed Evangelical Church, and Reformed Church.

1938—United Church of Northern India, enlarged by accession of churches connected with the mission of the Evangelical and Reformed Church.

1939—Methodist Church (U. S. A.), formed by union of Methodist Episcopal Church; Methodist Episcopal Church, South; and Methodist Protestant Church (see METHODISTS).

1941—Church of Christ in Japan (Kyodan, a united Protestant church; see JAPAN).

1941—Methodist Church in China, formed by union of churches connected with the former Methodist Episcopal Church; Methodist Episcopal Church, South; and Methodist Protestant Church.

1945—Church of Central Africa in Rhodesia, formed by union of Congregational churches connected with the London Missionary Society, Union Church of the Copper Belt, and Church of Central Africa (Presbyterian).

1945—United Church of Northern India, enlarged by accession of Congregational churches in Bengal connected with the London Missionary Society.

1946—Evangelical United Brethren Church (*q.v.*), formed in the U. S. A. by union of Evangelical Church (1922) and Church of the United Brethren in Christ.

1946—United Methodist Church in Italy,

formed by union of Methodist Episcopal Church of Italy and Wesleyan Methodist Church of Italy.

1947—Church of South India, formed by union of the former United Church of South India and the Anglican Church. The previous merger, begun in 1908, did not include Anglicans.

1948—United Church of Christ in the Philippines.

1949—Presbyterian Church of the New Hebrides.

1950—Union of four Evangelical Lutheran Churches in Brazil to form a new church.

1951—Union of the North and South Formosan Presbyterian Churches.

[Sup.] HENRY SMITH LEIPER.

UNION OF SOUTH AFRICA. See AFRICA.

UNITARIANS: The Unitarian movement achieved a level of stronger denominational organization since 1910 than ever before in its history. Principles of congregational polity, with independence of the local church, were combined with a more integrated national and regional organization. This new emphasis made possible a more vigorous growth, and there were more new churches and more building programs than in any other period in the twentieth century. Although still small in comparison with other denominations, Unitarianism took the first important steps toward a more inclusive liberal religious movement with a decision for federal union with the Universalist Church of America (see UNIVERSALISTS). Other plans for a unified movement had foundered, but the Council of Liberal Churches (Universalist-Unitarian), voted into being at Andover, Mass., in August, 1953, gave promise of the first secure foundation of a joint liberal movement. The decision had been preceded by the vote of young people of both denominations to merge into one body, called Liberal Religious Youth and incorporated in the winter of 1953. In 1954 American Unitarian Youth went out of existence.

In the first quarter of the twentieth century the American Unitarian Association was transformed into a delegate body, more adequately representative of the churches. A movement which in the nineteenth century had centered in New England and the Midwest (Western Unitarian Conference, organized 1852), now had branched out across the continent and vigorous new groups were formed in nearly every state. The most flourishing frontiers in 1954 were on the Pacific Coast, in the South, and in the Southwest. With the spread of the movement the national organization developed strong regional groups as liaisons between the local churches and the A.U.A. In 1954 there were approximately 90,000 Unitarians in the United States and Canada.

In 1900 American Unitarians joined in the first congress of international religious liberals, later organized as the International Association for Liberal Christianity and Religious Freedom (*q.v.*). During World War II contacts with religious liberals in Europe were mostly lost; many liberals were brought to the United States as displaced persons (see REFUGEES) by the Unitarian Service Committee; and in the postwar period contact with Unitarian churches behind the Iron Curtain was almost entirely lost.

Under Unitarian leadership Harvard Divinity School became non-sectarian in the early twentieth century. However, many Unitarian divinity students continued to study there as well as in the Meadville Theological School, University of Chicago, and in a new school (formed in 1904 at Berkeley, Calif.), the Pacific Unitarian School for the Ministry, now the Starr King School for the Ministry. During these years the National Alliance became the General Alliance of Unitarian and Other Liberal Christian Women, and the men formed the Unitarian Laymen's League in 1919. Among other groups formed were the Unitarian Fellowship for Social Justice (1908), the United Unitarian Appeal, denominational fund-raising organization (1941), and the Unitarian Service Committee (*q.v.*, established 1940, incorporated 1948). The publishing work of the denomination, begun through pamphlets in the early nineteenth century, resulted in establishment of book-publishing projects in 1854, and the first century of official Unitarian book publishing in America was celebrated in 1954. The Beacon Press, Unitarian publishing house, was formed in 1902.

In 1925 both the American and the British Unitarian Association celebrated their centenary. Both organizations, by coincidence, were founded on the same day, May 25, 1825.

During the economic depression (*q.v.*) which began in 1929, the growth of the Unitarian movement was impeded, and not until the late 1930's, after study and analysis of the organization, did new vitality manifest itself. Since that time membership rose steadily, more than 40% in fifteen years, and new churches and layled fellowships (in towns without churches) were organized.

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[Sup.] JEANETTE HOPKINS.

UNITARIAN SERVICE COMMITTEE: A non-sectarian, non-profit, voluntary agency established in 1940 by the American Unitarian Association (see UNITARIANS). Originally concerned with relieving immediate needs caused by war, the Committee's program, while continuing a small amount of direct relief, is mainly one of rehabilitation work in fields of medicine, social work, and education. Its purposes include the restoration and strengthening of

human dignity and, while relieving human distress, the revival of initiative, knowledge, and skill. THOMAS PYM COPE.

UNITED AMERICAN FREE-WILL BAPTISTS, COLORED: Now known as the United American Free Will Baptist Church. Its polity reflects the influence of the Methodist conference pattern. There has been growth in membership from 251 churches in 1906 to 350 reported in 1951 with an inclusive membership of 75,000, which is an increase of 60,511. The General Conference maintains headquarters, a denominational college, and a periodical, *The Advocate,* in Kinston, N. C. [Sup. to MISC. RELIGIOUS BODIES.] ROBERT G. TORBET.

UNITED BRETHREN IN CHRIST: The General Conference of 1901 observed the centennial of the founding of the denomination by meeting in Frederick, Md., where William Otterbein and Martin Boehm had been chosen the first bishops in 1800. This body also voted to increase the number of lay delegates in the General Conference to be equal with ministerial representation.

Church union was already a topic of much discussion by the General Conference of 1905, when the body considered a syllabus relating to a union with the Congregational Churches and the Methodist Protestant Church. Four years later this proposal lost favor because of differences in polity among the churches, although it was discussed as late as 1917, when the Conference finally dropped the matter because it feared that a favorable three-fourths majority of all the members of the denomination could not be secured and a failure might cause division in the church.

The General Conference of 1917 created the Board of Administration, consisting of executives of all major branches of the denomination, to act in the interim of the Conference sessions. This centralizing of authority to co-ordinate the work of all branches of denominational life was copied by other bodies, notably the Evangelical Church (*q.v.*), with which it was soon to merge.

A Pension Bureau and a new department of evangelism were organized in 1921. By 1924 the denomination had reached a membership of about 380,000, with more than 430,000 enrolled in its Sunday schools. During the next two decades a chief concern of the denomination was the plan for union with the Evangelical Church which was finally consummated on Nov. 16, 1946, at Johnstown, Pa., to form the Evangelical United Brethren Church (*q.v.*).

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[Sup.] RAYMOND W. ALBRIGHT.

UNITED CHURCH OF CANADA: In 1925 the Congregational Union of Canada, the Methodist Church, and the Presbyterian Church in Canada merged to form the United Church of Canada. This may be regarded as a development from earlier unions of Canadian churches. Successive steps from 1850 to 1875 brought eight branches of the Presbyterian Church into one communion. By 1884 three Methodist bodies and the Bible Christian Church had united. These movements were parallel with the uniting of various colonies of British North America to form the Dominion of Canada. In 1909 the union of Canadian Congregational churches was completed. For twenty years prior to 1925 the growing rapprochement of the three uniting churches encouraged the formation of union congregations (see FEDERATED CHURCHES), especially in Western Canada, which presently had their own General Council of Local Union Churches. This considerable group entered the union of 1925. Since that date the greater part of the Conference of the Christian Church in Ontario came in. Of the Presbyterian Church in 1925 approximately one-third of the membership declined to unite, and of the Congregational Church about one-fifth. The Methodist Church lost some unascertained numbers, but all its ministers and congregations entered the new church.

The doctrine of the United Church of Canada is set forth in the Basis of Union (twenty articles) and in the Catechism. The doctrinal standards owe more to Presbyterian models than to Congregational or Methodist, but are without explicit references to election and predestination.

In public worship the standard is the Book of Common Order. This includes usages of the uniting churches and of the Church of England and other material of catholic tradition.

In polity the United Church is presbyterial. All ministers are of equal rank and eligible for any office. The local congregation has the right to call its minister, and his pastorate is without time limit. Oversight of congregations is vested in the presbytery, over which the chairman presides. Presbytery meets four times a year. The 110 presbyteries of the United Church are grouped in conferences that meet annually, each under its elected president. The conferences control ministerial status. Their other main function is deliberation upon the work of the church. The supreme legislative authority is the General Council that meets every second year. In all these courts ministers and laymen are in equal numbers. Every minister is a member of presbytery and conference, and each pastoral charge sends a layman to each. These courts elect delegates to General Council. The chief executive is the moderator, elected for two years. The General Council chooses an executive committee to act for it after it has risen. Legislation relative to doc-

trine, worship, membership, or government of the church must have the approval of two-thirds of the presbyteries.

The ministry of the United Church is carried out by ordained ministers, lay preachers, and deaconesses (*q.v.*). Each congregation elects elders, who are ordained to their office of spiritual oversight of the congregation with the minister.

The United Church has eight theological colleges, one university of three faculties, and two arts colleges. There are ten English secondary schools and one French. Sunday schools in 1951 were staffed by 53,799 teachers and officers, and had an enrollment of 416,694 attending pupils. The church has a considerable number of schools for Indians (*q.v.*). In Newfoundland (*q.v.*) it is one of three partners in the denominational school system. In Trinidad its schools are a recognized part of the general educational program of the government.

Missions are maintained in Japan, Korea, West China, South China, North Honan, Central India, Angola, and Trinidad. The missionary staffs overseas include evangelists, doctors, nurses, dentists, and teachers in schools and in universities of all faculties. The mission in South China is completely under Chinese leadership, and few missionaries remained in the other China stations in 1951. The Women's Missionary Society has 9,200 groups in Canada of which half consist of children or young people. The total membership is 176,291, and the contributions in 1951 were $1,064,742.

The United Church has 6,500 congregations in Canada, the large majority of which are rural. The membership in 1926 was 609,000; in 1951 it was 834,118. The constituency for which it assumed pastoral care in 1926 numbered 1,260,000; in 1951, 2,002,553. The total contributions to the Missionary and Maintenance Fund for 1951 were $3,191,294. The United Church does its own printing and publishing (Ryerson Press, Toronto). The official church papers are the *United Church Observer* and the *United Churchman* (Maritime Provinces). Church central offices are in Toronto.

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W. E. L. SMITH.

UNITED COUNCIL OF CHURCH WOMEN. See NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA.

UNITED EVANGELICAL CHURCH: Scarcely had the division in the Evangelical Association (*q.v.*, Vol. IV) (1891–94) been completed when leaders in both groups, prompted especially by the wishes of the young people's groups, began to consider the possibilities of reunion. With its chief strength in eastern Pennsylvania, the new church of about 50,000 members and approximately 400 itinerant ministers carried on through eight quadrennial general conferences until its membership was almost doubled and its Sunday school enrollment reached 145,000. Then, in 1922, it joined with the Evangelical Association to form the Evangelical Church (*q.v.*).

During these years the denomination began a foreign mission in Hunan Province, China (1909), and the Red Bird Mission in the mountains in Kentucky (1921). Prominent leaders in the church were Rudolph Dubs, H. B. Hartzler, and William F. Heil.

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[Sup.] RAYMOND W. ALBRIGHT.

UNITED EVANGELICAL LUTHERAN CHURCH IN GERMANY. See LUTHERAN CHURCH IN GERMANY, UNITED EVANGELICAL.

UNITED HOLY CHURCH OF AMERICA: Organized in 1886 at Method, N. C., the religious body had 340 congregations and 26,000 members in 1950. In addition to doctrines common to traditional church bodies, it teaches instantaneous sanctification, divine healing, and the rapture of believers who are alive at Christ's coming. It conducts evangelistic services and prayer meetings in addition to regular Sunday worship. *The Holiness Union,* published in Goldsboro, N. C., is its official monthly paper. The Church is governed by a board of bishops and a quadrennial convocation.

H. H. HAIRSTON.

UNITED JEWISH APPEAL: The joint fund-raising organization for the American Jewish Joint Distribution Committee (JDC), the United Palestine Appeal (UPA), and the United Service for New Americans (USNA) (including its affiliate, the New York Association for New Americans), formerly National Refugee Service. Founded March, 1934, the UJA is reconstituted annually through negotiations conducted among the constituent agencies as to distribution of funds and inclusion of other agencies. Since 1939, when the present constituency was established, until the end of 1950, the UJA disbursed approximately $297,000,000 to JDC, $271,000,000 to UPA, and $62,000,000 to USNA.

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MORRIS FINE.

UNITED NATIONS, THE CHURCHES AND THE: (See LEAGUE OF NATIONS, THE CHURCHES AND THE, as introductory to the present article.) During World War II the churches shared in

commendable preparation for the postwar settlement and for the organization of an international system conducive to peace. Utopian enthusiasm was mingled with, and tempered by, some understanding of the terrible evil through which mankind had passed, not the least terrible in regions historically considered Christian, and anxiety over the imperial expansion of Russian communism.

The determinations and aims set forth in the Charter (1946) of the United Nations are near to what Christians desire: ". . . to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind" by uniting "our strength to maintain international peace and security"; "to reaffirm faith in fundamental human rights, in the dignity and worth of the human person . . ."; "to promote social progress and better standards of life in larger freedom"; "to practice tolerance and live together in peace as good neighbors."

The Charter represents: (1) a collective effort to keep the peace, with responsibility centered in the Great Powers; (2) a forum of world opinion and conciliation; and (3) a vast grouping of international associations for constructive co-operation, capable of infinite development if war can be averted. There is some tendency among the churches to concern themselves with the more congenial portions of the Charter but to divest themselves of concern for the balance of the program. The peculiar task of the churches is spiritual, rather than political and military. Yet the churches' cry for peace would seem to require direct solicitude for the motives and the processes of international politics and for the restraint of force.

A number of churches are related to appropriate organs of the United Nations through the Commission of the Churches on International Affairs, representing jointly the World Council of Churches (*q.v.*) and the International Missionary Council (*q.v.*). These churches have been actively interested in the initiating and the early functioning of the United Nations Relief and Rehabilitation Administration, the International Refugee Organization (see REFUGEES), the United Nations International Children's Emergency Fund, the Trusteeship Council, the Commission on Human Rights, the Food and Agriculture Organization, the World Health Organization, and the United Nations Educational, Scientific, and Cultural Organization (the last three organizations also as linked in the Technical Assistance Program for underdeveloped areas).

The proximate universality of the United Nations, associating a minority of Christians—themselves divided by national, ecclesiastical, and cultural barriers—with a majority of non-Christians and anti-Christians, actualizes for the churches a problem of attitudes and practices. A second problem is even more insistent. Can the churches enspirit their members and their nations to persist in pursuit of the aims of the Charter, despite the confusions of internal politics, the perpetual issue of national self-interest, the wrecking opposition of the communist power-system, and the present inability of the United Nations to transcend these difficulties?

MINER SEARLE BATES.

UNITED PALESTINE APPEAL: Founded Jan. 1, 1936, the Appeal serves as the sole fund-raising agent in the United States for the Jewish Agency for Palestine and its constituent organizations, the Palestine Foundation Fund and the Jewish National Fund. Since 1939 UPA has received its funds from the United Jewish Appeal (*q.v.*). Monies received are mainly used for immigration to Israel, absorption of immigrants in Israel, and agricultural settlement. From 1939 until September, 1951, UPA distributed more than $317,000,000 to its constituent agencies, the greater portion divided equally between the Palestine Foundation Fund and the Jewish National Fund. Beginning 1952, the UPA was reorganized with the Palestine Foundation Fund as its sole beneficiary.

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MORRIS FINE.

UNITED SERVICE ORGANIZATIONS, INC.: To meet the demands of an expanding military organization, Associated Services for the Armed Forces merged Jan. 31, 1951, with dormant USO (originally incorporated Feb. 4, 1941) of World War II to form a new United Service Organizations. The purpose of the organization is to serve the spiritual, religious, social, welfare, and educational needs of men and women in the armed forces of the United States. Member agencies of the USO are the Young Men's Christian Association (*q.v.*), National Catholic Community Service, National Jewish Welfare Board, Young Women's Christian Association (*q.v.*), Salvation Army (*q.v.*), National Travelers Aid Association, and Camp Shows, Inc.

USO finances the armed services programs of its member agencies through voluntary contributions and co-ordinates their services to provide wholesome leisure-time activities for military personnel. In Nov., 1951, there were 214 USO clubs, lounges, and area programs in this country and abroad. In a typical month, service men and women made more than 3,500,000 visits to these units.

JOAN GAY PAYNE.

UNITED STATES IN THE TWENTIETH CENTURY, CHRISTIANITY IN THE: I. Theology: The opening of the twentieth century found the American churches in the midst of continuing and rapid cultural change (see PHI-

LOSOPHY). During the closing decades of the nineteenth century, biblical criticism (*q.v.*), evolution (*q.v.*), a more thoroughgoing scientific outlook (see SCIENCE AND RELIGION), and the philosophy of idealism (*q.v.*) had contributed to the rise of a theological liberalism (*q.v.*). At the turn of the century, an important movement toward naturalistic theology set in (see CHICAGO SCHOOL OF THEOLOGY). Later some in America went on to humanism (*q.v.*). Outright secularism (*q.v.*) also was a force during the period. After World War I conservative opposition to liberalism's innovations, which had been very vocal in the 1880's and 1890's and seldom entirely silent, reasserted itself with renewed vigor and in somewhat altered theological and sociological form as "fundamentalism" (*q.v.*; see also BIBLE INSTITUTES AND COLLEGES; REVIVALS OF RELIGION; SCOPES TRIAL; SUMMER BIBLE CONFERENCES). Amid the chastened mood that prevailed during the depression of the 1930's (see DEPRESSION, THE CHURCHES AND THE ECONOMIC), neo-orthodox theological views, renewing emphasis on man's sin and God's sovereignty and grace, somewhat after the fashion of Karl Barth (*q.v.*) and Emil Brunner (*q.v.*), began to gain wide influence in the United States (see CRISIS, THE THEOLOGY OF; DIALECTICAL THEOLOGY; EXISTENTIALISM; KIERKEGAARD, SÖREN). See also ETHICS; THEOLOGY, TWENTIETH CENTURY TRENDS IN.

Theological scholarship made extensive progress in America in the twentieth century. The following articles include work done by American scholars as well as by others: OLD TESTAMENT STUDIES, TWENTIETH CENTURY TRENDS IN; NEW TESTAMENT STUDIES, TWENTIETH CENTURY TRENDS IN; PATRISTICS, TWENTIETH CENTURY TRENDS IN THE STUDY OF; MEDIEVAL CHURCH HISTORY, TWENTIETH CENTURY TRENDS IN THE STUDY OF; REFORMATION CHURCH HISTORY, TWENTIETH CENTURY TRENDS IN THE STUDY OF; COMPARATIVE RELIGION, TWENTIETH CENTURY TRENDS IN THE STUDY OF; THEOLOGY, TWENTIETH CENTURY TRENDS IN; PRACTICAL THEOLOGY, TWENTIETH CENTURY TRENDS IN. See also CHURCH HISTORY; THEOLOGICAL EDUCATION, RECENT TRENDS IN; THEOLOGICAL LIBRARIES; THEOLOGICAL SEMINARIES IN NORTH AMERICA. See also numerous lectureships under their respective names.

II. Social Concern: The American churches faced not only cultural but also extensive social change in the twentieth century (see, e.g., ANARCHISM; CAPITALISM; COMMUNISM; DEMOCRACY; INDIVIDUALISM; INDUSTRY, THE CHURCHES AND; NATIONALISM; PATRIOTISM; POWER, CHRISTIANITY AND THE PROBLEM OF; RACE RELATIONS; REVOLUTION AND CHRISTIANITY; SOCIALISM; SOCIOLOGY). The "social gospel" (*q.v.*), which was essentially an attempt to apply, in the light of the liberal theology, Christian principles to social problems arising out of industrialization, was the most significant expression of Christian social concern during this period. With the increasing complexity of life, the American churches dealt with a growing number of social problems (see POLITICAL ACTION, THE CHURCHES AND; SOCIAL SERVICE OF THE CHURCH; SOCIAL SERVICE UNIONS; SOCIAL WORK, CHURCH). Some of this was co-operative through the Federal Council of the Churches of Christ in America (*q.v.*) and after 1950 through the National Council of Churches (*q.v.*), while some of it was conducted by denominations or denominational groups (see, e.g., FRIENDS SERVICE COMMITTEE, AMERICAN; MENNONITE CENTRAL COMMITTEE; UNITARIAN SERVICE COMMITTEE; SOCIAL GUILD, CATHOLIC; WELFARE CONFERENCE, NATIONAL CATHOLIC). Circumstances led to renewed interest in the problem of church and state (*q.v.*; see also LIBERTY, RELIGIOUS; PROTESTANTS AND OTHER AMERICANS UNITED FOR SEPARATION OF CHURCH AND STATE; VATICAN, DIPLOMATIC REPRESENTATION AT THE). Problems of city and industry (see INDUSTRY, THE CHURCHES AND; INSTITUTIONAL CHURCHES; LABOR, THE CHURCHES AND) were much to the fore. The churches' longstanding crusades, the temperance movement (*q.v.*) and the Sunday observance (*q.v.*) movement, received relatively less emphasis, but race relations (*q.v.*; see also NEGRO CHURCHES IN THE UNITED STATES) and problems of peace and war (see CHURCH WORLD SERVICE; CONSCIENTIOUS OBJECTORS; FELLOWSHIP OF RECONCILIATION; LEAGUE OF NATIONS, THE CHURCHES AND THE; PEACE MOVEMENTS; REFUGEES; RELIEF, RECONSTRUCTION, AND INTER-CHURCH AID; UNITED NATIONS, THE CHURCHES AND THE; UNITED SERVICE ORGANIZATIONS) were much in view. The churches also continued to minister to special groups, such as, e.g., the aged, the blind, children, and the mentally ill (*qq.v.*).

III. Organizational, Denominational, and Interdenominational Activity: Home Missions (*q.v.*; see also AMERICANIZATION; INDIANS OF NORTH AMERICA, MISSIONS TO THE; SEAMEN, MISSIONS TO; SLAVIC MISSIONS IN THE UNITED STATES) and foreign missions (see EXPANSION OF CHRISTIANITY [MODERN]; AGRICULTURAL MISSIONS, INC.; FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA; FOREIGN MISSIONS INQUIRY, LAYMEN'S; LAYMEN'S MISSIONARY MOVEMENT; LEPERS, MISSIONS TO; MISSION RESEARCH; STUDENT VOLUNTEER MOVEMENT FOR CHRISTIAN MISSIONS) continued in the twentieth century to be major concerns of American Christians. The challenge of these difficult tasks was an important stimulus to the spiritual life of the churches, and the desire for effective action in these spheres contributed greatly to strengthening and even centralizing the organization of the churches.

With the increasing activity of the churches, special activities were originated or further developed for men (see MEN AND RELIGION FOR-

WARD MOVEMENT), for women (see WOMAN, EMANCIPATION OF; WOMEN, ORDINATION OF; WOMEN'S WORK IN THE CHURCH), and for young people (see CAMPS, SUMMER; SCOUTS, BOY AND GIRL; STUDENT CHRISTIAN COUNCIL, UNITED; STUDENT CHRISTIAN FEDERATION, WORLD'S; STUDENT CHRISTIAN MOVEMENT; STUDENT ORGANIZATIONS, RELIGIOUS; YOUTH FOR CHRIST; YOUTH MOVEMENT, UNITED CHRISTIAN).

As for the religious press, the privately owned, unofficial denominational newspapers which, with their vocal and partisan views, had played an important role in church and family life in the nineteenth century continued into the early twentieth century, but gave way before periodicals that were official and subsidized, or were more interdenominational and secular in outlook. There was important development of religious press services. The mid-twentieth century also saw popular demand for many types of religious books (see BOOK PUBLICATION, RELIGIOUS; JOURNALISM, RELIGIOUS; NEWS SERVICES, RELIGIOUS; PRESS, ASSOCIATED CHURCH; PRESS AND INFORMATION SERVICES; PRESS, RELIGION AND THE SECULAR).

Wide diversification remained a prominent characteristic of American religious life throughout the first half of the twentieth century. The great majority of Protestants, however, were included within seven or eight of the largest ecclesiastical bodies (see, e.g., the numerous articles on individual Protestant denominations; see also STATISTICS, ECCLESIASTICAL). Numerous sects and cults continued from an earlier period or emerged in the twentieth century (see SECT AND CULT; COMMUNISTIC SOCIETIES; OCCULTISM; PSYCHICAL RESEARCH AND THE FUTURE LIFE; TONGUES, MODERN SPEAKING WITH; see also numerous articles on individual sects and cults). The Roman Catholic Church continued to increase in numbers and influence and was the object of much attention by Protestants and other non-Catholics (see article ROMAN CATHOLIC CHURCH and the numerous cross references from it; also various articles beginning with the word "Catholic" or "Roman Catholic"; KNIGHTS OF COLUMBUS; KU KLUX KLAN). Judaism was the religion of an important minority of the population (see JUDAISM, RECENT; also articles beginning with the word "Jewish" or "Jews"; ZIONISM).

The twentieth century saw great progress in Christian co-operation and union. The ecumenical movement (*q.v.*), which produced the World Council of Churches (*q.v.*), represented the quest for Christian unity on a world-wide scale (see also INTERSEMINARY MOVEMENT; POLITY, ECCLESIASTICAL). Federative movements were important in the United States. The Federal Council of the Churches of Christ in America (*q.v.*) which was founded in 1908 was superseded in 1950 by the National Council of the Churches of Christ in the U.S.A. (*q.v.*; see also FEDERATED CHURCHES; cf. INTERCHURCH WORLD MOVEMENT). The twentieth century has seen a number of important organic unions of churches in the United States (see UNION OF CHURCHES). Notable efforts have also been made in the field of interfaith relations (*q.v.*).

See also EUROPE IN THE TWENTIETH CENTURY, CHRISTIANITY IN.

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LEFFERTS A. LOETSCHER.

UNITED STEWARDSHIP COUNCIL. See STEWARDSHIP COUNCIL, UNITED.

UNITED STUDENT CHRISTIAN COUNCIL. See STUDENT CHRISTIAN COUNCIL, UNITED.

UNITED STUDENT FELLOWSHIP. See STUDENT ORGANIZATIONS, RELIGIOUS.

UNITED ZION'S CHILDREN. See RIVER BRETHREN.

UNITY. See UNITY SCHOOL OF CHRISTIANITY.

UNITY LEAGUE, CATHOLIC: A Roman Catholic Truth Society founded in September, 1917, under the auspices of the Rev. Bertrand L. Conway of the Paulist Fathers (*q.v.*). The League aims: (1) at the conversion of American Protestants through wide distribution of Catholic information and (2) at making Catholics better apologists for their faith by encouraging them to be well read in the articles and background of their religion. While under the supervision of Paulists, the League is administered through a group of Catholic lay officers. Financial backing is received on a voluntary basis and does much to defray material costs of the program.

From its headquarters in New York City the League attempts to achieve its goal of converting non-Catholics in America by: (1) answering by mail the difficulties of non-Catholic inquirers; (2) providing inquirers with Catholic books and pamphlets; (3) financing special lecture courses for the benefit of non-Catholics.

In 1922 the League Lending Library was established. Thousands of volumes in many languages explaining Catholic beliefs have been distributed on a loan basis to non-Catholics throughout America via this service.

THOMAS J. MCCARTHY.

UNITY OF THE BRETHREN (EARLY HISTORY): After the death of John Hus (*q.v.*) (1415), the Czech reform movement split into two principal parties: the moderate Utraquists, who sought to remain within the Roman

Catholic Church, and the radical Taborites who were ready to break with it. But the latter were defeated at Lipany (1434) and soon disintegrated. But besides these, there arose a third group consisting of scattered "brotherhoods," which refused to go with either of the two other parties. The most representative of these brotherhoods was that of the village of Chelčice, in southern Bohemia, which gathered about Peter of Chelčice. F. M. Bartoš recently established the fact that Peter was a nobleman, Peter Záhorka of Záhoří (F. M. Bartoš, *Knihy a zápasy* [1948], pp. 73 ff.). His writings were widely read and gained him a fairly large group of adherents. Among those who were impressed by them was no less person than the Utraquist archbishop-elect, John of Rokycany, and he in turn recommended them to his nephew, Gregory. The latter, with a small group of like-minded seekers, secured, through his uncle's intervention, permission to settle on the estate of the king, George of Poděbrady. They removed to this village, Kunwald, in 1458, establishing there a "brotherhood" which soon attracted many others. But Gregory became convinced of the necessity of going beyond the position of the Utraquists, and in 1467 induced the brethren to organize themselves separately from both the Roman and the Utraquist churches by the establishment of their own priesthood. They selected by lot three of their number as priests, and chose one of them, Matthew, as their bishop. It was formerly held that he received his episcopal ordination either at the hands of, or by transmission from, the Waldensian bishop Stephen. But both Mueller and Bartoš proved that Stephen had been burned at the stake in Vienna in August, 1467, and could not have participated in the consecration of Matthew. There, however, was a Waldensian elder who ordained Michael, a priest of Kunwald, who already possessed a Roman ordination, and the latter in turn consecrated Matthew as bishop. Matthew then ordained not only the other two priests-elect, but Michael as well. Thus the Unity of Brethren became an independent ecclesiastical body which, along with the Waldensians, antedates considerably the Reformation churches.

Since such a separation was illegal, the Unity suffered persecution from the beginning. But it was supported and protected by some nobles on whose estates it was able to establish itself. It was a group of pious Christians, denying world and state, pacifist, largely engaged in agriculture, because it refused to engage in "harmful" occupations. The Brethren gained more general prominence when the academically trained Brother Luke, a former Utraquist of Prague, joined them (1482) and became one of their bishops. He was appointed to their most important congregation at Mladá Boleslav, and soon became their leading theologian. He entered into relations with Erasmus (*q.v.*), Luther (*q.v.*), and Bucer. Luther knew the Latin confession of the Unity, published in Nuremberg in 1511, and it helped him to clarify his own thought. He even published Hus's *De ecclesia* in 1520. After much correspondence and literary exposition of the doctrine and polity of his body, Luke at last secured from Luther a handsome recognition of its evangelical character. These friendly relations were likewise cultivated by Bishop John Augusta, the leading spirit in the Unity after Luke's death (1528). In 1536 Augusta himself went to Wittenberg and had a Latin version of a confession printed there with a laudatory preface of Luther. Lutheranism, of both Luther's and Melanchthon's interpretation, became very influential among the Utraquists as well as to some extent among the Brethren. The former actually split into two factions of which the larger, the Neo-Utraquist, in the end became thoroughly Lutheranized.

Since the Unity had been from its very inception an illegal body, it was subject to periodic persecutions. In 1508 King Vladislav issued a mandate which inaugurated a severe period of persecution. Thus, for instance, Bishop Augusta was imprisoned from 1547 until 1564. Because the nobles belonging to the Unity refused King Ferdinand's request for levies in support of his brother's, Emperor Charles's, campaign against the Lutherans, the campaign which resulted in the defeat of the Lutheran armies at the Battle of Muehlberg (1547), the entire body of the Unity was proscribed. Many priests and members emigrated to Saxony, Silesia, and Poland. In the last-named country they founded the Polish branch of the Unity which developed into an autonomous body.

The Lutheranization of the Neo-Utraquists progressed so far that they no longer cared for the compacts which had been the legal basis of their ecclesiastical organization, but tried to secure, from the favorably-inclined Emperor Maximilian, the same freedom granted in Germany by the Religious Peace of Augsburg (*q.v.*) (1555). With this aim in view, they presented the emperor with a new confession, known as Confessio Bohemica (1575). It was largely based on the Augsburg Confession (*q.v.*). The Brethren were included in the request for recognition, although they did not expressly accept the confession as their own. For in the meantime, particularly under the leadership of Bishop John Blahoslav, they came under the influence of Calvin's theology, and this tendency grew stronger as time went on. The emperor, under pressure from the Jesuits and his strongly Catholic relatives, dared not grant an official recognition of the Confessio Bohemica, but privately gave his word of honor to grant freedom to those adhering to it. In exchange, he secured

the recognition of his son, Rudolf, as his successor. The Neo-Utraquists and the Brethren then constituted an overwhelming majority of the population, the Roman Catholics possessing only 10% of the total.

When Rudolf came to the throne (1576), the situation changed for the worse, for the Jesuits adopted an aggressive policy against the Czech Protestants, and were supported by the politically powerful Catholic nobles. The struggle eventuated in a virtual revolt of the evangelical nobles at the diet of 1609, which threatened Rudolf with the loss of his crown. He thereupon granted the celebrated "Letter of Majesty," which assured the evangelicals a degree of religious freedom not existing anywhere else. Thus the evangelicals were now legally recognized, and in fact the dominant group in the nation.

But the Catholics were now driven to a direct attack: the serfs on royal or ecclesiastical estates were forced to attend Catholic services, and in one place the Protestant church was destroyed. When the imperial regents refused to forward the complaints of the evangelical estates to Emperor Matthias, they were unceremoniously thrown out of the window. It was this act of violence which initiated the Thirty Years' War (1618). Thereupon the revolted Estates repudiated their king-elect, Ferdinand, and chose in his place the leader of the Protestant Union of Germany, the Calvinistic Elector Frederick of Palatinate, whose wife, Elizabeth, was daughter of the English King, James I. The defeat of the Protestant forces (1620) sealed the fate of the Czech evangelical communions: in 1627 the imperial edict proscribed all Protestant bodies, so that from a country over 90% Protestant it became, in course of time, a predominantly Catholic country.

Among the many thousands who emigrated from Bohemia and Moravia after the defeat, the most important in the subsequent period was John Amos Comenius (1592–1670). A member of the Unity of the Brethren, he found refuge at first among his coreligionists at Leszno in Poland, where he soon acquired far-reaching influence and fame through his pedagogical reforms. But his life was devoted primarily to his pansophical plan, which included not only universal education and a world political organization, but a unified Christian Church as well. He was the last bishop of the Czech-Moravian branch of the Unity. The episcopal office survived longer in the Polish branch, and was transmitted, through D. E. Jablonsky, to Count Nicholaus Zinzendorf, on whose estates at Herrnhut a group of refugee Brethren from Moravia reorganized their ancient communion (1722). But the predominant character of the Moravian Church has been that of the Lutheran Pietism of Zinzendorf.

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[Sup.] MATTHEW SPINKA.

UNITY OF THE BRETHREN (RECENT HISTORY): The Unity of the Brethren, or Moravian Church, emerged from two world wars with its organic unity intact, though with its four provinces more autonomous. A major change was made in the administration of foreign missions just after the earlier conflict. The German province (also often referred to as the Continental province, for it includes other countries) is responsible for much of the work in Africa; the British province for part of the work in Africa, West Himalaya, Labrador, the West Indies, and Demerara; and the two American provinces for Nicaragua, Honduras, Alaska, and the mission to the American Indians (*q.v.*), the last reduced to a small station in California. The leper home in Jerusalem has been transferred to the Israeli government.

Membership in the German province has grown little during the present century, remaining close to the 10,000 mark. However, it retains its vitality, and its diaspora reaches a wide circle of adherents among the membership of the territorial churches. Moravian devotional literature, particularly the *Daily Texts*, is widely read. Of recent years well over a million copies of the *Texts* have been circulated annually in fourteen European and thirteen mission-field languages. Actual diaspora membership has declined. The division of Germany into East and West has dealt a severe blow to the Moravians, since their strongest centers were in the East, among them Herrnhut itself. Bad Boll, a Moravian health resort in Wuerttemberg, has become the headquarters for congregations in the West. Even before World War II the impact of modern conditions was gradually breaking down the social organization of the exclusive settlements.

The British province, with forty churches in England, Wales, and Ireland, has been slowly declining in membership, and today stands at 3,337. Invested funds and non-Moravian friends enable it to support a relatively extensive mission program.

The two American provinces doubled their membership since 1900 to reach a total (1951) of 48,033. In the same time the number of congregations has increased one-third and stands at 150. Moravian schools in America are Moravian Seminary and College for Women, Moravian College and Theological Seminary, Linden Hall Academy and Junior College, and Salem Academy and College. In addition, the congregation in Bethlehem, Pa., maintains the only Moravian parochial school in America.

The Northern Province was a charter member of the Federal Council of Churches of Christ in America (*q.v.*) in 1909, and in 1950 both provinces became charter members of the National Council of Churches (*q.v.*). Moravians also hold membership in the World Council of Churches (*q.v.*).

Total world membership of the Unity is 253,628, of which 72,245 are in the home church, and 181,383 in mission churches.

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[Sup.] JOHN R. WEINLICK.

UNITY OF THE CHURCH. See MARKS OF THE CHURCH.

UNITY SCHOOL OF CHRISTIANITY: Founded in Kansas City, Mo., by Charles Fillmore and his wife, Myrtle, who were healed of serious illness through Christian Science (*q.v.*) and later studied it under Mrs. Emma Hopkins in Chicago. Mr. Fillmore, a real estate man in Kansas City, soon abandoned this to give full time to a ministry of teaching and healing. An early publication, founded in 1889 as *Modern Thought,* was changed in 1890 to *Christian Science Thought,* but when this was objected to by Mrs. Eddy it was continued simply as *Thought.* Gradually the Fillmores drew apart from Christian Science.

Mr. Fillmore's affinity was rather with the New Thought Movement (*q.v.*), but he was closer to orthodox Christianity than most of the New Thought groups, and so remained until his death in 1948. Unity was at various times a constituent member of the International New Thought Alliance, but in 1922 definitively separated itself from that body, though in its basic emphases on health, prosperity, and happiness, and in its use of affirmation, it is clearly one branch of New Thought.

Much the largest of the New Thought groups, it built up an impressive center in Kansas City, Mo., for the publication and circulation of its numerous books, pamphlets, and periodicals as well as for teaching and the administrative control of a continually expanding field of workers. It finally developed into a church or sect. It has numerous congregations, each with its ministry of teaching and healing, duly organized into conferences. The Unity School provides training for the ministers and has elaborated a ritual of ordination quite similar to that of most churches.

Recently Unity moved from Kansas City to a magnificent new headquarters, occupying a large 1,300 acre farm near Lee's Summit, Mo. Here is a community for the leaders and workers, with excellent housing and recreational facilities for most of the employees as well as a school and conference center for the training and inspiration of members and leaders.

The current directory of the movement lists 161 Unity centers in 40 states and foreign lands, a total of 314 ministers and practitioners. One of the best known features of the movement is Silent Unity, a round-the-clock ministry of prayer and helpfulness for any who may write, telegraph, or telephone their need for help. Unity claims more than five million readers for its various periodicals, *Unity* being perhaps the best known.

Since the death of the founder, the movement is under the direction of three of Mr. Fillmore's sons. Lowell, the eldest, is president.

BIBLIOGRAPHY: Original sources, the numerous writings of Charles Fillmore, available at the headquarters; James Dillet Freeman, *The Household of Faith,* 1951; Marcus Bach, *They Have Found a Faith,* 1946; Charles S. Braden, *These Also Believe,* 1949.

CHARLES S. BRADEN.

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK. See ECUMENICAL MOVEMENT.

UNIVERSAL DECLARATION OF HUMAN RIGHTS. See LIBERTY, RELIGIOUS, IV.

UNIVERSALISM. See RESTORATION OF ALL; SOTERIOLOGY.

UNIVERSALISTS: Historic Universalism was positive and aggressive. The fathers were certain of their beliefs. They had two doctrines to begin with, and on these they were all agreed. First, no hell. Second, no lost souls. All would be saved. Universal salvation! They had no question or doubt about these two things.

It was natural that they thought of universal salvation chiefly in terms of the purpose of God. Their protest was against the idea that his purpose was to save some and condemn the rest. They declared his saving purpose included all.

Universalists believe this today, but they believe also that men must co-operate. Modern Universalism is not a blind belief that somehow everything will come out all right. Everything will not come out all right unless and until men themselves help to make it so. God is ready and waiting to do his part, but men of good will and of sacrificial spirit must provide the instruments. As his instruments men shall not labor in vain.

The present Avowal of Faith omits the traditional authority and uniqueness of Jesus, the name of the Bible, all reference to a future life, the salvation of all souls. Today, with the evolutionary theory in general acceptance, and with life seen in its dynamic nature, little or nothing is known of finalities. Universalists simply cannot conceive of the time when the curtain will be rung down and the drama of life ended.

Theirs is a growing universe. They feel the necessity to rethink the phrases their fathers bandied about so glibly: "The end," "the final judgment," "the final harmony of all souls."

Universalism is not now so much concerned with eschatology as with the inclusive love of God for peoples of widely differing religious traditions and manner of religious expression. The new Universalism becomes more a regulator of conduct, having to do with admission of colored persons to public housing, fair employment practices, civil liberties, rights of the foreign born, medical care, cultural exchange with other countries.

In 1951 there were 406 congregations, 64,655 members, 359 clergymen.

For relations with Unitarians, see UNITARIANS.

BIBLIOGRAPHY: *Yearbook and Directory*, annually; Clarence R. Skinner, *Liberalism Faces the Future*, 1937.

[Sup.] ROBERT CUMMINS.

UNIVERSAL PSYCHIC SCIENCE CHURCH. See SPIRITUALISM.

UNIVERSITY CHRISTIAN MISSIONS. See FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

UNRAI, WOGIHARA: Buddhist priest; b. at Kitatanabemachi, Wakayama Prefecture, Japan; d. in Tokyo, Dec. 20, 1937. He studied at the Buddhist College attached to Jodo Sect, and Strassburg University, Germany (D. Phil., 1905); was professor of Sanskrit and Pāli at the Taisho College (1905–37); became lecturer at Tokyo Imperial University (1912–19). He wrote many articles on the theology and history of Buddhism (*q.v.*) and especially on Buddhist Sanskrit. His studies and critical publications include: *Mahāvyutpatti* (1915; 2nd ed., 1927); *Bodhisattvabhūmi* (1930–36); *Haribhadra's Abhisamayālāmkārālokā Prajnāpāramitavyākhyā* (1932–35); *Saddharmapundarīka-sūtra* (1934–35). His Sanskrit-Japanese dictionary with reference to Chinese translation of Buddhist scripture was partly issued after his death.

S. MATSUNAMI.

UR.. See BABYLONIA.

URBAN II: B. about the year 1040 and named Eudes de Châtillon. He attended the school at Rheims, where Bruno of Cologne was his most inspiring teacher. In 1064 he became archdeacon of Rheims, and a little later canon. Between 1073 and 1077 he left Rheims for the monastery at Cluny. His desire to become a monk may have come to him when he visited the abbey of la Cava when he was on an Italian trip. In 1078 Pope Gregory VII requested of Hughes, Abbot of Cluny, that he send some monks to Italy to be offered the office of bishop. Young Eudes was one of the two who went at that time. He must have done very well there, for in 1084 he was sent on an important mission to Germany. He was well qualified for the task of fortifying the clergy at the Assembly of Quedlinburg, where Emperor Henry IV tried with some success to boost the fortunes of the anti-pope Clement III. His reputation was enhanced by his suave personality and his noble character, for which reason he became the favorite choice in the papal election of 1088.

See also POPES. [Sup.] ALBERT HYMA.

URUGUAY: Area, 72,172 square miles. Population, 2,353,000 (1949 estimate). Uruguay is considered to be the most democratic country in South America. The Constitution of 1934 granted women the right to vote, and three women were elected to Congress before 1952. Male suffrage for all literates over eighteen years of age is compulsory. There is full legal equality between men and women since 1946.

Primary education is obligatory. In 1948 there were 1,644 public schools with 194,072 pupils, and 180 private schools (some of them under Roman Catholic or Protestant auspices) with 32,448 students. There is a government university in Montevideo, the capital, and the Catholic Church maintains a number of religious seminaries, a school for the blind, and two schools for the deaf and dumb. The Y.M.C.A. (*q.v.*) has an institute for training its secretaries for all South America, and its continental headquarters are in Montevideo.

Church and state are separated, and there is complete religious liberty. Forty years ago a strong anticlerical movement began and Easter Week was called Semana de Turismo (Travel Week). Uruguay has one archbishop and two suffragan bishops.

There are ten Protestant missionary societies in Uruguay and two national organizations. The total Protestant community in 1948 was 20,586. A good number of these are Waldensians (*q.v.*) whose parents or grandparents came from Europe. Their churches in Uruguay are self-supporting.

There are 50,000 Jews in Uruguay, of whom 30,000 reside in Montevideo. They came largely from Russia and Rumania. The East European Jewish community of Montevideo is active in founding co-operatives (*q.v.*), among them the Jewish Co-operative Bank.

BIBLIOGRAPHY: See ARGENTINA for works on South America.

[Sup.] W. STANLEY RYCROFT.

USHERS, CHURCH: The work of these volunteer laymen varies according to the size of the edifice and the number who attend. In many places the deacons, trustees, or other officers serve as ushers. In a large church they form an organized group. If it consists mainly of young men, they need an older leader with

experience. These men greet people near the entrance, make strangers feel at home, escort them to pews, receive the offering, and in case of emergency, act as a relief squad. By promptness, courtesy, tact, and unobtrusiveness they help the pastor and promote worship. Often they serve without appreciation.

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ANDREW W. BLACKWOOD.

U.S.O. See UNITED SERVICE ORGANIZATIONS, INC.

USURY AND THE REFORMATION: In the supplementary article on the Reformation (*q.v.*) a general discussion of economic theory has been presented. For this reason only a few details need to be added here. Owing to the fact that the comparison between capitalistic society and totalitarian states has attracted tremendous interest in recent years, it has become fashionable to study the problem of usury in the Reformation. Whereas in former times Luther's economic status seemed of little importance, now it looms rather large in the history of the Reformation.

One of the great problems at the close of the Middle Ages was that of so-called usury. While the canon law (*q.v.*) and the writings of the scholastic philosophers unceasingly attacked the abuse of lending money on interest, the bankers of Florence and Augsburg openly violated the injunctions to be found in the law of the Church. Necessity had rendered a part of the canon law null and void for the "big fellows," but the preachers still harped on the old subject, as if there were two sets of laws, one for the poor and one for the rich. This was, for example, the burden of thought in one of the most remarkable pieces of English literature, *The Vision of William concerning Piers Plowman,* composed during the second half of the fourteenth century. It appears that near the end of the fifteenth century the commercial revolution which accompanied the great geographical discoveries, upset the whole social and economic fabric of western Europe in such manner that neither the authority of Aristotle and Aquinas, nor the prohibitions of the canon law were able to prevent the inevitable metamorphosis. The new spirit of mammon worship and the lack of respect for papal authority jointly broke asunder the fetters which had bound commerce and industry with unbearable shackles. Moreover, the Peasants' War in England (1381), repeated social upheavals in Flanders, the ravages caused by the Hundred Years' War in France, the dislocation of the old trade routes with the resultant impoverishment in Italy and Germany —these and many other factors contributed to the transition which marked the dividing line between medieval and modern civilization.

It can easily be imagined that, since the clergy were so frequently guilty of violating the canonical prohibitions, laymen felt fewer scruples than before in evading those prohibitions. Making use of the word *census* (rent), they hid the interest charges very neatly under this respectable term. In Germany a special kind of rent charge was developed, called the "German Contract," which specified that 5% was the proper rate of interest (called rent), and it was understood that, in keeping with the terms stipulated in 1425 by Pope Martin V, real estate holdings would be offered as security, or merely a mortgage on it. Learned discussions by the jurists failed to settle the question before the end of the Middle Ages, and thus it happened that Luther (*q.v.*), Zwingli (*q.v.*) and Melanchthon (*q.v.*) were strongly affected by this unsettled condition arising from the interpretation of the "German Contract." They noted that in their own cities the local government had permitted the charging of 5%, and so they advised their followers to do the same. Gradually the name "usury" was dropped in favor of interest, as may be seen in our article on the Reformation.

BIBLIOGRAPHY: See under REFORMATION.

ALBERT HYMA.

UTENHOVE, JAN (JOHANNES): B. in Ghent, date unknown; d. in 1565. He studied at Louvain. In 1544 he fled to Aachen, where a Walloon church had been established; then he labored in Cologne and Strassburg. In 1548 he went to England, where Archbishop Cranmer permitted him to found a Walloon church at Canterbury. He also assisted Cranmer (*q.v.*) in carrying through the Reformation in England. In the spring of 1549 he went to Strassburg, then to Zurich, where he talked with Bullinger (*q.v.*), and finally to Geneva to consult with Calvin (*q.v.*). He favored the adoption of the Consensus Tigurinus. Upon his return to England he founded the Walloon church at Glastonbury. In 1550 he helped to organize the important pilgrim (refugee) church in London, where he labored with à Lasco (*q.v.*) and Micronius. On Oct. 5, 1550 he became elder in the church in London. In 1551 he published twenty-five psalms in rhymed verses, a collection which he gradually enlarged until in 1566 all the Psalms were published through the efforts of his friend Godfried van Wingen.

When in 1553 Mary Tudor (*q.v.*) ascended the English throne the Protestant church in England largely went underground or left the country. The difficulties experienced by those who left for Denmark, the north German ports, and other areas until they found a refuge in East Friesland, were described by Utenhove in his book, *Simplex et fidelis narratio.* Utenhove also published in 1556 at Emden a translation

of the New Testament, largely based on the Greek text of R. Stephanus, published in Paris in 1550.

Soon after this he met à Lasco, and went with him to Poland, where he married a refugee from the Netherlands. Here he composed his story of the refugees from England, which in 1560 was published at Basel. He added a doctrinal work in which he attacked the Lutheran conception of the Eucharist. In 1559 he returned to England, where he became once more an elder and helped to organize the church in London, but was unable to obtain the same privileges which the congregation had enjoyed under Edward VI (*q.v.*). His collection of psalms was not used very long in London, because the version by Petrus Dathenus met with greater favor and in 1571 replaced his. His theology was soundly Calvinistic, but in the doctrine of the Lord's Supper he was inclined more toward the view of Zwingli than toward that of Calvin.

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D. Nauta.

UTILITARIANISM. See Altruism; Ethics; Hedonism.

UTOPIA. See More, Thomas.

UTRECHT UNION. See Old Catholics.

UYTENBOGAERT, JAN: In 1938 the Cambridge University Press published a valuable volume by Douglas Nobbs entitled, *Theocracy and Toleration: A Study of the Disputes in Dutch Calvinism from 1600 to 1650.* On the jacket the following statement appeared: "During the first half of the seventeenth century the Netherlands became the chief battleground for the rival interpretations of Calvinism, especially of Calvinist doctrine on the subject of the relations between Church and State." In this important controversy Uytenbogaert played a large part. Nobbs consulted two manuscripts in the British Museum which contain in English translation Uytenbogaert's pronouncements. One of these reads as follows: "God hath given the supreme superintendency, the chiefest command and authority, over all cases and persons, both spirituall and temporall, and consequently the religion, or forme, and manner of the publiq worship of God, unto the highest magistrate of every land: over which he is soveraigne" (p. 29). This is exactly what Erastus (*q.v.*) had said about half a century before in the Calvinistic state of the Palatinate. Nobbs has devoted a whole chapter to this problem and called it "Arminianism and Erastianism." It contains perhaps the best treatment of Erastianism published during the past forty years. Erastus himself, however, is not discussed.

[Sup.] Albert Hyma.

V

VACATION CHURCH SCHOOL: In summer, when public schools are closed, a church or a group of churches conducts a weekday morning school for boys and girls from four to fourteen years old. The sessions continue from two to six weeks, with four departments: beginners (4–5), primary (6–8), junior (9–11), and intermediate (12–14). The program may be entirely religious, stressing the Bible, or there may also be manual work. The spirit is joyous. The aim is usually inspirational rather than informative. The movement started in the United States near the end of the last century and has met with success wherever local leaders have planned wisely and then enlisted a staff with zeal and practical wisdom.

Bibliography: Bulletin from the International Council of Religious Education, *The How of the Vacation Church School*, 1947.

Andrew W. Blackwood.

VALDÉS, JUAN and **ALFONSO DE:** It is by no means certain that the brothers were twins, since many authorities doubt it. On Jan. 14, 1529, was published the *Dialogue on Christian Doctrine*, by Juan. It quickly attracted the attention of the inquisitors, who called upon the author to account for his "heretical" teachings. As a result of the hearings he fled to Italy. From 1551, when the first Spanish Index now known to us was issued, the treatise by Juan appeared on every list. The forbidden book was burned with such ferocious zeal that not one copy was to be found by scholars who had read about the "proceso" against Valdés. Bataillon searched for years until he finally discovered one lone copy in the National Library of Lisbon.

Alfonso rapidly rose to high places in the political arena. In 1524 he was an important personage at the court of Charles V when Juan first attracted attention, being at the time only a servant in the household of the Marqués de Villena. While Alfonso wrote of political events, his brother turned his attention to humanism and mysticism. In 1520 Alfonso, as member of the secretarial staff in the imperial service, witnessed the coronation of Charles V (*q.v.*) at Aachen, which he described in a letter

addressed to his old master, Peter Martyr (Pedro Martir). Juan may have been with him at the time, for in his *Diálogo de la lengua* he stated that he had spent ten years in courts and palaces. It should be noted in this connection that in 1521 both brothers renounced their hereditary right to the post of *regidor* of Cuenca. The old Marqués de Villena, who was in need of a capable secretary, may well have asked his friend the emperor for some advice in the matter. At any rate Juan experienced a remarkable spiritual development at the palace of the Marqués de Villena at Escalone.

In the palace of the Marqués Erasmus (*q.v.*) was highly revered and his advice was taken very seriously. Erasmus, according to many Spanish and American scholars, prevented Spain from becoming Protestant in the period from 1520 to 1530. He supplied a certain need at the very time that he himself had become changed for the better. He used to follow the Italian humanist Lorenzo Valla (*q.v.*) closely until about the year 1514 he turned from the pagan classics of Greece and Rome to the church fathers. He advocated a thorough reform of the church and bewailed the worldly atmosphere at the very headquarters of the Roman Catholic Church in Rome. It was no mere coincidence that the Marqués at Escalona in 1523 engaged the services of Pedro Ruiz de Alcarez, a leading member of a group called *iluministas,* or *alumbrados.* This particular group of humanists and mystics was strongly influenced, as was Ignatius Loyola (*q.v.*), by two great works of the Devotio Moderna (*q.v.*), namely, the *Imitation of Christ* (*q.v.*) and the *Spiritual Ascensions* by Gerard Zerbolt (*q.v.*). But to a considerable extent the Spanish school of mystics generated much power of its own. Alcarez, for example, evolved in a rather peculiar manner, and was accused by the inquisitors of holding a whole assortment of heretical doctrines, something which cannot be said of Erasmus, at least not to the same extent. M. Serrano has concluded that Alcarez exerted a tremendous influence upon Juan, and that this influence provided the basis for Juan's Protestantism. But other Spanish scholars think that Erasmus had more effect upon Juan than Alcarez had.

Since the *Dialogue on Christian Doctrine* states that the conversation took place in a Jeronimite monastery near Granada, it is probable, as Bataillon suggests, that Juan was actually at the court of King Charles I, which from May 29 to Dec. 10, 1526, sojourned in Granada. From 1527 to 1529 Juan attended the University of Alcala, where the influence of Erasmus was paramount at the time. Here Juan had his important work on Christian doctrine published, little thought being given by him to the possibility that this innocuous book would force him to leave Spain and seek refuge in Italy. The Inquisition took steps to examine the work at great length. Several distinguished members declared that it was thoroughly orthodox. The author himself stated that it had never been his intention to sponsor heretical teachings. Inquisitor General Manrique declared that the book was indeed sound. The author was exonerated, and Erasmus wrote from Basel that he was highly pleased with the latest developments. However, a few months later the Inquisition adopted an entirely different attitude, and in 1531 Diego de Valdés, a brother of Alfonso and Juan, had two of their books confiscated. They were Alfonso's *Mercurio y Carón* and Juan's *Doctrina Christiana.* The Inquisition (*q.v.*) became so severe that, according to Francisco de Enzinas, Alfonso would have been killed if he had returned to Spain at that time. He was living in Germany and Austria. He died at Naples in 1532. It was he who wrote the *Mercury and Sharon,* and not Juan, as has often been thought. Unfortunately the records of the suit against Juan are lost, and it seems that he was never officially declared a heretic by the Inquisition during his lifetime. He has been claimed by many faiths, as was indicated by Cesare Cantú in his admirable but little known work, *Gli eretici d'Italia* (3 vols., 1865–66).

It is to be regretted that the labors of Juan de Valdés in Italy and his memorable work, *Doctrina Christiana,* have been often misunderstood or ignored by leading authorities. These authorities seldom used the original sources in Spain and Italy, thereby depriving themselves of necessary knowledge and understanding, as is indicated in the bibliography below. In January, 1530, Erasmus wrote to Juan, saying that in the spring he expected to see Alfonso in Freiburg i. Br., since the imperial court would be there at the time. Valdés probably left Alcala early in 1530, being accompanied by the rector of the university, Mateo Pascual. In August, 1531, Juan was in Rome, where he presented himself to the Spanish humanist, Juan Ginés de Sepúlveda. In 1533 he entered the secretarial service in Naples, where he substituted for his brother Alfonso, who had passed away. From 1535 to 1541 he was in permanent residence in Naples, and it was here that he taught a large number of influential persons. Among his most capable followers was Bernardino Ochino (*q.v.*). Juan definitely sided with Erasmus in all of his writings. He insisted upon fidelity to the Roman Church, the maintenance of the seven sacraments, the purity of the faith as expressed by the leading scholars throughout the Middle Ages, especially the doctrine of the Trinity, the seven sins and virtues, and the five leading commandments of the church. Although he emphasized the necessity of faith, he did not

thereby deny the value which is inherent in good works.

Although the *Dialogue on Christian Doctrine* was entirely unknown to leading authorities before 1925, the influence of Juan de Valdés upon men like Ochino was enormous. There were three speakers in the dialogue. The whole arrangement was similar to that in the important work by Erasmus, *The Book Against the Barbarians,* and that by Thomas More (*q.v.*), *Utopia.* The speakers assembled in a certain spot; Erasmus had them come together in the summer home of the bishop of Cambray, Henry of Bergen, in Bergen-op-Zoom, a short distance to the north of Antwerp; More had the meeting take place in Antwerp itself; Juan de Valdés, being a Spaniard and living in or near Granada, chose that place. In each case the author was talking about his own experiences and his own views. The three speakers in the *Dialogue on Christian Doctrine* are the archbishop of Granada, Eusebio, and Antronio. Valdés identified himself as the monk Eusebio, whose name he no doubt took from the two *Colloquies* of Erasmus, *Colloquium senile* and *Convivium religiosum.* The latter in particular exerted very great influence upon thousands of university students during the period from 1526 to 1546. The work by Valdés was dedicated to the Marqués de Villena; in it the Archbishop of Granada explains the nature of faith and good works. The main idea is to imitate the life of Christ. The spiritual man will scorn external ceremonies if the heart is not in the right place. But the ceremonies must not be eliminated. This is also the message Valdés delivered to his enthusiastic audiences in Naples. To call his teachings Protestantism or the beginning of Protestantism is to misunderstand the nature of medieval Christianity.

See also ITALY, THE REFORMATION IN.

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[Sup.] ALBERT HYMA.

VALENTINE, MILTON: Lutheran; b. Jan. 1, 1825, near Uniontown, Md.; d. 1906. He studied at Pennsylvania (now Gettysburg) College, Gettysburg, Pa. (A.B., 1850). Ordained a Lutheran minister in October, 1852, he served pastorates at Winchester, Va. (1852–53), Greensburg, Pa. (1853–54), and after serving as principal of the Emaus Institute, Middletown, Pa. (1854–59), returned to the pastorate, St. Matthew's Church, Reading, Pa. He became professor of ecclesiastical history in the Lutheran Theological Seminary, Gettysburg (1866–68); president of Pennsylvania College, Gettysburg, (1868–84); and professor of systematic theology and chairman of the faculty, Lutheran Theological Seminary, Gettysburg (1884–1903; emeritus, 1903–6). He served several terms as joint editor of the *Lutheran Quarterly* (1871–76; 1880–85; and again after 1898). He wrote: *Natural Theology or Rational Theism* (1885); *Theoretical Ethics* (1897); and *Christian Truth and Life* (1898). RAYMOND W. ALBRIGHT.

VALENTINIAN:

BIBLIOGRAPHY: For discussions dealing *inter alia* with the three Roman emperors, cf. articles in *The Cambridge Medieval History,* Vol. I, 1911; cf. also "Valentinian," in *Encyclopaedia Britannica,* 1911; "Valentiniano," in *Enciclopedia Universal Ilustrada,* 1929; F. J. Foakes-Jackson, *The History of the Christian Church,* 1930.

[Sup.] JAMES M. BULMAN.

VALENTINUS AND HIS SCHOOL: The origin of Valentinian and other forms of Gnosticism has increasingly been found in movements antedating the Christian era, this position (represented, e.g., by Bousset, Scott, Reitzenstein) being a reversal of the older view (still maintained, e.g., by Burkitt) that the various Gnostic sects represent deviations from the original exposition of Christianity. As for evaluation of the Valentinian scheme, it has generally come to be regarded as more harmonious with essential Christianity than formerly thought, some investigators (e.g., de Faye) going so far as to claim Valentinus and his like to be the true theologians of the early church and to represent the Christian message more faithfully than their orthodox opponents. This evaluation has been controverted not only by those zealous for the traditional viewpoint, but has met vigorous opposition from the novel interpretation of the development of dogma given by the Lundensian school (cf. Nygren [*q.v.*], who, in evaluating the different theologies to emerge in history from the motif of *"agape,"* viz., from the manner in which they emphasize the divine outgiving love as over against human helplessness, condemns the Valentinian theology as an egocentric approach to salvation and therefore as

a perversion of the unique message of the gospel).

Information concerning the Valentinian beliefs is still almost entirely restricted to what was written in the Christian polemics against Gnosticism, the various Gnostic Coptic treatises reflecting only a late form of the movement. It is seriously questioned whether the *Pistis Sophia* belongs to the Valentinian school.

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[Sup.] JAMES M. BULMAN.

VALLA, LORENZO: Half a century ago many orthodox Protestants looked upon Valla as a respectable ally in their fight against the Roman Church. They quoted the significant words of Martin Luther on the subject, being unaware of the fact that Luther (*q.v.*) had never been thoroughly familiar with the character and the works of the immoral humanist. But today the situation is different, since Valla's writings have been analyzed by experts. For example, in the admirable work of Eugenio Garin, *Der italienische Humanismus*, the whole section dealing with Valla revolves around his anti-ascetic philosophy of life. Even in a footnote dealing with Ficino (p. 86, n. 6) the author remarks: "Valla goes still farther in the glorification of the flesh: 'melius merentur scorta et postibula de genere humano quam sanctimoniales virgines et continentes.'"

Of Italian Humanists, Valla had perhaps the greatest influence in the Transalpine countries. Until Erasmus (*q.v.*) was about thirty-five years old he regarded Valla as his most valuable guide, and in his humanistic productions he used Valla's arguments in attacking the so-called barbarians. Valla followed the example of Leonardo Bruni in denouncing medieval scholarship. Bruni, in his biography of Petrarch, wrote: "Francesco Petrarca was the first who was endowed with such a profundity of intellect that he recognized the inspiring style of the ancients and called it back to life, out of the slumber and obscurity of the past centuries." That was the battle cry of the typical humanists. Because of their attack upon monasticism they strongly appealed to both Erasmus and Luther.

The widespread idea in the northern countries that the Renaissance (*q.v.*) brought a veritable enlightenment in the realm of religion and politics is now largely gone from the scene. Medieval civilization was not so dark as was once thought, and the leading humanists in Italy not nearly so well-behaved and useful to religion as their modern admirers imagined. Valla himself, like Erasmus after him, seems to have repented of his evil ways as he grew older. Recent research has indicated that there were three versions of his infamous dialogue entitled *De voluptate ac de vero bono.* The first was written in 1431, when he was twenty-six years old, and published in the Paris edition of 1512; the second was drawn up later and published in the Louvain edition of 1483 and the Cologne edition of 1509; the third is to be found in the Vatican Library, Cod. Ottobon. lat. 2075. In the *Opera* published at Basel in 1540 the first and second were both represented. Valla, however, had little intention of going so far as Erasmus did. He remained a worldly person who glibly talked about imitating the apostles while he himself did the very opposite. His baneful influence did much to undermine the moral fabric of the Italian people, as J. A. Symonds indicated in his volume on the revival of learning, meaning classical learning.

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[Sup.] ALBERT HYMA.

VALUE, PHILOSOPHY OF. See PHILOSOPHY OF VALUE.

VAN DUSEN, HENRY PITNEY: Presbyterian; b. Philadelphia, Pa., Dec. 11, 1897. He studied at the William Penn Charter School, Philadelphia; Princeton University (A.B., 1919); Union Theological Seminary (B.D., 1924); New College, Edinburgh; and Edinburgh University (Ph.D., 1932). He was associate executive secretary of the Student Division of the Y.M.C.A. (1927–28); chairman of the National Student Committee (1940–46); and chairman of the Interseminary Movement (*q.v.*) (1940–48). He attended the Oxford World Conference of 1937; the Madras World Missionary Conference of 1938; the Whitby Missionary Meeting of 1947; the First Assembly of the World Council of Churches (*q.v.*) at Amsterdam (1948); and was chairman of the Study Committee of the World Council of Churches (1939–). He is the author of: *In Quest of Life's Meaning* (1926, 1930); *The Plain Man Seeks for God* (1933); *God In These Times* (1935); *For the Healing of the Nations* (1940); *Reality and Religion* (1940); *Methodism's World Mission* (1940); *What Is the Church Doing?* (1943); *East Indies*

Discoveries (1944); *They Found the Church There* (1945); *De Fant Misjonskirken Der* (1947); *World Christianity: Yesterday, Today and Tomorrow* (1947); *Het Christendom in de Wereld* (1948); *God In Education* (1951); *Life's Meaning* (1951). He is on the editorial board of the *Presbyterian Tribune; Christianity and Crisis;* and the *Ecumenical Review.* Van Dusen came to the faculty of Union Theological Seminary in 1926, where he has been professor of systematic theology (1936–) and president (1945–).

VAN DYKE, HENRY (JACKSON): D. April 10, 1933. He was professor of English literature at Princeton (1900–23); U. S. minister to the Netherlands and Luxemburg (1913–17); American lecturer at the University of Paris (1908–9); and moderator of the General Assembly of the Presbyterian Church U. S. A. (1902–3). He was most widely known for his prolific literary production. Among his later books are: *The Spirit of America* (1910); *The Sad Shepherd* (1911); *The Mansion* (1911); *The Unknown Quantity* (1912); *The Lost Boy* (1914); *Fighting for Peace* (1917); *The Red Flower* (1917); *The Valley of Vision* (1919); *Golden Stars* (1919); *Camp Fires and Guide Posts* (1921); *Companionable Books* (1922); *Six Days of the Week* (1924); *Half-Told Tales* (1925); *The Golden Key* (1926); *Chosen Poems* (1927); *Even Unto Bethlehem* (1928); *The Man Behind the Book* (1929); *Travel Diary of an Angler* (1929); and *Gratitude* (1930). He also edited "The Gateway Series of English Texts," *Select Poems of Tennyson,* and *Little Masterpieces of English Poetry* (6 vols.).

[Sup.] RAYMOND W. ALBRIGHT.

VAN KIRK, WALTER W.: B. at Cleveland, O., Nov. 11, 1891. He is a graduate of Ohio Wesleyan (A.B., 1917); and Boston University (S.T.B., 1920). He was executive secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America (*q.v.*) (1925–50); and was executive director, Department of International Justice and Goodwill of the National Council of the Churches of Christ in the U. S. A. (*q.v.*) (1951–). He served widely in the ecumenical movement (*q.v.*) and in the United Nations. He is author of: *Youth and Christian Unity; Highways to International Goodwill; Religion Renounces War; Religion and the World of Tomorrow;* and *A Christian Global Strategy.*

RAYMOND W. ALBRIGHT.

VAN RHIJN, MAARTEN: Dutch Reformed; b. at Groningen, April 29, 1888. He studied at the University of Groningen; was secretary of the Dutch Student Christian Movement (1916–26); minister at Groesbeek (1926). At Utrecht he was at first professor of the church (systematic theology, 1926–34), now professor of the state (church history and history of theology, 1934–). He wrote: *Wessel Gansfort* (1917); *Studiën over Luthers rechtvaardigingsleer* (1921); *Een blik in het onderwijs van Jezus* (1924); *Het Nieuwe Testament in het licht der nieuwere opgravingen* (1926); *Handboek voor Bijbelstudie* (1927); *A. J. Th. Jonker* (1929); *Studiën over Wessel Gansfort en zijn tijd* (1933); *Gemeenschap en vereenzaming. Een studie over J. J. van Oosterzee* (1940); *Gedachten en gestalten uit de Evangelien* (Vol. I, 1950; Vol. II, 1951).

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VAN TIL, CORNELIUS: B. at Grootegast, Netherlands, May 3, 1895. He studied at Calvin College (A.B., 1922); Princeton Seminary (Th.B., 1924; Th.M., 1925); and Princeton University (Ph.D., 1927). He was pastor of the Spring Lake, Mich., Christian Reformed Church (1927–28); instructor of apologetics at Princeton Seminary (1928–29); professor of apologetics and ethics at Westminster Seminary (1929–). He wrote: *The New Modernism* (1946); and *Common Grace* (1947). He is joint editor of *Philosophia Reformata,* a journal devoted to Calvinistic philosophy.

VARNAVA (ROSSITCH): Serbian Orthodox; b. at Plevlye, Old Serbia, Aug. 29, 1880; d. at Belgrade, July 24, 1937. He studied at the Theological Seminary of Prizren, Serbia; and Theological Academy of St. Petersburg (B.D., 1905). He served as a chaplain to the Serbian Legation at Constantinople (1905–10); was consecrated bishop (1910); and was elected patriarch of Serbia (1930). He was very active in the organization of the Serbian national patriarchate, restored after World War I, and achieved its stabilization. He died in the middle of an acute conflict in the realm caused by the concordat of Jugoslavia with the Vatican to which he was strongly opposed. See also EASTERN ORTHODOX CHURCHES.

GEORGES FLOROVSKY.

VASADY, BÉLA: Reformed; b. at Arad, Hungary, Dec. 30, 1902. He studied at Central Theological Seminary, Dayton, O. (B.D., 1924); Princeton Theological Seminary (Th.M., 1925); and Debrecen University (Th.D., 1927). He was professor of theology at Pápa, Hungary (1925–28), at Sárospatak, Hungary (1928–34), and at Debrecen (1934–49; president, 1943–49); professor of biblical theology and ethics, Fuller Theological Seminary (1949–51); professor of philosophy and Bible, University of Dubuque (1951–52); professor of systematic theology at the Theological Seminary of the Reformed Church, Lancaster, Pa. (1952–). He wrote fifteen books and pamphlets in theology, phi-

losophy and psychology, all in Hungarian. In English he wrote: *The Four Hundred Year Old Reformed College of Debrecen* (1938); "The Reformed Doctrine of the Sacraments," in Dunkerley and Headlam, *The Ministry and Sacraments* (1937); "Christianity Today in Hungary," in H. S. Leiper (ed.), *Christianity Today* (1947); and *The Main Traits of Calvin's Theology* (1951).

VASELLA, OSKAR EMIL: Roman Catholic; b. at Chur, Switzerland, May 15, 1904. He studied at the universities of Fribourg (Switzerland), Berlin, Paris, and Berne (1923–31). He served at the University of Fribourg as lecturer (1931–33), assistant professor (1933–36), professor (1936), dean of the faculty of philosophy (1938–39; 1945–46), and rector (1948–50). Since 1932 he was editor of *Zeitschrift fuer schweizerische Kirchengeschichte,* and published from 1945 a supplementary series to the same review, *Beihefte* (ten issues to 1952). He did research chiefly in church history of the fifteenth and sixteenth centuries, and especially on the Reformation period in Switzerland, on which he published numerous essays and studies in *Zeitschrift fuer schweizerische Kirchengeschichte.* Of special interest for the history of the Reformation in Switzerland are: *Untersuchungen ueber die Bildungsverhaeltnisse im Bistum Chur* (1932); *Bischoefliche Kurie und Seelsorgeklerus im Bistum Chur* (1930); *Der baeuerliche Wirtschaftskampf und die Reformation in Graubuenden, 1526–1540* (1943); and *Oesterreich und die Buendnispolitik der katholischen Orte* (1951).

VATICAN, DIPLOMATIC REPRESENTATION AT THE: During the middle ages the bishop of Rome not only achieved recognition and authority as head of the church in Western Europe, but also acquired territorial possessions in central Italy of which he was the temporal ruler. By the middle of the nineteenth century, these States of the Church (see PAPAL STATES, Vol. VIII), with Rome as their capital, extended to 16,000 square miles and had a population of over 3,000,000. As their temporal head the pope exchanged diplomatic representatives with rulers of other sovereign states.

After the middle of the nineteenth century the Italian peninsula was unified as a political state by leaders such as Camillo B. Cavour and Giuseppe Garibaldi. By 1860 virtually all of Italy had been consolidated as a political entity under King Victor Emmanuel, with the exception of Venice and the Papal States. These latter were protected by French soldiers; but when, in 1870, the soldiers had to return to their native France to fight in the Franco-Prussian War, Italian troops took over the Papal States and made Rome the capital of a united Italy.

Pope Pius IX (*q.v.*, Vol. IX) bitterly resented this forcible ending of his temporal power and in protest adopted the role of "prisoner of the Vatican." This was continued by his successors until 1929, when a concordat was arranged with Benito Mussolini, the Italian premier. Under the terms of this Lateran Treaty the pope received financial compensation for the loss of his territories and was recognized as the sovereign of the Vatican State. This state is entirely insignificant in size and population; it covers only one-sixth of a square mile and has a population of around one thousand. But as its ruler the pope is able to claim to be a temporal sovereign; and, as such, since 1929 he exchanged official diplomatic representatives with thirty-seven other political states. It ought to be noted, however, that only those nineteen states which were Roman Catholic sent to the Vatican a representative with the rank of ambassador. The others contented themselves with a minister or a *chargé d'affaires*: Great Britain, for example, had a minister.

In 1797 the United States of America established consular relations with the Papal States—the United States consulate at Rome, of course, concerning itself only with civil and commercial questions. In 1848 more formal diplomatic relations were instituted with the appointment of Jacob L. Martin as *chargé d'affaires.* Mr. Martin's instructions from James Buchanan, then secretary of state, made it abundantly clear that he was to deal with the pope, not as head of the Roman Catholic Church, but as temporal ruler of the States of the Church. Said these instructions: "Most, if not all, the Governments that have diplomatic representatives at Rome, are connected with the Pope as head of the Catholic Church. In this respect, the Government of the United States occupies an entirely different position. . . . Your efforts, therefore, will be devoted exclusively to the cultivation of the most friendly civil relations with the papal government, and to the extension of the commerce between the two countries." In 1854 Lewis Cass, who had succeeded Mr. Martin as *chargé d'affaires,* was appointed minister resident. The last minister resident was Rufus King, who resigned in January, 1868, after Congress cut off all further funds for United States representation to the papacy.

No further United States representative was appointed to the Vatican until late in 1939, when President Franklin D. Roosevelt appointed Myron C. Taylor as his "personal representative with the rank of ambassador" to the pope, "in order that our parallel endeavors for peace and the alleviation of suffering may be assisted." Since Mr. Taylor was not an official emissary of the United States Government, his appointment to the Vatican did not require Senate ratification; but it occasioned strong protests

from Protestant churches in America. Despite such protests, however, and repeated demands for Mr. Taylor's recall, his appointment was continued by Harry S. Truman when he became President of the United States in 1945, and was ended only in 1950 when Mr. Taylor voluntarily resigned.

In October, 1951, Truman sent to the Senate for confirmation the name of General Mark W. Clark as the first United States ambassador to the Vatican. "It is well known that the Vatican is vigorously engaged in the struggle against Communism," said Truman's accompanying statement. "Direct diplomatic relations," he added, "will assist in co-ordinating the effort to combat the Communist menace." In particular, it was explained that this official diplomatic representation would give the United States the benefit of such information as only the pope, with his world-wide contacts, could supply. This nomination of General Clark, however, was followed almost at once by widespread and outraged protests, not only from Protestants of all denominations, but also from Jews and from other Americans of no formal religious affiliation.

This opposition movement advanced several arguments against the proposed appointment: (1) It was pointed out that on its record the Vatican had not proved itself to be a reliable ally of democracy against totalitarianism. (2) It was alleged that the Vatican had not proved itself in recent years to be "the most valuable listening-post in Europe," and that, in fact, on several occasions it had to get news of great importance to it from secular sources. (3) It was urged that if the Vatican were genuinely concerned with assisting the United States in the anti-Communist struggle, it could easily pass on any valuable information in its possession through the United States Embassy to Italy, located in Rome a very short distance from the Vatican. (4) It was contended that, apart from such considerations of policy, this appointment would contravene the basic United States principle of separation between church and state (*q.v.*), a principle written into the Constitution and affirmed on many occasions by the Supreme Court.

Not only did the opponents of this appointment marshal such arguments against it, but they urged President Truman to withdraw the nomination and tried to persuade the members of the Senate to refuse to confirm it. In January, 1952, Clark withdrew his name "because of the controversy that has developed." During 1952 rumors persisted that President Truman intended to submit another nomination for this Vatican ambassadorship. But even should any such nomination be made in the immediate future, it seemed very doubtful that the Senate would ratify it.

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NORMAN V. HOPE.

VATICAN STATE. See ITALY, I; VATICAN, DIPLOMATIC REPRESENTATION AT THE.

VEDANTA SOCIETY. See INDIA, III, B.

VEDDER, HENRY C(LAY): D. Oct. 13, 1935. He was professor of church history in the Crozer Theological Seminary, Chester, Pa. (1894–1926). After his retirement he was on the editorial staff of the Chester *Times* (1929–35). His later books include: *Socialism and the Ethics of Jesus* (1912); *The Reformation in Germany* (1913); *The Gospel of Jesus and the Problems of Democracy* (1914); *The Johannine Writings and the Johannine Problem* (1917); *The Fundamentals of Christianity* (1921); and a *Short History of Baptist Missions* (1927).

[Sup.] RAYMOND W. ALBRIGHT.

VENEZUELA: The area of the United States of Venezuela is estimated at 352,143 square miles, and the population at 4,895,716 (1951), an increase of 30% since 1941. A large number of Europeans have settled in Venezuela, particularly since World War II.

Elementary education is free, and is compulsory to the end of the primary grades. There are 5,805 public primary schools (1949) with 485,668 pupils, and 193 secondary schools with 28,176 pupils. Roman Catholics and Protestants maintain a number of private schools. Religious instruction is given in primary schools to those children whose parents request it. There are three universities which were granted autonomy in 1946. A workers' university was established by the government in 1947.

Religious liberty is guaranteed by the state, which still claims ecclesiastical patronage. The majority of the population is Roman Catholic. There are two archbishops and eight suffragan bishops. There is a Protestant community of 13,639 (1948). Ten North American missionary societies, and one British missionary society, have work in the country, including Presbyterians, Scandinavian Alliance, Seventh-day Adventists, Baptists, Orinoco River Mission, and Evangelical Free Church of America. The Presbyterians maintain a first-class primary and secondary school in Caracas.

Following the visit of Frank C. Laubach (*q.v.*), the Venezuelan Government began a vigorous campaign to combat illiteracy.

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Forty Thousand, 1946; W. Reginald Wheeler (ed.), *The Crisis Decade,* 1951.

[Sup.] W. Stanley Rycroft.

VENGEANCE. See Retaliation.

VERMIGLI, PIETRO MARTIRE: Italian Reformer; b. at Florence, Sept. 8, 1500; d. at Zurich, Dec. 12, 1562. His parents were devout, his father being particularly impressed by the preaching of Savonarola (*q.v.*). The young Vermigli was first taught by his mother, and afterwards by Marcellus Vergilius, secretary of the Florentine Republic. At the age of sixteen, much to his father's displeasure, he entered an Augustinian monastery near Fiesole, and later went to Padua, where he studied intently. He soon became renowned for his preaching, and was employed by the superiors of his order to give the yearly courses of Lenten sermons. In 1533 he was appointed prior of the great monastery of St. Peter ad Aram in Naples, and his enforcement of discipline brought about a thorough reform of that house. While at Naples, Vermigli met Bernardino Ochino (*q.v.*), who introduced him to a Spanish nobleman Juan de Valdés (*q.v.*). The latter was the leader of the Evangelical movement in the city, and held regular Sunday meetings at his home, which Vermigli attended. In regard to this contact with Valdés and Vermigli's subsequent change of religious opinions, there must also be taken into account the writings of Zwingli (*q.v.*) and Butzer (*q.v.*) which were brought to his notice at this time, and probably had considerable influence upon him. The first sign of trouble came when, in a sermon on I Cor. 3: 12–15, he cast doubts on the orthodox doctrine of purgatory. By 1542 Vermigli had broken with the Catholic Church as became clear from his tract *Una semplice dichiarazione sopra i dodici articoli della fide christiana,* which dates from that year. For this he was summoned to appear before the chapter of his order at Genoa, but fearing the consequences, he hastily departed to Pisa. From there he wrote a letter to his friends at Lucca attempting to justify his flight. He went on to seek refuge at Zurich, then at Basel, and finally settled with Butzer at Strassburg, where he became professor of Hebrew and Old Testament. In 1547 he received an invitation from Archbishop Cranmer (*q.v.*) to assist in the task of reforming the Church of England, and thither he journeyed with Ochino in December. Shortly afterwards Peter Martyr (by which name he is always known in England) was appointed to the Regius Professorship of Divinity at Oxford, and with its Chancellor Richard Cox he helped in bringing about sweeping changes in the university. He lectured on Romans and I Corinthians, and his remarks on the Eucharist, led to the disputation of May, 1549, which took place between himself and certain distiguished Catholic doctors, and lasted four days. Martyr had the charge of a number of Swiss students sent over to Oxford by Bullinger (*q.v.*). These not only assisted him in his various tasks, but also helped in spreading the Zwinglian doctrines which made themselves evident in the 1552 *Book of Common Prayer* (*q.v.*). Martyr was himself responsible for the Second Exhortation in the 1552 Communion Office, and for the withdrawal of the practice (allowed in the 1549 prayer book) of taking the consecrated bread and wine direct from the church to a sick person. The accession of Mary (*q.v.*) in 1553 necessitated the reformer's speedy departure from England. He returned to Strassburg, but found himself in doctrinal conflict with the Lutherans who had recently become prominent in that city. An uneasy agreement between himself and them lasted for three years, during which time he not only carried out his ordinary duties, but set up in his house a college for the religious exiles from England. A fresh outbreak of trouble with the Lutherans in 1556 caused him to accept a call from Bullinger to take over the vacant chair of Hebrew at Zurich. He was accompanied thither by his close friend John Jewel, afterwards Bishop of Salisbury. Mary's death (1558) saw the return of the English religious exiles to their own land, but a steady correspondence was kept up between them and Vermigli, and, at the time of the Elizabethan Settlement, they were continually seeking his advice over matters of church government and order. Although Vermigli never returned to England, he left Switzerland once again in 1561, to attend the conference at Poissy which the queen mother of France, Catherine de Medici had arranged in a vain attempt to bring about an understanding between the Catholic and Protestant factions. The long journey that this involved, and the disappointment at its lack of success told on the aging man's health, and this gave way completely soon after his return to Zurich. His last adversary was Johann Brenz (*q.v.*), whose doctrine of the ubiquity of Christ's body, he violently opposed.

Bibliography: Vermigli's own works, especially the *Defensio Doctrinae veteris et Apostolicae de sacrasancto Eucharistiae Sacramento* (against Gardiner) (Zurich, 1559), his commentaries on I Corinthians (1567), and Romans (1568), and on several books of the Old Testament. Most important of all are the *Loci communes* or "Common Places" of which the English version (produced by A. Marten in 1583) contains the 1549 Oxford Disputation as well as many of Martyr's letters.

Consult further: J. Simler, *Oratio,* Zurich, 1562; F. C. Schlosser, *Leben des . . . P. M. Vermigli,* 1807; C. Schmidt, *Peter Martyr Vermigli,* 1858; C. Cantu, *Gli Eretici d' Italia,* Vol. II (1866); pp. 69–80; *Cambridge Modern History,* Vol. II, 1904; C. Smyth, *Cranmer and the Reformation under Edward VI,* 1926; F. C. Church, *The Italian Reformers,* 1932; G. Constant, *The Reformation in England,* Vol. II, 1941.

[Sup.] Gordon Huelin.

VERSIONS OF THE BIBLE. See Bible Versions.

VIATICUM: According to Roman canon law, the *viaticum,* that is, the communion administered to a person in danger of death, may be repeated in the course of the same illness. The *viaticum* may be administered at every hour of the day or night, even on Good Friday, when communion is not ordinarily given. A sick person should receive the *viaticum* according to the rite of his own church. However, in case of necessity, the *viaticum* may be administered according to the rite of any church in communion with Rome. It belongs to the rector of the parish to carry the *viaticum* with the solemnity prescribed by the ritual, or privately. Other priests can do this only by his permission or in case of emergency. [Sup.] GEORGES A. BARROIS.

VICAR, APOSTOLIC. See PROPAGANDA.

VICTOR III: Gregory VII on his deathbed requested that the cardinals elect as his successor either Anselm, bishop of Lucca; or Eudes, cardinal of Ostia; or Hugh, archbishop of Lyons. Each of these three was fully qualified for the high office, but none was elected at this time. There is only one contemporary source extant of this strange election, viz., the chronicle of Monte Cassino. Here it is stated that the cardinals were afraid that an interregnum would aid Guibert of Ravenna who sought to dominate the city of Rome. They asked Desiderius, cardinal deacon of the churches in Rome, to accept the office, which he refused. This happened in 1085. Several months later Desiderius feared that his continued refusal might aid the antipope, and he finally gave his consent, and became Victor III. It seems more likely that he became pope because the Normans wanted him rather than any of the three candidates proposed by Gregory VII. See also POPES. [Sup.] ALBERT HYMA.

VIETH, PAUL HERMAN: Congregational-Christian; b. Warrenton, Mo., Jan. 18, 1895. He studied at Central Wesleyan College, Warrenton, Mo. (A.B., 1917); Yale University (B.D., 1924; Ph.D., 1928). He was field worker and general secretary, Missouri Church Council (1917–22); superintendent Welcome Hall Mission, New Haven, Conn. (1922–23); director religious education, Church of the Redeemer, New Haven, Conn. (1923–25); director of research and superintendent of educational administration, International Council of Religious Education, Chicago (1925–31); visiting professor of religious education, Duke University (1931); director of field work and professor of religious education, Yale Divinity Schoool (1931–39); Horace Bushnell Professor of Christian Nurture, Yale (1939–). His best known books are: *Teaching for Christian Living* (1929); *Objectives in Religious Education* (1930); *Improving Your Sunday School* (1930); *How to Teach in the Church School* (1935); and *The Church and Christian Education* (1947).

VIG, PEDER SORENSEN: Lutheran; b. Egtved, Denmark, Nov. 7, 1854; d. Blair, Nebr., March 21, 1929. He studied in the University of Copenhagen; was ordained at Neenah, Wisc. (1885); and served pastorates in Shelby County, Iowa (1885–87). He was professor at the seminary of the Danish Lutheran Church at Luck, Wisc. (1887–92), at Elk Horn, Iowa (1894–96), and at Trinity Seminary, Blair, Nebr., the seminary of the United Danish Lutheran Church in America (1896 intermittently to 1928); president of Trinity (1909–26). He was knighted by the king of Denmark. In theology he was conservative. He was a noted teacher and historian with many minor publications. His major publications are his contributions to *Danske i Amerika* (1908) and *Danske i Kamp* (1917).

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JOHANNES KNUDSEN.

VIGILANTI CURA: Encyclical of June 29, 1936, in which Pope Pius XI (*q.v.*) discusses motion pictures, especially with the American bishops who had previously established the Legion of Decency (*q.v.*). The importance of motion pictures for recreation and propaganda is recognized, but the encyclical deplores that many films are morally and religiously harmful, recommends extension of the Legion's pledge to boycott such films, and proposes national offices —under Catholic Action (*q.v.*)—to review all productions.

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THEODORE G. TAPPERT.

VINCENT, ALBERT LEOPOLD: Jesuit theologian and professor; b. July 29, 1879, in Paris, France. He was educated at College Dupanloup, Orléans; the Sorbonne; École des Hautes Études, Collège de France; University of Paris; and the École Biblique et Archéologique Française, Jerusalem. During World War I he was an officer on the general staff of Marshall Foch (1914–18). After serving as a priest in the Diocese of Paris (1919–30), he became professor of the history of religion in the University of Strasbourg (1930–). During World War II he was an active member of the resistance movement. He has written: *Le Judaisme* (1932); *Judaism* (1934); *Islam* (1936); *Religion des Judeo-Aramiène d. Éléphantine* (1937); *Le livre des Juges et le livre de Ruth* (1952).

RAYMOND W. ALBRIGHT.

VINDICIAE CONTRA TYRANNOS. See LANGUET, HUBERT.

VISITATION, CANONICAL: Roman Catholic church law makes it a duty for ecclesiastical superiors having ordinary jurisdiction to visit persons and establishments under their authority in order to ensure the observance of church rules, to hear complaints, and generally to promote the spiritual welfare of their subjects. Thus bishops must visit the churches of their diocese once a year; if unable to do so personally, they may send their vicar general. Superiors of religious orders must visit the monasteries, convents and other houses under their jurisdiction, as their particular rule demands. In addition, the local bishop must visit every fifth year religious houses of men and women of his obedience, and monasteries of nuns having solemn vows, even if these monasteries are under papal jurisdiction. The pope may, in view of special circumstances, appoint a visitor apostolic of his own choice. Cf. *Codex Juris Canonici,* canons 343–346, 511–513.

GEORGES A. BARROIS.

VISITATION EVANGELISM. See EVANGELISM, VISITATION.

VISSER 'T HOOFT, WILLEM ADOLF: Reformed; b. Sept. 20, 1900, at Haarlem, Holland. He studied theology at Leyden University (doctorate, 1928). Has been secretary of the World's Alliance of Young Men's Christian Associations, Geneva, Switzerland (1924–31); general secretary of the World's Student Christian Federation (*q.v.*) (1931–38); and general secretary of the World Council of Churches (*q.v.*) (1938–). He has written: *The Background of the Social Gospel in America* (1928); *Anglocatholicism and Orthodoxy* (1933); *None other Gods* (1937); (with Dr. Oldham), *The Church and its Function in Society* (1937); *The Wretchedness and Greatness of the Church* (1944); *The Struggle of the Dutch Church* (1946); *The World Council of Churches, Its Nature and Its Limits* (1946); *Rembrandt et la Bible* (1947); *The Kingship of Christ* (1948). He is editor of *The Ecumenical Review.*

VITALISM AND MECHANISM: Controversy between vitalists and mechanists has characterized the whole history of modern biology. It is still going on. A contemporary mechanist like Joseph Needham insists that the mechanists have succeeded in driving the vitalists from one crucial instance after another, by actually discovering a sufficient mechanistic explanation for the phenomena for which the vitalists had claimed that vital force was an indispensable explanation; and, if he has to acknowledge that a few problems remain, he predicts with confidence that mechanistic explanations will shortly be found for them too. On the other hand, Hans Driesch and J. Arthur Thomson, who presumably know the history of their science as well as Needham does, still maintain the vitalist view. J. S. Haldane contends that the controversy has reached a stalemate, which indicates the necessity for a radical reconstruction of the scientific concepts involved. But his suggested reconstruction takes the form of a flight into a philosophical idealism (*q.v.*), which does not seem likely to be accepted by scientists as useful for their purposes.

Careful examination shows that the controversy relates, not to the character of organic structure and functioning, but to the proper nature of science. Mechanists may be found who agree with the vitalists that the facts demand from someone a teleological treatment. Thus Lawrence Henderson, a biochemist, admits that not a single fact of organic structure or functioning ever has been completely explained mechanistically; he shows that the reciprocal fitness of organism and of inorganic environment constitutes them a unit of such a kind as, in human affairs, "arises only from the effective operation of purpose"; and he argues that the facts of organization force us, in Aristotle's words, to "consider the character of the material nature whose necessary results have been made available by rational nature for a final cause." But he wishes to hand over the study of these teleological aspects of the facts to philosophy, and he insists that "mechanism is enough in physical science, which no less than biological science appears to manifest teleology; it must therefore suffice in biology." Joseph Needham defines life as "the phenomenal disturbance created in the world of matter and energy when mind comes into it," and specifically calls that conception a form of "animism." But he too wishes to restrict the science of biology to the mechanical explanation of things, and he maintains that not philosophy but only religion, which he conceives mystically, is able to deal with the teleological aspects of the facts.

The question arises, then, why the biological mechanists, who agree with the vitalists that the facts are somehow teleological, do not agree with the vitalists to admit teleological conceptions and laws into their science. The answer involves an empirical and a theoretical observation. Empirically, a large measure of success has attended the study of organisms by mechanistic methods, which should therefore, in accordance with the "law of parsimony," be extended to the limit; while, on the other hand, teleological conceptions, both in physics and in biology, have been tried and found scientifically sterile and hampering. Theoretically, science is to be defined in terms of precision methods; and only such content is to be admitted into science as proves amenable to such methods. The teleological is not thus amenable, and it must therefore be excluded.

Two difficulties, however, suggest themselves. One is that the laudable ideal of scientific thoroughness expresses itself not only in the desire for precision, but also in the desire for comprehensiveness. At least as a practical expedient, scientists must insist, as many of them do, that their precision methods are universally applicable. When experience shows that this is not correct, a choice has to be made. Either we must, with the mechanists, be loyal to the precision ideal at the expense of comprehensiveness; or we must be loyal to the comprehensiveness ideal at the expense of precision; or we must seek somehow a middle course. It is probably valuable that scientists are to be found who adopt each of these procedures.

A second difficulty, which is really only the first differently stated, lies in the fact that the absolute precision, in terms of which the mechanists wish to define the nature and scope of their science, appears to be unattainable except in the purely formal sciences of logic and mathematics. In physics, measurements are true only to a specified number of decimal points and the Heisenberg principle of indeterminacy rules, inescapable. In other sciences, greater and greater concessions have to be made to inaccuracy. The question is how far we may proceed in this concession to inaccuracy and still have a right to claim that we are being scientific. In point of fact, there is little agreement among men who claim, and who are generally acknowledged, to be scientists on this question, and no principle seems to be available by means of which the problem can be solved.

The facts, then, are that science very properly seeks to be both as precise as possible and as comprehensive as possible, but there are wide areas of experience which, so far, have proved recalcitrant to precision treatment. The problem which these facts pose for all who seek to be scientists is whether to be so loyal to the precision ideal that the recalcitrant areas of experience must be excluded from science, in which case either reality will be denied to these areas or some discipline other than science will be invited to deal with them as well as it can; or whether, on the other hand, an attempt should be made to deal with these areas scientifically, the demand for precision being to some extent relaxed. Shall science be defined in terms of its precision ideal and its scope be determined by that definition, or shall the sciences be defined in terms of a subject matter and the methods be adapted to that content?

Christian thinkers will find three points of interest in this controversy. First, since they share with all serious thinkers an interest in truth, they will want to know the truth of this matter, if and in so far as it is available. Second, since an acknowledged right to call any discipline scientific carries with it considerable prestige, and since it is the vitalist view which extends that right most widely, they will tend to sympathize with vitalism, and need to remind themselves that mechanism represents some real values. Third, they may observe with satisfaction that the validity of teleological principles, in some area of thought, is acknowledged by mechanists and vitalists alike.

See also MATERIALISM; PARALLELISM, PSYCHOPHYSICAL; SCIENCE, NATURAL; TELEOLOGY.

BIBLIOGRAPHY: H. Driesch, *The Science and Philosophy of the Organism;* L. J. Henderson, *The Fitness of the Environment; idem, The Order of Nature;* J. S. Haldane, *The Sciences and Philosophy;* J. Needham, *Man, A Machine; idem,* "Mechanistic Biology and the Religious Consciousness" in *Science, Religion, and Reality* (1925).

ANDREW K. RULE.

VIVEKANANDA. See INDIA, III, B.

VOGEL, HEINRICH: Lutheran; b. in Proettlin, Mark Brandenburg, March 9, 1902. After study at Berlin and Jena he was for many years pastor in Dobbrikow, Mark. In the church struggle he was a member of the Confessional Synod and a member and leader of the illegal Berlin church seminary of the confessional church. For his activities he was three times imprisoned by the Nazis. Since 1946 he has been professor of systematic theology at Humboldt University in East Berlin; at the church college in West Berlin; and at the church seminary, Zehlendorf. He is very widely known for his Christological treatises, sermons, poems and hymns. He has written: *Traugott Untreu auf der Kanzel* (1930); *Eiserne Ration eines Christen* (1936); *Der Kommende* (1947); *Der bittende Christus* (1947); *Ruehmung* (1948); *Predigtbaende* (1948–52); *Christologie* (1949); *Dogmatik* (1951). RAYMOND W. ALBRIGHT.

VOGT, VON OGDEN: Unitarian; b. at Altamont, Ill., Feb. 25, 1879. He studied at Beloit College (B.A., 1901); Harvard University; and Yale University (M.A., 1909; B.D., 1911). He was general secretary of the United Society of Christian Endeavor (1903–7), and young people's secretary of the Presbyterian Board of Home Missions (1907–8); minister, Congregational Church, Cheshire, Conn. (1911–16); Wellington Ave. Congregational Church, Chicago (1916–25); First Unitarian Church, Chicago (1925–44); and minister emeritus (1944–). He lectured in liturgics and Christian architecture at Chicago Theological Seminary (1925–44). He was president Religious Arts Guild (1935–42); a master craftsman in liturgies, Congregational Arts Society (1942–46). He was author of *Art and Religion* (1921; rev. ed., 1948); *Modern Worship* (1927); *Cult and Culture* (1951); and is coeditor of *Hymns of the Spirit* (1937).

VOICE OF PROPHECY. See SEVENTH-DAY ADVENTISTS.

VOLIVA, WILBER GLENN. See CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION.

VOLUNTEERS OF AMERICA: Now best described as a religious-social welfare organization which offers spiritual and material aid to those in need regardless of race or creed. These services are provided by 368 service units in 161 cities and towns throughout the United States. In 1950 about three million people received aid, with approximately one-third receiving spiritual guidance and the balance receiving social welfare help. Personnel, including commissioned officers, staff workers, and cooperating laymen, numbers 25,035. Protestant in doctrine and evangelical in nature, the spiritual program offers opportunities for worship to all, with special attention to those not reached by the various churches. The social welfare program varies in accordance with local needs and includes these services: maternity homes, summer camps for children and family groups, homes and clubs for the aged, mission churches, distribution of salvaged clothing, furniture and household needs to low-income groups, girls' residences, aid to prisoners and their families (through the Volunteer Prison League, a department of the parent organization), aid to homeless men, Sunday schools, community centers, employment for handicapped workers, day-care centers, emergency homes for individuals and families, and school clothing programs. Many programs are supported by Community Chests, others by direct appeals to the public.

[Sup.] JOHN F. MCMAHON.

VOSKAMP, CARL J.: Lutheran; b. Antwerp, Belgium, Sept. 18, 1859; d. Tsingtao, China, Sept. 20, 1937. In 1884 he was sent to Canton province, China, by the Berlin Missionary Society and was shifted to Shantung province in 1898 to open new missionary work. He remained in Shantung (after 1925 under American auspices) until his death. The veteran missionary was the author and translator of numerous books, tracts, and hymns in Chinese.

BIBLIOGRAPHY: George Drach, *Kingdom Pathfinders*, 1942.

THEODORE G. TAPPERT.

VOSTÉ, JACQUES MARIE: Roman Catholic; b. at Bruges, Belgium, May 3, 1883; d. at Rome, Feb. 24, 1949. He entered the Dominican Order in 1900. He studied at the Dominican College and the University of Louvain; and the École Biblique of Jerusalem. He taught exegesis of the New Testament at the Collegium Angelicum, Rome (1911); and was appointed consultor (1929) and secretary (1939) of the Pontifical Biblical Commission. In addition to numerous studies and monographs, which embody the substance of his courses, he edited texts and manuscripts from Syriac authors, such as the Commentary of Theodore of Mopsuestia on the Fourth Gospel, and the works of Mar Ishodad of Merw. GEORGES A. BARROIS.

VOTIVE MASS, VOTIVE OFFICE: The Roman missal contains the text of masses which may be used on account of special events, or by order of the hierarchy, or at the discretion of the priest, instead of the mass prescribed for the day by the ecclesiastical calendar. Special rubrics state when the celebration of a votive mass is permissible. Votive masses fall into three categories: (1) Masses in honor of the Trinity, of Christ, or of the Virgin and the saints. (2) Masses for the peace, for the sick, in time of disaster, etc. (3) Nuptial mass and masses for the dead.

Votive offices, not listed in the ecclesiastical calendar, and which were substituted eventually to the office of the day, were abolished in 1911, except that of the Virgin, which is recited on Saturday when no feast or privileged vigil occurs. The office of the dead is recited in addition to the office of the day, when occasion warrants it. GEORGES A. BARROIS.

VOWS OF RELIGION: In the Roman Church, the vows by which members of religious orders and congregations bind themselves to observe poverty, chastity, and obedience, in order to achieve evangelic perfection. It is to be noted that the formula used in some religious orders mentions explicitly the vow of obedience only, the other two being implicitly included under it. A fourth vow is added in some orders, to a particular purpose, like, for instance, the vow of special obedience to the Holy See, taken by the Jesuits.

The taking of religious vows constitutes the "profession." After completion of the novitiate (*q.v.*), religious men and women admitted to profession take so-called simple vows, which are not perpetual, but may be renewed, usually after a period of three years. In some orders of men and women, the second profession consists in the taking of solemn, i.e., irrevocable, vows. In spite of certain similarities, vows of religion must be distinguished from the promise of chastity and obedience to the ordinary (*q.v.*), requested of subdeacons. As a general rule, clerics of religious orders cannot be ordained to the subdeaconate before taking their solemn vows.

Nuns of orders where solemn vows are taken are usually devoted to a life of contemplation in cloistered monasteries. Recent regulations from the Holy See have revised the statute of nuns engaged in some form of active ministry, like teaching or nursing, within the precincts of the monastery or in adjacent buildings (see CLOISTER, CLAUSURA).

Dispensations from simple vows, or the dis-

missal of religious of simple vows, can respectively be granted or ordered, whenever serious reasons warrant it, by the competent authority, viz., by the abbot of a monastery, the superior general of an exempt order of men, or the prelate having jurisdiction over a monastery or an order of women, and, in congregations of diocesan obedience, the local ordinary. Dispensations from solemn vows are always reserved to the Holy See. Furthermore, dispensations from religious vows, either simple or solemn, do not relieve men ordained to the degree of subdeacon and upwards from their common obligations as clerics. The legislation governing the vows of religion in general, but not the special regulations proper to each order, is found in the *Codex Juris Canonici,* canons 572–586, and 646–672. GEORGES A. BARROIS.

W

WACE, HENRY: D. Jan. 9, 1924. He was the dean of Canterbury (1903–24). His later works included: *Some Questions of the Day* (1912 and 1914); *The War and the Gospel* (1917); *The Story of the Passion* (1922); and *The Story of the Resurrection* (1923). [Sup.]

WACH, JOACHIM: Episcopalian; b. at Chemnitz, Germany, Jan. 25, 1897. He studied at Munich, Freiburg, Berlin, Leipzig (Ph.D., 1922), and University of Heidelberg (Th.D., 1928). He was privatdozent and professor of the history of religions at the University of Leipzig (1924–35); came to the United States in September, 1935, and taught at Brown University (1935–46), professor of the history of religions on the Federated Theological Faculty of the University of Chicago (1946–). He wrote: *Religionswissenschaft* (1924); *Das Verstehen, Geschichte der Hermeneutik im 19. Jahrhundert* (1926–33); *Meister und Juenger* (1925); *Sociology of Religion* (1944; Spanish tr., 1946; German tr., 1951); *Types of Religious Experience, Christian and Non-Christian* (1951).

WAGENER, ABRAHAM: B. March 22, 1715, in Silesia; came to Pennsylvania with the main Schwenckfelder migration; d. in Montgomery County, May 5, 1763. He became the chief poet among the early American Schwenckfelders, composing at least thirty-four hymns for the first Schwenckfelder hymnal of 1762. He was an avid collector of religious verse, especially of the mystics, and was in correspondence with the chief religious figures of America and Europe, including Gerhard Tersteegen (*q.v.,* Vol. XI) and Henry M. Muhlenberg (*q.v.,* Vol. VIII), to whom Wagener willed some of his library. Wagener put the minor writings of Thomas à Kempis (*q.v.*) into German, and his metrical translations of Augustine (*q.v.*) and other mystics survive in his poetical manuscripts.
JOHN JOSEPH STOUDT.

WAGER OF BATTLE, DUEL. See DUELING IN THE UNITED STATES.

WAHHABIS: Adherents of a modern reforming movement in Islam centered in the region of Najd in Inner Arabia. The name "Wahhābī," applied to the movement by its enemies, is regarded with little favor by its adherents, who call themselves Unitarians (*muwaḥḥidūn*), their cardinal principle being the absolute unity of God. There is no foundation for the oft-repeated charge that these Unitarians have established a new sect or school of religious law; they are thoroughly orthodox members of the Hanbalite school.

The Unitarianism of Najd is of great importance in contemporary Islam as being the first and still the strongest fundamentalist reaction in modern times to the spread of innovations and mystical tendencies among the mass of Muslims. Its orthodoxy is a rock as yet unbudged by Muslim modernists striving to adapt Islam to present-day conditions by reinterpreting it in the light of Western concepts. Possession of the holy cities of Mecca and Medina and control of the annual pilgrimage also give the Unitarians far-reaching influence in the Islamic world.

I. History: Muḥammad ibn ʿAbd al-Wahhāb, the founder of the movement, whose father and grandfather were Hanbalite judges, was born in 1702 or 1703 in al-ʿUyainah in Najd. After receiving at home a traditional Muslim education designed to fit him for a career as a religious scholar, he journeyed in search of higher learning to Medina and Basrah. While abroad he formulated his ideas regarding the reform needed in Islam as popularly practiced, and was expelled from Basrah for preaching against the worship of idols and saints. About 1740 in the town of Huraimila in Najd he began energetically proclaiming in public his call for a return to the fundamentals of Islam. After encountering strong opposition, he made a compact in 1744 with Muḥammad ibn Saʿūd (d. 1765), lord of the little oasis of al-Dirʿiyah, for spreading the reform by missionary endeavor and defending it with the sword. The House of Saʿūd has ever since been the chief temporal support of the movement.

Progress in the early years was slow, but by

1792, when the reformer died in al-Dir'iyah (*aet. ca.* 90), the Unitarians had occupied the whole of Central Arabia and were advancing swiftly towards the shores of the Persian Gulf. Their theocratic government applied the Islamic Sharī'ah as the law of the land. The winning over of townsmen and Bedouin tribesmen in throngs provided raw material for powerful and fanatical military forces under the command of Muḥammad ibn Sa'ūd's son and grandson, 'Abd al-'Azīz (d. 1803) and Sa'ūd the Great (d. 1814), the Imams or chiefs of state in the period of rapid expansion. In 1802 a Unitarian host sacked the rich tomb of the Prophet's grandson al-Ḥusain at Karbala, one of the most sacred Shiite shrines, and in 1803 the Unitarians entered Mecca after humbling the Sharīf's army. In the years immediately following they challenged the authority of the Ottoman Empire in the southern marches of Iraq and Syria. Sultan Mahmud II charged Muḥammad 'Ali Pasha, his nominal viceroy in Egypt, with meeting this challenge which threatened a permanent detachment of the Holy Cities from the Empire and a general Arab uprising against unpopular Turkish rule. Muḥammad 'Ali's Turco-Egyptian forces first landed in Arabia in 1811, and after years of hard campaigning Muḥammad 'Ali's son Ibrahim Pasha in 1818 captured the Unitarian capital al-Dir'iyah, which he razed in 1819.

Unitarianism had sunk roots in Najd deeply enough to survive this disastrous defeat. Turkī (d. 1834), a cousin of Sa'ūd the Great, fixed his capital at Riyāḍ, and Turkī's son Faisal made gains in Central Arabia, particularly after the final withdrawal of the Turco-Egyptian troops in 1840. Following Faisal's death in 1865, the movement suffered another decline as the result of a civil war between his sons. Although the House of Sa'ūd underwent a complete eclipse in the last decade of the nineteenth century, many people of Najd clung to their Unitarian beliefs.

The second revival of Unitarianism has been the handiwork of Faisal's grandson, 'Abd al-'Aziz ibn 'Abd al-Raḥmān (popularly known as Ibn Sa'ūd). Returning from the exile into which he had been driven as a youth with his family, 'Abd al-'Aziz established himself in al-Riyāḍ in 1902, gradually reconstructed the power of the Saudi dynasty in Najd, recovered much of Eastern Arabia from the Ottoman Empire in 1913, and conquered the Hijaz, including Mecca and Medina, in 1924–25 from the Hashimite King al-Husain and his son 'Ali. In 1932 'Abd al-'Azīz took the title of King of Saudi Arabia, a state which embraces the greater portion of the Arabian Peninsula. The Unitarianism of Najd is the official religion of the Kingdom and the Sharī'ah its basic law. In developing rapidly the material resources of Saudi Arabia, King 'Abd al-'Aziz has had to face the problem of whether the introduction of Western mechanical devices and techniques might pollute the atmosphere in which Islamic fundamentalism has flourished in the past. His decision that the Muslim faith need not fear for its vitality in an industrial society is having a profound effect on his own country and is of direct concern to all those interested in the position of Islam in the modern world.

King 'Abd al-'Aziz died Nov. 9, 1953 and was succeeded by the eldest of his living sons, Sa'ūd.

II. Doctrines: The Unitarians of Najd stress the fact that they are followers, not innovators. Treading in the footsteps of earlier Hanbalite reformers, above all Aḥmad Ibn Taimīyah (d. 1328), they preach a return to primitive Islam as set forth in the Koran (Qur'ān) and the Traditions of the Prophet. Such a return means rejecting all innovations (*bida'*), that is, beliefs and practices introduced since the time of the Prophet and the first generations of righteous Muslims (*al-salaf al-ṣāliḥ*), even though such innovations are held by other Muslims to have been sanctioned by the consensus of opinion (*ijmā'*) in the Islamic community.

The Unitarians, basing their concept of the doctrine of God on the Koran and the Traditions, dwell on two aspects of divine unity: God's uniqueness as Lord of creation and his uniqueness in deserving worship. They hold that countless non-Muslims, including Christians and Jews, recognize God as the Supreme Master, but only the true Muslim worships him to the exclusion of all else. Syntheism, associating anyone or anything with God in worship, is the greatest of sins, the one sin that God himself does not forgive and that justifies waging war against those guilty of it, even though they may call themselves Muslims.

The Unitarians vehemently denounce the syntheistic practice of praying to saints, as prayers should be directed to God alone. The building of tombs or mosques over the graves of the dead is forbidden. Other Muslims once dreaded the name Wahhabi because of the destruction of syntheistic shrines in newly occupied territory, especially in the holy cities. Men, but not women, are allowed to pay simple visits to graves, primarily for the purpose of meditating on the world to come.

The Unitarians have the highest regard for the prophet Muḥammad, but they insist that he was a mortal and is not to be deified. The accusation that they have prohibited the visiting of his burial place in Medina is false; they do hold that visits there should not be in the nature of a pilgrimage, as the only lawful pilgrimage is to the Ka'bah, the House of God in Mecca.

Guided by the Traditions of the Prophet, the Unitarians advocate an austere way of life and

forbid drinking of intoxicants, smoking, and wearing luxurious dress. Recent years have seen an easing of this austerity in some circles in Arabia. It still remains, however, the duty of the Unitarian government "to command the doing of good and to forbid the doing of evil."

In determining what is forbidden and what is permitted, the Unitarian religious scholars use independence of judgment (*ijtihād* of a restricted type) with the goal of establishing the express pronouncements of God and the Prophet as the guiding rule of life. Unquestioning acceptance of the teachings of other scholars, even those of the founders of the four schools of law, is in general condemned; the proofs cited should always be examined with a critical eye to ascertain whether they are in keeping with the Koran and the Traditions.

These doctrines of the Unitarians are set forth in a large number of books, tracts, and epistles composed by Ibn 'Abd al-Wahhāb, his sons and later descendants, and other spokesmen for the movement, only a few of which works have been translated into Western languages. Virtually no new ideas are expressed; many pages consist in the main of quotations from the Koran and the Traditions, selected to apply to the problems of the moment. Numerous standard Islamic works of reference are also used in the Unitarian schools, such as the commentaries on the Koran by al-Baiḍāwī and al-Qurṭubī, and considerable attention is paid to the writings of the three Sunnite schools other than the Hanbalite.

III. Influence: The precise extent of the influence of the Unitarianism of Najd both in and beyond Arabia is difficult to determine, as much of the inner history of Islam remains unknown. The term Wahhabi has often been applied to Muslims who differ from the Arabian Unitarians on fundamentals, and on occasion to extremists who have no connection with them at all. When other reforming groups emphasize beliefs and practices characteristic of the Unitarians, it is sometimes impossible to say whether these have been borrowed directly or derived independently from earlier sources. Without question, however, this Unitarianism has in one way or another influenced many if not most of the manifestations of puritanical fundamentalism in Islam during the past two centuries, and its emphasis on the transcendental majesty and unity of God and insistence on return to original sources have contributed greatly to renewing the vigor of the Islamic faith.

In Arabia the Hanbalite Unitarianism of Najd has made little headway in Oman, Hadramaut, and the Yemen, where the people are for the most part adherents of the Malikite and Shafiite schools of law or the Ibadite and Zaidite (Shiite) sects. In the rest of the Peninsula Unitarianism has been embraced by the majority of the common people as well as the rulers and religious scholars, though sizable numbers of Malikites and Twelver Shiites are still found near the Persian Gulf and Shafiites and others in the Hijaz.

Ibn 'Abd al-Wahhāb, who made many converts by both the spoken and the written word, carried on his earliest correspondence outside Arabia with a scholar in Iraq. Particularly after the conquest of Mecca in 1803 Unitarian propaganda grew in intensity, letters being sent to rulers and learned men in North Africa, Syria, and Persia. In the twentieth century considerable use has been made of printing presses in Mecca and Cairo, and a few Unitarian works have been lithographed in Bombay.

The favorable impression made by early Unitarian propaganda on Maulay Sulaiman, Sultan of Morocco (reigned 1792–1822), has descended upon the New Salafīyah, a force today in Moroccan religious reform and political nationalism. Unitarian influence can also be discerned in Algeria and Tunisia, particularly among Muslim scholars. Some of the Islamic brotherhoods of Africa bear the stamp of Najdian teachings. The Algerian Sayyid Muhammad ibn 'Ali al-Sanūsī (d. 1859), who founded the confraternity of the Sanusīyah in Arabia in 1837, was exposed to Unitarian doctrines during years of residence in the Hijaz and 'Asir. In the nineteenth century the Sanusis made Cyrenaica their stronghold, and in 1951 the present head of the order, Sayyid Muḥammad Idris, became the first King of Libya.

South of the Sahara the leader of the conquering Fulbé, 'Uthman dan Fodio (d. *ca.* 1816), who had visited Mecca, spread Unitarian beliefs while building up the Empire of Sokoto. Later, Hajj 'Umar Tall (d. *ca.* 1865), who likewise had visited Mecca, won over many in the Western Sudan to his version of Unitarianism by ruthless wielding of the sword. In the Eastern Sudan the Mahdist movement of the late nineteenth century was Unitarian in some of its aspects, while other aspects were to the men of Najd outright heresies.

Sayyid Ahmad of Bareli carried Unitarian doctrines from Mecca to the Punjab, where he launched a holy war against the Sikhs. After Ahmad's death in battle in 1831, his successors continued for years to gather converts in Bengal and elsewhere, but in the end their Anglophobe policy brought them into disastrous conflict with the Government of India. In several ways Ahmad's so-called Indian Wahhabis were not true disciples of Ibn 'Abd al-Wahhāb. The seed of Unitarian teachings, however, has continued to bear fruit among Indian Muslims, including some who do not hark back to Sayyid Ahmad as their spiritual guide.

Unitarianism, or at least what went by the name of Wahhabism, appears to have gone

through Central Asia to reach the remote lands of Islam in China, where it is said to have been a factor in Muslim unrest during the time of the Taiping Rebellion in the second half of the nineteenth century.

In 1803 returning Indonesian pilgrims carried the Unitarian gospel from Mecca to Sumatra. What they preached helped to bring about the uprising of the Padris, which was not suppressed by the Dutch authorities until about 1839. Since that time Unitarian concepts have reappeared in other movements calling for a reform of Indonesian Islam.

In the lands closer to Arabia—Egypt, Syria, and Iraq—where hostility to the Unitarianism of Najd reached its peak, the movement has not had as great an appeal as in other quarters. In these neighboring countries Arabian Unitarianism until recently caught the attention of isolated scholars and reformers rather than of the masses. The ferment of religious reform now at work derives in particular from Jamal al-Din al-Afghani (d. 1897) and the Egyptian Muḥammad ʻAbduh (d. 1905). ʻAbduh's Syrian-born disciple Muḥammad Rashid Rida (d. 1935) and his circle known as the Salafīyah devoted much time to the study of Ibn Taimiyah and entered the lists of Egyptian journalism as champions of the Saudi state. Rashid Rida's press in Cairo, Matbaʻat al-Manar, published many of the works of Ibn ʻAbd al-Wahhāb and other Unitarians, with the late King of Saudi Arabia often paying the expenses of publication. Elements of Ibn ʻAbd al-Wahhāb's fundamentalism endure in the new movement of al-Ikhwan al-Muslimun (the Muslim Brethren), which sprang up in Egypt and has spread abroad with its fervid demand for a purification of Islamic society.

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[Sup.] GEORGE S. RENTZ.

WALDECK-PYRMONT: The major part of the former German principality of Waldeck-Pyrmont was added in 1929 to the province of Hesse-Nassau (*q.v.*) (since 1945 the state of Hesse), while Pyrmont and its environs were annexed to the province of Hanover (since 1945 the state of Lower Saxony). Ecclesiastically Waldeck belongs, since 1934, to the Evangelical Church of Kurhesse-Waldeck, Pyrmont to the Evangelical Lutheran Church of Hanover (*q.v.*). Politically Waldeck is a part of the governmental district of Kassel, ecclesiastically it is a deanery (*Propstei*) made up of three districts (Eder, Eisenberg, and Twiste) and comprising 78,296 souls.

Charitable institutions include a deaconess (*q.v.*) motherhouse in Arolsen with 130 deaconesses and five auxiliary institutions, a home in Helsen that cares for 200 patients with physical and mental illnesses, and an orphanage in Helsen. Religious instruction is required in public schools, for which purpose Luther's Catechism is used alongside the Bible and the hymnal.

BIBLIOGRAPHY: V. Schultze, *Waldeckische Reformationsgeschichte*, 1903.

[Sup.] WILHELM MAURER.

WALDENSES: Thus far the testimony of the sources has not yielded a definite solution to the inquiry of the origin of the Waldenses of Piedmont. Half a century ago the conflicting statements crystallized around two views, both of which point to a complex, if not insoluble, problem. One view endorses the early apostolic concept of the Pietmontese Waldensian origin, the other sees in Waldo the founder. More recently, the apostolic antiquity view tends to be rejected, accepting Waldo as the founder, but at the same time admitting that the Waldenses, in a larger sense, were a fusion of earlier elements. Indeed, while most available sources point to Waldo as founder, in every instance (save two) the Waldenses are identified with the Poor Men of Lyons who were more evangelical than the Italian Humiliati. Waldo's leadership was recognized both by the French and Italian groups when they fused at Bergamo in 1218, shortly after Waldo's death. The argument that the name, Waldenses, has its inception in Waldo is negated by the consideration that there is no document that refers to him as Waldo, but rather as Valdius, Valdesius, Valdes, Valdensis, Valdexius, Gualdensis. The Italian party was known under various names: Humiliati, Arnoldistae, Insabbatati, Paterini, Pauliciani. One portion of the Humiliati became known as the Poor Men of Lombardy led by John of Roncho; hence the name Runcarii. Contemporaries distinguished the main Waldenses branches as the Ultramontane (French) and Lombard Poor Men (Italian).

Twenty-two sources which deal with the origin of the Waldenses have been tabulated below. The varying views as they are indicated in the available sources may be listed in the seven following categories:

(1) The sources which point to Waldo as the founder of the French branch, the Poor Men of Lyons, are most abundant:

Walter Map (1179), *De Nugis Curalium*, p. 65.

Alain de l'Isle (*ca.* 1181), *Contra Haereticos*, Bk. 2, in Migne, *PL*, Vol. 210, p. 378.

Peter of Vaux Cernay (*ca.* 1218), *Historia Albigensium,* in Migne, *PL,* Vol. 213, col. 548.

Anonymous Chronicle of Laon (*ca.* 1219), *Ex Chronico Universali Anonymi Laudunensis,* in *MGH, Scriptores,* Vol. 24, pp. 447–449.

Stephen of Bourbon (*ca.* 1225), *Septem Dona Spiritu,* part 4, title 7, in *Anecdotes Historiques,* p. 280.

Salvus Burce (Waldensian foe) (1235), *Supra Stella,* in Doellinger, *Beitraege,* Vol. 2, No. 5, pp. 63, 64, 74.

Moneta of Cremona (inquisitor) (1244), *Adversus Catharos et Valdenses,* Bk. 5, chap. 1, sec. 4.

Passau Anonymous (Pseudo Reiner) (*ca.* 1260), *Reineri . . . Contra Waldenses,* chaps. 4, 5, in *MBVP,* Vol. 25, p. 264.

Passau Anonymous (*Summa de Haeresibus*) (*ca.* 1260), in Doellinger, *Beitraege,* Vol. 2, No. 14, pp. 300, 301.

Inquisition of Carcassonne (14th century), *Auszuege aus den Acten der Inquisition zu Carcassonne,* in Doellinger, *Beitraege,* Vol. 2, No. 1, pp. 6, 7.

Johannes Leser (anti-Waldensian) (1368), *Auszuege aus einer Schrift des Johannes Leser,* in Doellinger, *Beitraege,* Vol. 2, No. 17, p. 29, pp. 352, 357.

Peter of Pilichdorf (1444), *Contra Sectam Waldensium Liber,* chap. 1, in *MBVP,* Vol. 278.

Nota Primo (Cod. Windberg) (15th century), *Nota Primo Puncta seu Articulos Notabiliores Sectae Waldensium,* in Doellinger, *Beitraege,* Vol. 2, No. 16, p. 340.

In two other sources the name of Waldo is merely *implied:*

Rescriptum (a Waldensian document) (*ca.* 1230), *Rescriptum Haeresiarcharum Lombardiae,* in Doellinger, *Beitraege zur Sektengeschichte,* Vol. 2, No. 4, pp. 42 ff.

Epistola Fratrum (a Waldensian document) (1368), *Ep. Fratr. De Italia,* in Doellinger, *Beitraege,* Vol. 2, No. 29, pp. 356–359.

(2) Only two sources directly indicate Waldo as the founder of the Italian branch:

Salvus Burce (1235), *Supra Stella,* in Doellinger, *Beitraege,* Vol. 2, No. 5, p. 64.

Nota Primo (Cod. Windberg) (15th century), in *op. cit*

Besides, two sources merely *imply* that Waldo is the founder of the Italian branch:

Moneta of Cremona (1244), *Adversus Catharos et Valdenses,* Bk. 5, chap. 1, sec. 4.

Johannes Leser, *Auszuege, op. cit.,* in Doellinger, *Beitraege,* Vol. 2, No. 29, p. 357.

(3) The Waldensian claims of an earlier origin, from the time of Sylvester, or earlier, are mentioned in the following:

Passau Anonymous (Pseudo Reiner) (*ca.* 1260), *Reineri . . . Contra Waldenses,* chap. 5, in *MBVP,* Vol. 25, p. 264.

Epistola Fratrum (1368), *op. cit.,* pp. 356–359.

Peter the Inquisitor (1398), *Bericht . . . ueber die oesterreichischen Waldenser,* in Doellinger, *Beitraege,* Vol. 2, No. 17, p. 306, secs. 3, 4, and p. 310, sec. 85.

Peter of Pilichdorf (1444), *op. cit.,* chap. 1, in *MBVP,* Vol. 278.

Morel (Waldensian) (1530), A. W. Dieckhoff, *Die Waldenser im Mittelalter,* pp. 363, 368.

The pre-Waldo origin is *implied* in the following:

Salvus Burce (1235), *op. cit.,* p. 64.

Moneta of Cremona (1244), *op. cit.*

(4) Besides the few sources which mention Waldo as the founder of the Italian branch there are others, more numerous, who link the Waldensians in Italy with other, and earlier, reform movements:

Bull of Lucius III (1181, 1184), in *Bullarum . . . Romanorum Pontificum Taurinensis Editio,* Vol. 3, p. 20.

Stephen of Bourbon (*ca.* 1225), *op. cit.,* pp. 290–293.

Burchard of Ursperg (*ca.* 1229), *Chronicon,* entry for 1212, in *MGH, Scriptores,* Vol. 23, p. 376.

David of Augsburg (the Inquisitor) (*ca.* 1274), *Tractatus* (Preger ed.) in *Abh. der kgl. bayrischen Akad. der Wiss.* Class III, Vol. 14, Part 2, pp. 205–207, 216.

Inquisition of Carcassonne (14th century), *op. cit.,* pp. 6, 7.

(5) The argument that Waldo must be the founder because of his name, is negated by the fact that the sources never identify him by the name of Waldo; he is referred to by various other names. Some documents designate him either as Valdes or Valdesius. For this, see:

Walter Map (1179), *op. cit., De Nugis Curalium,* p. 65.

Anonymous Chronicle of Laon (*ca.* 1219), *op. cit.,* pp. 447–449.

Moneta of Cremona, *op. cit.*

Inquisition of Carcassonne, *op. cit.*

The following refer to Waldo either as Waldensis or Valdensis:

Stephen of Bourbon, *op. cit.; Rescriptum Haeresiarchum . . ., op. cit.;* Salvus Burce, *op. cit.;* Moneta of Cremona, *op. cit.;* Inquisition of Carcassonne, *op. cit.;* Johannes Leser, *op. cit.; Epistola Fratrum* (Waldensian doc.), *op. cit.;* Peter of Pilichdorf, *op. cit.; Nota Primo Puncta . . ., op. cit.*

(6) There are four sources of the fourteenth century which point to a geographical name as indicating the origin of the Waldenses: Waldis, Walden, Walle:

Johannes Leser; *Epistola Fratrum;* Peter of Pilichdorf; and *Nota Primo* (Cod. Windberg).

(7) Finally, three Catholic writers mention a derivation of the name Waldenses from "valley":

Bernard of Fontcaud (*ca.* 1190), *Adversus Waldensium Sectam,* in *MBVP,* Vol. 24, p. 1585.

Eberhard of Bethune (1212), *Ebrardi Liber Contra Valdenses,* in *MBVP,* Vol. 24, p. 1572.

Passau Anonymous (*Summa de Haeresibus*) (*ca.* 1260), *op. cit.* (an anonymous document from Strasbourg).

The testimony of the above-mentioned sources is incomplete. It points, however, to Waldo as the founder of the French Poor Men. The polemics which raged a century ago among partisans and confessional protagonists have been found, by recent research, to be less contradictory; yet, later studies do not permit acceptance of the pre-Waldo apostolic succession theory. But evidence of an older origin than Waldo has been accepted, when it comes to the more evangelical Italian branch of the Waldensians, the Poor Men of Lyons.

The numerous persecutions against the Waldenses, the wars, have destroyed much of their belongings and caused possibly the loss of many manuscripts and documents. Moreover the few documents available are in a language not easy to define and locate. Discussions on this point by E. Montet, Diez, Gruezmacher, Dieckhoff, Raynouard, M. Esposito refer to the dialect of the North Piedmontese (or Cottian mountain valleys); this dialect may be derived from the old Lyonese dialect spoken by Waldo. Others detect a mixture of Piedmontese and French. The majority see in it the provençal with its Italianisms.

There are thirty manuscripts available, of which twenty-five are in their dialect, the others in Latin and French. Some of these manuscripts were gathered in the valley of Pragela by D. Vignaux d'Angrogne; the synod of the valleys sent them to Perrin for his *History,* published in 1618. Perrin leased them to a French counselor-lawyer who sold them to Archbishop James Ussher ("at a cost of 22 pound sterling") who left them, with all his books, to the University of Dublin, where they remained for two centuries untouched until 1865 when one of the manuscripts was found by J. H. Todd. Another was found in 1892 by T. K. Abbott, and another, the oldest, by M. Esposito (cf. *Rev. d'hist. éccl.,* 1951). One reason for their being hidden so long was that they were listed as Spanish items.

All these Waldensian manuscripts are characterized by constant and almost exclusive reference to the Scriptures. The texts consist mostly of verses from the Bible (possibly some few from the Fathers) and tied by "thus," "and," "but," etc. A favorite passage was the *Pater* which was said to be repeated fifty times kneeling before meals (cf. E. Vaucard, *Dict. de Théol. cath.,* 1923). The New Testament was translated on Peter Waldo's order between 1173–79 by a Lyonese grammarian Etienne d'Anse who dictated it to Bernard Ydros. This translation vanished in the thirteenth century at the time of the appearance of the Lyons New Testament, which was a Cathari translation and whose text was possibly adapted from the Waldensian New Testament. The Waldensian texts, the oldest of which is in Carpentras, call for an edition of the complete text.

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Noble Lesson: P. Rivoire, *La Nobla Leyczon, Stadio,* 1892; A. de Stefano, *La Noble Leçon des Vaudois,* 1909.

DANIEL WALTHER.

WALKER, WILLISTON: D. March 9, 1922. He was professor of ecclesiastical history at Yale Divinity School (1901–22). The book for which he was most widely known and which is still currently used in very many colleges, universities, and seminary classes in church history is *A History of the Christian Church* (1918; many times reprinted).

[Sup.] RAYMOND W. ALBRIGHT.

WALTHER LEAGUE. See YOUNG PEOPLE'S SOCIETIES.

WAN, KO-SHIH (KAN KO-SSU): Muslim; b. in Arabia; d. at Canton, 632. Considered by Chinese Muslims as Sa'd ibn Abî Waḳḳâṣ.

They claim for him the title of the first apostle of Islam to China. He is believed to be buried in an imposing tomb in the Mosque of Holy Remembrance in Canton.

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CLAUDE L. PICKENS JR.

WAND, J(OHN) W(ILLIAM) C(HARLES): Bishop of London; b. Jan. 25, 1885. He was educated at St. Edmund's Hall, Oxford (B.A., 1907; M.A., 1911). Ordained a deacon in 1908 and a priest in 1909, he served as curate of Benwell (1908–11), Lancaster (1911–14), and Sarum (1914–25); lecturer in Sarum Theological College (1914–20); lecturer in theology at St. Edmund's Hall, Oxford (1928–31); fellow, tutor, and dean at Oriel College, Oxford (1925–34); university lecturer in church history (1931–34). He was consecrated archbishop of Brisbane (May 1, 1934); translated to Bath and Wells (1943), and to London (1945). He was also dean of the Chapel Royal (1945–); and prelate of the Most Excellent Order of the British Empire (1946–). Among his many books are: *The Golden String* (1926); *The Development of Sacramentalism* (1928); *History of the Modern Church* (1930); *The Old Faith and the New Age* (1933); *I and II Peter and Jude* ("Westminster Commentary," 1934); *History of the Early Church* (1935); *First Century Christianity* (1937); *New Testament Letters* (1944); *God and Goodness* (1947); *The Spirit of Church History* (1947); *The Latin Doctors* (1948); *The Authority of the Scriptures* (1949); *White of Carpentaria* (1949); *The Greek Doctors* (1950); *The Four Councils* (1950); *What the Church of England Stands For* (1951). He contributed to: *Oxford and the Groups* (1934); *European Civilization* (1937); *Union of Christendom* (1938); and was editor of *The Anglican Communion* (1948). RAYMOND W. ALBRIGHT.

WANG, CHING-CHAI (WANG WEN-CH'ING): Muslim; b. at Tientsin, 1884. In 1938 he organized the Chinese Islamic National Salvation Federation, to counteract the Japanese-sponsored, All China Muslim League, and to speak for the Muslim minority. He was consultant to the Executive Yuan of the Nationalist Government on Muslim affairs. He translated the *Koran* into Chinese (1946); compiled *Chung Ya Tzu-tien* (1927); and wrote: *Hui Yie Pien Chên* (1922); and *Wei Ka Yeh* (1935).

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CLAUDE L. PICKENS JR.

WANG, HAO-JAN (WANG K'UAN): Muslim; b. Peking, Aug. 11, 1848; d. 1919. Visited Mecca, Cairo and Constantinople (1906). From Caliph Hamid he received a thousand books. Two Turkish scholars returned with him. He established schools in Peking and organized the Arabic Normal School, where Arabic, Chinese and science were taught. He was head of Arabic literature section of the Bureau of Mongolian and Tibetan Affairs. He founded the Muslim Forward Movement (1911).

BIBLIOGRAPHY: In *Friends of Moslems*, 1946; in *Ta Kung Pao*, June 28, 1937.

CLAUDE L. PICKENS JR.

WARD, HARRY F.: B. at Chiswick, England, Oct. 15, 1873. He studied at the University of Southern California, Northwestern, and Harvard; was head resident, Northwestern University Settlement (1898–99); minister of churches in Chicago (1900–12); professor of social service, Boston University, School of Theology (1913–18); professor of Christian ethics, Union Theological Seminary (1918–41; emeritus, 1941–). He was secretary of Methodist Federation for Social Service (1912–45); chairman of American Civil Liberties Union (1920–40); chairman of the American League for Peace and Democracy (1934–40). Among his various books are: *The New Social Order* (1919); *Our Economic Morality* (1929); *Which Way Religion* (1930); *In Place of Profit* (1933); *Democracy and Social Change* (1941).

WARD, JAMES: Psychologist and philosopher, non-confessional in his religious views; b. at Hull, England, Jan. 27, 1843; d. at Cambridge, England, March 4, 1925. After an economic struggle as a boy he took the London B.A. at Spring Hill College near Birmingham, intending to enter the Congregationalist ministry. But a scholarship at Berlin and Goettingen (under Lotze) changed his theological views. For a year he preached at Emmanuel Chapel in Cambridge but gave it up and discarded any church membership or creedal commitment. In Trinity College, Cambridge, he became a fellow in the moral sciences. In 1897 he was made professor of mental philosophy and logic. He was Gifford lecturer at Aberdeen (1895–98), and at St. Andrews (1907–10). In 1904 he lectured at Berkeley, California, and visited various American universities as well as the St. Louis Exposition (where he gave a lecture). His early work was mainly in psychology, but after 1894 it was mainly philosophical. In it he had no place for agnosticism or native materialism. In his opinion God's existence is unprovable but without faith in it we cannot make sense of our total experience. Besides articles in *Mind*, the *Encyclopaedia Britannica*, and elsewhere, he published: *Naturalism and Agnosticism* (1899); *The Realm of Ends* (1911); *Heredity and Memory* (1913); *Psychological Principles* (1918); and *A Study of Kant* (1922). JOSEPH FLETCHER.

WARE, JAMES (JACOBUS WARAEUS): Ecclesiastical historian and antiquary; Church

of Ireland; b. at Dublin, Nov. 26, 1594; d. at same place, Dec. 1, 1666. He entered the then recently founded Trinity College (University of Dublin) in 1610, graduated M.A. in 1616. James Ussher, afterwards Archbishop of Armagh, inspired him with an ardent desire to study the antiquities, literature and history of his church and country. These pursuits brought him into touch with learned men of different schools of religious thought. Ware, already knighted, succeeded his father (Sir James Ware, senior) in 1623 as auditor-general of Ireland, represented the University of Dublin in the Parliaments of 1634 and 1637, and, two years later, was made a member of the Irish Privy Council.

The first fruits of his research work appeared in 1626, *Archiepiscoporum Casseliensium & Tuamensium Vitae,* and in 1628, *De Praesulibus Lageniae.* Public duties now began to interrupt his literary work, though he published in 1633 *The Chronicles* of Hanmer and Henry Marlborough, Campion's *History of Ireland* and Edmund Spenser's *View of Ireland.* He produced nothing of his own composition until 1639, when he issued *De Scriptoribus Hiberniae.* Then came the Irish Insurrection of 1641–42 and King Charles's quarrel with the Parliament, in both of which Ware was involved on the royal side. He was, on several occasions, imprisoned by the Parliamentarians and, usually after a brief detention, released. At length, in 1647, he was permitted to return to Dublin to live as a private citizen. He now had leisure to look over and classify his literary treasures. Of these he published a catalogue in 1648, one copy of which is in the British Museum in London and another in the Bodleian Library at Oxford.

In 1649 he was expelled from Dublin by the parliamentary general, Michael Jones, and retired to France. After little more than a year he was so far pardoned that he was allowed to return and dwell in London. He published *De Hibernia et Antiquitatibus ejus Disquisitiones* in 1654, which had such a vogue that he issued a second edition of it four years later. There also he published *Notae ad opuscula S. Patricio adscripta* (1656).

When, at the Restoration, he came back to Dublin, he was reinstated in his former offices. Yet for him the remaining six years were to be occupied more with his books than public affairs or honors, for he now published work after work in rapid succession: in 1662, *Rerum Hibernicarum Henrico Octavo regnante Annales;* in 1664, fuller Annals of the Tudor period, *Annotationes ad epistolas duas &c. Bedae, Notae ad Dialogum Egberti de Institutione ecclesiastica.* In the following year (1665), appeared his *De Praesulibus Hiberniae Commentarius,* probably his most famous work, for it has ever since attracted the notice of eminent scholars at home and abroad. It was, indeed, the first serious attempt to present the world with a reliable account of the historical succession of the Irish episcopate, and useful ecclesiastical information.

An English version of Ware's writings was issued at Dublin in 1705, but with additions which were not of Sir James Ware's composition. A far superior English version is that which Walter Harris published in three volumes during 1739 and 1746. Harris brought the history up to his own date, but enclosed these additions within brackets.

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GEORGE V. JOURDAN.

WARNSHUIS, ABBE LIVINGSTON: Reformed Church in America; b. at Clymer, N. Y., Nov. 22, 1877. He studied at Hope College (B.A., 1897, M.A., 1900), and New Brunswick Theological Seminary (1900). For his denomination he was a missionary to China (1900–15), and participated in conferences resulting in organization of United Church in China. In 1915 he became National Evangelistic Secretary of the China Continuation Committee, predecessor of National Christian Council. In 1920 he moved to London to serve as secretary, associated with J. H. Oldham (*q.v.*), of the International Missionary Council (*q.v.*); he opened the New York office of I.M.C. in 1925 and served conjointly as a secretary of the Foreign Missions Conference of North America (*q.v.*) (1925–42). He served as foreign counsellor of Church Committee on Overseas Relief and Reconstruction (1943–45). He wrote *Language Lessons in Amoy Vernacular* (1911); edited: *Talmage's Dictionary of Amoy Vernacular* (revision); *Directory of Foreign Missions* (1933); and *The Christian Message for the World Today* (1934); and was coeditor of: *The Jerusalem Meeting, I.M.C.* (1928); and *The Madras Series, I.M.C.* (1938).

WAR RESISTERS INTERNATIONAL. See PEACE MOVEMENTS.

WATERHOUSE, ERIC STRICKLAND: Methodist; b. Sept. 16, 1879. He was educated at Rydal School and London University. After being Wesleyan minister at Bognor Regis, Wallington, Hither Green, Norbury, East Dulwich, and Streatham; he became lecturer in philosophy in Richmond College, Surrey (1920–40); and principal (1940–). His publications include: *Modern Theories of Religion; The Psychology of the Christian Life; The Philosophy of Religious Experience; Everyman and Christianity; Psychology and Religion; What Is Salvation?* (1932); *The Philosophical Approach to Religion* (1933); *The Dawn of Religion* (1936); and *Psychology and Pastoral*

Work (1939). He also contributed the articles on "Pietism" and "Secularism" to Hastings' *Encyclopaedia of Religion and Ethics.*

RAYMOND W. ALBRIGHT.

WATERMAN, LEROY: Baptist; b. at Pierpont, O., July 4, 1875. He studied at Hillsdale (Mich.) College (A.B., 1898), and Divinity School (B.D., 1900); and at the universities of Oxford (1900–2), Berlin (1906–7), and Chicago (Ph.D., 1912). He was professor of Hebrew language and literature, Hillsdale College (1902–10); professor of Old Testament and history of religions, Meadville Theological School (1913–15); professor of Semitics, University of Michigan (1915–45; emeritus, 1945–). He was annual professor of the American Schools of Oriental Research, Baghdad (1927–28); director of University of Michigan Archaeological Expeditions to Iraq and Palestine (1928–32). His books include: *Some Koujunjik Letters and Related Texts* (1912); *Business Documents of the Hammurabi Period* (1916); (ed.), Vol. XIV of R. F. Harper, *Assyrian and Babylonian Letters* (1914); (tr., with others): *The Bible—An American Translation* (1927); *The Royal Correspondence of The Assyrian Empire* (1930–36); *First Preliminary Report of Excavations in Iraq* (1931); *Second Preliminary Report* (1933); *Preliminary Report of Excavations at Sepphoris, Palestine* (1937); *Religion Faces the World Crisis* (1943); *The Song of Songs as a Dramatic Poem* (1948). He was a member of translation committee of Revised Standard Version of Bible (1937–52).

WATSON, CHARLES ROGER: United Presbyterian; b. July 17, 1873, in Cairo, Egypt; d. Jan. 10, 1948. He studied at Princeton University (A.B., 1894; A.M., 1896); Princeton Theological Seminary (1895–96 and 1898–99, graduated); and Allegheny Theological Seminary (1897–98). He taught at Ohio State University (1894–95); Princeton (1895–96); and Lawrenceville School (1896–97). He was in charge of the Mission Church, Allegheny, Pa. (1899–1900). After ordination to the ministry of the United Presbyterian Church (July 26, 1900), he became pastor of First Church, St. Louis (1900–1902); corresponding secretary of the Board of Foreign Missions of the United Presbyterian Church (1902–16); honorary secretary (1916–22); secretary and president-elect of the American University at Cairo (1914–22), and president (1922–45; emeritus, 1945–48). He visited mission fields in India, Egypt, and the Sudan (1903–4) and went again to Egypt (1911–12, 1915, 1917), to study educational and missionary problems.

RAYMOND W. ALBRIGHT.

WATT, HUGH: Presbyterian; b. at Kilmaurs, Ayrshire, Dec. 12, 1879. He studied in Glasgow at the University (M.A., 1901; B.D., 1905) and the United Free Church College, acting as Hebrew tutor under George Adam Smith (1904–5); he studied also at Marburg, Berlin, Halle, and in Italy. He was assistant in Queen's Cross Church, Aberdeen (1905–6); minister of Waterbeck United Free Church (1907–12); minister of Bearsden, North (1912–19); served overseas as hut leader and as chaplain in World War I; was professor of church history in New College, Edinburgh (1919–50); secretary of senate (1920–45); principal of New College and dean of the Faculty of Divinity in Edinburgh University (1946–50); and moderator of the General Assembly of the Church of Scotland (1950–51). He has written: *Representative Churchmen of Twenty Centuries* (1926); *Thomas Chalmers and the Disruption* (1943); *The Published Writings of Thomas Chalmers* (1943); *New College, Edinburgh—A Centenary History* (1946); *Recalling the Scottish Covenants* (1946); and *John Knox in Controversy* (1950).

WAXMAN, MEYER: Jewish Orthodox; b. at Slutzk, Russia, Dec. 10, 1887. He attended New York University (B.A., 1911); Columbia University (M.A., 1912; Ph.D., 1916); Jewish Theological Seminary (rabbi, 1913). He was rabbi in Sioux City, Iowa (1913–14), and Albany, N. Y. (1916–17); principal Mizrachi Teachers' Institute (1917–20); executive secretary Mizrachi Zionist Organization (1920–24); professor of Bible, Jewish history, and philosophy at the Hebrew Theological College of Chicago (1925–). His works include: *The Philosophy of Don Hasdai Crescas* (1920); *A History of Jewish Literature* (4 vols., 1930–47); *A Handbook of Judaism* (1947); *Proverbs of Israel* (Heb. Mishle Yisrael) (1933); *Selected Writings* (Heb. Ketabim Nibharim) (2 vols., 1933–44).

WEATHERHEAD, LESLIE D.: Methodist; b. London, 1893. Educated at London University, Richmond Theological College, and Manchester University. He served as lieutenant in World War I, then as chaplain in the Middle East. He became minister of English Methodist Church in Madras (1919–22), at Manchester, England (1922–25), in Brunswick Methodist Church, Leeds (1925–36); and was appointed minister of the City Temple, London (1936). For many years he specialized in psychological studies and has lectured and written on the relation between psychology and religion. He has written: *Psychology in the Service of the Soul; The Mastery of Sex through Psychology and Religion; The Transforming Friendship; Jesus and Ourselves; His Life and Ours; Discipleship; How Can I Find God?; Why Do Men Suffer?; It Happened in Palestine; A Shepherd Remembers; This Is the Victory; Personalities of the Passion; In Quest of a Kingdom; The Will of God; A Plain Man Looks at the Cross; The*

Significance of Silence; Psychology, Religion and Healing. F. W. DILLISTONE.

WEBER, MAX: German sociologist; b. April 21, 1864; d. June 14, 1920. In his celebrated essays entitled *Die protestantische Ethik und der Geist des Kapitalismus* and *Die protestantischen Sekten und der Geist des Kapitalismus,* through the identification of spiritual salvation Weber set forth the thesis that Calvinism, with business success, provided the indispensable psychological climate for the development of modern capitalism. This thesis was re-examined and modified by R. H. Tawney (*q.v.*) (*Religion and the Rise of Capitalism*), and since then it has been subjected to extensive and thoroughgoing critical evaluation. See also SECULARIZATION OF WESTERN CHRISTENDOM.

BIBLIOGRAPHY: Marianne S. Weber, *Max Weber,* 1926; Karl Jaspers, *Max Weber,* 1932.

WINTHROP S. HUDSON.

WEDEL, THEODORE OTTO: Episcopalian; b. Feb. 19, 1892, at Halstead, Kans. He studied at Oberlin (B.A., 1914); Harvard (M.A., 1915); and Yale (Ph.D., 1918). He taught English at the University of Texas (1919); at Yale (1919–22); and at Carleton College (1922–30), where he later taught biography (1930–34). Ordained to the ministry of the Protestant Episcopal Church in 1929 he was secretary for college work under the National Council (1934–39); director of studies at the College of Preachers, Washington Cathedral (1939–42; warden, 1942–); canon of Washington Cathedral (1939–). He wrote: *The Medieval Attitude toward Astrology* (1920); and *The Coming Great Church* (1945); and edited *Addison's Essays* (1929).

RAYMOND W. ALBRIGHT.

WEIGHTS AND MEASURES, HEBREW: Theories assuming that the standards of length, capacity, and weight were interrelated, or that units in a decimal progression were artificially incorporated in a primitive sexagesimal system, are disproved by the latest archaeological evidence.

I. Measures of Length: The basic unit is the cubit, whose approximate value, 17.49 inches, is deduced from the length of the aqueduct of Hezekiah, viz., 1,200 cubits according to the inscription of Siloam, or 1,749 feet as actually measured. The current system of linear measures is tabulated in table 1 (*infra*).

Ezekiel defines the cubit to be used in the new Jerusalem as equal to "a cubit and an handbreadth" of the current system (Ezek. 40:5 and 43:13), possibly with a view to restoring ancient measures used by Solomon (cf. II Chron. 3:3). The scale of Ezekiel is given in table 2 (*infra*).

II. Measures of Capacity: The ratio between the units of capacity is known partly from extrabiblical sources. The absolute value of these measures remains uncertain. Two restored jars from Lachish, of an average capacity of 12.147 United States gallons, may represent a double *bath* standard, as compared with the unrestored fragments of a jar of the same origin, marked "royal *bath.*" On this basis, the measures of capacity may hypothetically be tabulated as in table 3 (*infra*).

III. Weights: The current system of Hebrew weights is based on the proportion, well attested in Phoenicia, 1 *maneh* = 50 *shekel.* The value of the *shekel* is known from stone weights marked with a conventional sign (for *shekel*), followed eventually with a numerical indication. These weights yield an average of 176.29 grains avoirdupois. The system is expressed in table 4 (*infra*).

Ezekiel refers to another scale, based on the proportion 1 *maneh* = 60 *shekel,* and which he would restore in the new Jerusalem (Ezek. 45:12). It may be tabulated according to table 5 (*infra*).

A few stone weights marked *payim* average 117.65 grains. If *payim* is correctly interpreted "two thirds," the corresponding unit would be 176.47 grains, which comes close to the *shekel* standard.

On the contrary, weights marked *beka'*, with an average of 94.32 grains, can hardly be considered as "one half" of the *shekel* standard, as the etymology of *beka'* would suggest. Weights marked *nesep,* with an average of 152.39 grains, can still less be reduced to the current *shekel.* They belong to different scales, and were used presumably for weighing special merchandise, perhaps gems or spices.

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[Sup.] GEORGES A. BARROIS.

Table 1

Proportions	Hebrew	Authorized Version	Value in inches
one	*ammah*	cubit	17.49
= 2	*zereth*	span	8.745
= 6	*tephah, tophah*	handbreadth	2.915
= 24	*esba'*	finger	0.728

Table 2

Proportions	Hebrew	Authorized Version	Value in inches
one	*ammah*	cubit	20.405
= 2	*zereth*	span	10.202
= 7	*ṭephaḥ, ṭophaḥ*	handbreadth	2.915
= 28	*eṣba'*	finger	0.728

Table 3

Proportions	Hebrew	Authorized Version	U.S. measures liquid	U.S. measures dry
one	*homer*	homer		6.524 bushels
	kor	measure, cor	60.738 gallons	6.524 bushels
= 2	*pethekh*	half homer		3.262 bushels
= 10	*ephah*	ephah, measure		20.878 dry quarts
	bath	bath	6.073 gallons	
= 30	*seah*	measure		6.959 dry quarts
= 60	*hin*	hin	1.012 gallon	
= 100	*'omer*	omer		
	'issaron	tenth part (of ephah)		2.087 dry quarts
= 180	*ḳab*	kab	1.349 quart	1.159 dry quart
= 720	*log*	log	0.674 pint	

Table 4

Proportions	Hebrew	Authorized Version	Avoirdupois
one	*kikkar*	talent	75.558 pounds
= 60	*maneh*	pound, maneh	20.148 ounces
= 3000	*sheḳel*	shekel	176.29 grains
= 6000	*beḳa'*	bekah, half a shekel	88.14 grains
= 60000	*gerah*	gerah	8.81 grains

Table 5

Proportions	Hebrew	Authorized Version	Avoirdupois
one	*kikkar*	talent	88.485 pounds
= 60	*maneh*	pound, maneh	24.178 ounces
= 3600	*sheḳel*	shekel	176.29 grains
= 7200	*beḳa'*	bekah, half a shekel	88.14 grains
= 72000	*gerah*	gerah	8.81 grains

WEIGLE, LUTHER ALLEN: B. Littlestown, Pa., Sept. 11, 1880. He studied at Gettysburg College (B.A., 1900); Lutheran Theological Seminary; and Yale University (Ph.D., 1905). He was professor of philosophy at Carleton College (1905–16); and dean (1910–15). He became Horace Bushnell Professor of Christian Nurture at Yale (1916); Sterling Professor of Religious Education (1924); and dean of the Yale Divinity School (1928; dean emeritus, 1949–). He was president of the Federal Council of Churches of Christ (*q.v.*) (1940–42); and chairman of the Planning Committee for the National Council of Churches of Christ in the U.S.A. (*q.v.*) which was organized in 1950. From 1930 he was chairman of the committee which prepared the Revised Standard Version of the Bible, published in 1946 (New Testament) and 1952. He also served as chairman of World's Sunday School Association (1928–); chairman of executive committee of American Association of Theological Schools (*q.v.*) (1929–49). He visited China to conduct study of education of ministers for Chinese churches (1935); was president of Yale-in-China (1946–). His major writings are: *The Pupil and the Teacher* (1916); *American Idealism,* Vol. X, in "The Pageant of America" (1928); *The New Testament from Tyndale to the Revised Standard Version* (1949); autobiography, "The Religious Education of a Protestant," in Vol. II of *Contemp. American Theology* (1933).

WEIMAR REPUBLIC. See GERMANY.

WEISS, ABRAHAM: B. in Podhajce, Austria, March 23, 1895. He studied at the University of Vienna (Ph.D., 1921); and at the Israelitische Theologische Lehranstalt (rabbi, 1921). He was teacher of Talmud at the Seminary Panstwowe dla nauczycieli Religji Mojzes-

zowej in Warsaw (1922–28); teacher of rabbinics at the Instytut Nauk Judaistycznychin, Warsaw (1928–39), and rector there (1936–38); professor of rabbinics at the Yeshiva University in New York (1940–). He published: *Lekoroth Hitawooth Hababli* (1929); *Hatalmud hababli Behithawooto Hasifrootit* (2 vols., 1937–39); and *Hithawooth Hatalmud Beshlemuto* (1943).

WEISS, JOHANNES: D. 1914. He was a distinguished theologian and professor of New Testament at Heidelberg (1908–14). A work *Das Urchristentum* (1917), left incomplete at his death, was brought to publication by Rudolf Knopf. This work was edited and brought to English translation by Frederick C. Grant (*q.v.*) under the title *The History of Primitive Christianity* (1937). His other works are listed in its preface. [Sup.] RAYMOND W. ALBRIGHT.

WEISSENBERG, JOSEPH. See MESSIAHS, FALSE.

WELCH, ADAM CLEGHORN: Presbyterian; b. Jamaica, May 14, 1864; d. Helensburgh, Scotland, Feb. 19, 1943. He studied at Edinburgh (M.A., 1883; B.D., 1886); Erlangen; and Halle. Ordained in 1887, he served as minister at Waterbeck, Helensburgh, and Glasgow (1887–1913); and as professor of Old Testament, New College, Edinburgh (1913–34). His works include: *The Code of Deuteronomy* (1924); *The Psalter in Life, Worship, and History* (1926); *Jeremiah: His Time and His Work* (1928); *Deuteronomy: The Framework to the Code* (1932); *The Work of the Chronicler* (1939).
E. E. FLACK.

WELD, THEODORE DWIGHT: B. Nov. 23, 1803; d. Feb. 3, 1895. A convert of Charles G. Finney's revivalism, Weld became a temperance (*q.v.*) worker, then an important antislavery leader. He enjoyed the confidence of the Tappan brothers, prominent New York merchants and philanthropists, and became an active worker in the new American Anti-Slavery Society. As a student and antislavery agitator at Lane Seminary, Cincinnati, he led a famous exodus to Oberlin. Weld's antislavery influence behind the scenes at the Presbyterian General Assembly of 1835 was a contributing factor in the Old School-New School division of that church two years later. For a time he was advisor to antislavery men in the U. S. House of Representatives. His voice failed, and the latter part of his life was passed in relative obscurity.

BIBLIOGRAPHY: G. H. Barnes, *The Antislavery Impulse, 1830–1844*, 1933; G. H. Barnes and D. L. Dumond (eds.), *Letters of Theodore Dwight Weld, Angelina Grimké Weld and Sarah Grimké, 1822–1844*, 1934; B. P. Thomas, *Theodore Weld, Crusader for Freedom*, 1950.
LEFFERTS A. LOETSCHER.

WELFARE. See SOCIAL SERVICE OF THE CHURCH.

WELFARE CONFERENCE, NATIONAL CATHOLIC: Organized in 1919 as an outgrowth of the National War Council of World War I, the Conference is an association of the Roman Catholic archbishops and bishops of the United States having as its objective the organization, unification, and co-ordination of various Catholic projects throughout the country.

The Conference is not designed or intended to be either a governing or law-making body but is suited to act merely as a central point and medium of information for use by both the bishops and the varied Catholic lay societies. Its aim is to facilitate the spread of Catholic teachings by circulating material on Catholic social thought and activities while affording a center for co-operative action to Catholic group endeavors all over the country.

Each year an Administrative Board of ten archbishops and bishops is elected at the annual bishops' meeting to serve with the cardinals of the United States in directing N.C.W.C. programs. The Conference is composed of eight departments: Executive, Education, Press, Social Action, Legal, Catholic Action Study, Youth, and Lay Organizations. In addition to these units the bishops have established certain episcopal committees: American Board of Catholic Missions, Confraternity of Christian Doctrine, Motion Pictures (see LEGION OF DECENCY), Propagation of the Faith, the Papal Peace Program, and others.

Each department, under the direction of its episcopal chairman, chiefly concerns itself with the dissemination of related information, yet all are occupied with research into the varied and particular fields.

BIBLIOGRAPHY: *National Catholic Welfare Conference*, 1950.
THOMAS J. MCCARTHY.

WELLHAUSEN, JULIUS: D. Jan. 7, 1918. His article, "Israel," in the *Encyclopaedia Britannica* (9th ed.) and his *Prolegomena zur Geschichte Israels* (5th German ed., 1899; Eng. tr., 1885) have lasting value. He published *Kritische Analyse der Apostelgeschichte* in 1914, the year in which his *Israelitische und juedische Geschichte* appeared in its seventh edition. With A. Juelicher, A. Harnack, and others he wrote *Die christliche Religion, mit Einschluss der israelitisch-juedischen Religion* (1906).
[Sup.] RAYMOND W. ALBRIGHT.

WELLS, AMOS R(USSELL): D. Mar. 6, 1933. He was editor of *The Christian Endeavor World* (1891–33). Until his death he also edited *Peloubet's Notes on the Sunday School Lessons* (1901–33). Among his later books are: *Everyday Poems* (1910); *Sunday School Essentials* (1911); *Expert Endeavor* (1911); *The Ideal*

Adult Bible Class (1912); *Ten Don'ts For Teachers* (1913); *The Arithmetic of Friendship* (1913); *A Treasure of Hymns* (1914); *A Successful Sunday School Superintendent* (1915); *Union Work* (1916); *Cyclopedia of Twentieth Century Illustrations* (1918); *Collected Poems* (1921); *Romance of Right Living* (1923); *Progressive Endeavor* (1925); *The Glorious Names of Jesus* (1926); *Know Your Bible?* (1927); *The Daily Digest* (1927); *Think on These Things* (1928); *Walk In His Ways* (1930); *The Devotional Year Book* (1931); and *Bible Sayings* (1931). [Sup.] RAYMOND W. ALBRIGHT.

WENGER, JOHN CHRISTIAN: Mennonite; b. at Honey Brook, Pa., Dec. 25, 1910. He studied at the University of Michigan (M.A., 1942); and Zurich, Switzerland (Dr. Theol., 1938). He was professor of theology and philosophy in Goshen College, and in Goshen College Biblical Seminary (1938–). He was elected a bishop in 1951. He is associate editor, *Mennonite Quarterly Review* (1939–); editor, *Mennonite Historical Bulletin* (1940–50); and assistant editor of *The Mennonite Encyclopedia* (1946–). He is the author of: *History of the Mennonites of the Franconia Conference* (1937); *Glimpses of Mennonite History* (1940); *Christ, the Redeemer and Judge* (1942); *Glimpses of Mennonite History and Doctrine* (1947; reprint, 1949); *The Doctrines of the Mennonites* (1950); and *Separated unto God* (1951).

WENTZ, ABDEL ROSS: Lutheran; b. York County, Pa., Oct. 8, 1883. He studied at Gettysburg College (A.B., 1904; A.M., 1907); Gettysburg Seminary (B.D., 1907); and the universities of Leipzig, Tuebingen, Berlin (1907–11), and George Washington (Ph.D., 1914). He was professor of history at Gettysburg College (1909–16); professor church history at Gettysburg Seminary (1916– ; president, 1940–51). He is a member of the American Bible Revision Committee and president of the Foreign Missions Board of the United Lutheran Church. He is the author of: *The Beginnings of the German Element in York County, Pennsylvania* (1916); *History of the Lutheran Synod of Maryland* (1920); *When Two Worlds Met* (1921); *The Lutheran Church in American History* (1923, 2nd ed., 1933); *History of the Gettysburg Theological Seminary* (1926); *Fliedner the Faithful* (1936); *A New Strategy for Theological Education* (1937); *The Lutheran Church of Frederick, Maryland, 1738–1938;* and co-author of *The Lutheran Churches of the World* (1929).

WESLEYAN METHODIST CHURCH. See HOLINESS CHURCHES.

WESLEY FOUNDATIONS. See STUDENT ORGANIZATIONS, RELIGIOUS.

WESSEL, JOHANN. See GANSFORT, WESSEL.

WESTCOTT, REGINA. See WIEMAN, REGINA WESTCOTT.

WESTERVELT LECTURES: Founded in 1949 by the Flato family of Corpus Christi, honoring the E. C. Westervelts, parents of Mrs. Edwin Flato, lectures are given annually at Austin Presbyterian Theological Seminary, Dallas, Tex., in the field of homiletics.

WESTIN, PER GUNNAR: Baptist; b. in the parish of Torp, Medelpad, Sweden, Nov. 20, 1890. He studied at the University of Uppsala, Sweden (D.Th., 1929). He became assistant professor of church history at the Theological Faculty of Uppsala University (1929–37); regius professor (1937–). As a Rockefeller Fellow in Social Sciences he spent a year in America (1929–30), and also half a year in England. In the Baptist World Alliance (*q.v.*) he was one of the vice-presidents. Among his many books are some dealing with the relations between Anglo-American church life and Sweden, such as: *George Scott och hans verksamhet i Sverige,* Vols. I-II (1928–29); *Emigranterna och kyrkan* (1932); *Protestantismens historia i Amerikas Förenta Stater* (1931); *Kyrkor, sekter och kristen gemenskap* (1941); *Kyrkosamfund och samhällsliv i USA* (1945). Other books deal with the problem of church unity in the seventeenth century: *Negotiations about the Church Unity 1628–1634* (1932); and *Svenska kyrkan och de protestantiska enhetssträvandena under 1630-talet* (1934).

WEST INDIES: I. British West Indies: A. THE BAHAMAS: These consist of twenty inhabited and many uninhabited islands off the southeast coast of Florida; altogether there are about three thousand islands and rocks. Their area is 4,404 square miles; the population is 80,639, about 85% of which is colored.

In 1949 there were 13,356 pupils in government primary schools, 803 in Church of England schools, 1,991 in Roman Catholic schools, and 892 in those of other denominations. There were five secondary schools conducted by religious bodies and one by the government.

The principal religious groups are Methodists, Baptists, Anglicans, Seventh-day Adventists, Assemblies of God, and Roman Catholics. The Protestant community is 33,049 (1948).

B. BARBADOS: Lying east of the Windward Islands is Barbados. Its area is 166 square miles, its population 206,838. Bridgetown is the principal city. There are 123 primary schools with 30,492 pupils, 8 second-grade schools and 3 first-grade, and a college affiliated with Durham University, England.

Anglicans and Methodists have work in Barbados.

C. LEEWARD ISLANDS: In this group are Antigua, Barbuda, and Redonda, the British Virgin Islands, St. Kitts, Nevis, Anguilla, and Montserrat, with a total area of 422½ square miles and a population of 110,525.

In Montserrat and the Virgin Islands, education is under denominational auspices. Religious bodies in the Leeward Islands are Anglican, Roman Catholic, Methodist, and Moravian.

D. JAMAICA: Area, 4411 square miles; population, 1,237,063 (1943 census). Attached to Jamaica are Turks Island and Caicos Island, with an area of 202 square miles. Total population of the three islands is 1,416,987.

There is no established church in Jamaica. Religious groups are Anglicans, Baptists, Methodists, Presbyterians, Moravians, Disciples, Church of God, Congregational, Salvation Army, Society of Friends, Y.M.C.A., Y.W.C.A., Roman Catholics, Seventh-day Adventists, and Jewish. Twelve North American missionary societies, two British, one international, and four national organizations maintain work. The Protestant community is 758,411 (1948) with 1,093 places of worship. The Jamaica Christian Council was formed in 1941 and is officially recognized by the government.

In 1949 there were 677 public elementary schools with 197,969 pupils. The University College of the West Indies is affiliated with London University, England.

E. TRINIDAD AND TOBAGO: The islands of Trinidad and Tobago lie just north of the mouth of the Orinoco River. Their area and population are: Trinidad, 1,864 square miles, 557,970 inhabitants; Tobago, 116 square miles, 27,161 inhabitants. The large majority of the people are of African descent. There are also 214,177 East Indians.

According to the census of 1946 there were 192,500 Roman Catholics, 135,312 Anglicans, 126,345 Hindus, 32,615 Moslems, 20,074 Presbyterians, 14,048 Methodists, and 12,182 Baptists. The churches sponsor youth movements (*q.v.*) in an attempt to awaken young people to the need of contributing to the welfare of the islands. A new feature in church work is the development of deaconess (*q.v.*) work, and this tends to correct the innate prejudice against women.

II. French Possessions: A. MARTINIQUE: Area, 385 square miles; population estimated at 264,219. In 1946 the status of the island was changed to that of an overseas department under the French Government. There are thirty-four Roman Catholic parishes, thirty-six churches, one convent for men, and two for women.

B. GUADELOUPE: This group is made up of two islands and several smaller ones, such as Marie Galante, Les Saintes, Desirade, St. Barthelemy, and St. Martin. The total area is 688 square miles and the population 271,262. These smaller islands are inhabited by the white descendents of Bretons and Normans who came some three hundred years ago.

The majority of the people are Roman Catholics. There are thirty-seven parishes, sixty-one priests, and thirty-eight churches in the diocese. The Seventh-day Adventists also have work in the islands.

III. The Netherlands Antilles: With a total area of 403 square miles and a population of 160,324, there are two groups of islands, i.e., the Windward Islands, comprising Curaçao, Aruba, and Bonaire, and the Leeward Islands, consisting of St. Maarten, St. Eustatius, and Saba. Dutch is the official language, though Spanish and English are also spoken. Four North American missionary societies and one British Protestant missionary society have work in these islands.

IV. Puerto Rico and the Virgin Islands: A. PUERTO RICO: This island has a land area of 3,423 square miles and an estimated population of 2,205,398. It is one of the most densely populated areas to be found in the Western Hemisphere.

While the majority of the people are nominally Roman Catholic, Protestantism is strong, having developed since 1898, when the island was ceded to the United States by Spain. A division of territory was agreed upon by the Protestant groups. Methodists, Presbyterians, Baptists, Congregationalists, Lutherans, Episcopalians, Disciples, and Evangelical United Brethren have work in the island. There is an Association of Evangelical Churches. Several denominations co-operate in the Evangelical Seminary, a biweekly magazine, work among university students, in government institutions such as the Tuberculosis Sanatorium, the Leper Asylum, and the penitentiary.

There is a government university in Río Piedras and a Catholic university in Ponce. The Instituto Politécnico, under Protestant auspices, also gives liberal arts degrees.

The Roman Catholic diocese includes Puerto Rico, Vico, and Culebra, and is dependent upon the Holy See. It maintains charity institutions, including three houses, five asylums, and five hospitals.

B. THE VIRGIN ISLANDS: Area, 133 square miles; population, 26,654. This group is made up by the islands of St. Thomas, St. Croix, St. John, and many other smaller islands. They were purchased from Denmark by the United States in 1917 for $25,000,000. Protestant bodies include African Methodist, African Methodist Episcopal Zion, Protestant Episcopal, United Lutheran, and Methodist (British) with a total community of 14,123.

V. Cuba, Haiti, and the Dominican Republic: A. CUBA: Area, 44,206 square miles; population, 5,199,000 (1949 estimate). The Isle of Pines,

off the southern coast, is 1,180 square miles in extent.

There is separation of church and state. Roman Catholics are the most numerous religious group. At the beginning of the century Protestantism was introduced and has grown rapidly; it now has a community of 96,470. Methodists, Presbyterians, Episcopalians, Baptists, Friends, and Adventists are the largest religious groups. Excellent Protestant schools have provided an entirely Cuban leadership in the churches. The Cuba Council of Churches has an extensive literacy campaign with over a hundred centers.

In 1945 there were 498,286 children attending public schools in addition to 72,000 at private schools. There are two state universities and a Catholic university.

B. HAITI: The republic of Haiti shares the island of Hispaniola with the Dominican Republic. Its area is estimated at 27,750 square miles, its almost entirely Negro population at 3,750,000.

The prevailing religion is Roman Catholic. There is an archbishop with four suffragan bishops. There are 100 parishes and 350 chapels in the country. The chapels are served about once a month by a parish priest or his assistant. Roman Catholic churches are built with government appropriations.

Protestant churches have grown rapidly in recent years; it is estimated that they number 730 and that there is a community of 126,334.

Voodoo is practised quite widely in Haiti.

C. DOMINICAN REPUBLIC: Area, 19,128 square miles; population, 2,277,264. The island of Hispaniola, which the Dominican Republic shares with Haiti, was discovered by Columbus in 1492.

The religion of the state is Roman Catholic, but other forms of worship are permitted. A papal nuncio and an archbishop reside in the capital. There are seven North American mission societies and one British mission society at work there. The Board for Christian Work in Santo Domingo maintains a first-class hospital, two bookstores, and a weekly radio program besides churches and schools. Three denominations—Methodist, Presbyterian, and Evangelical United Brethren—co-operate in this united work.

BIBLIOGRAPHY: Frank S. Mead, *On Our Own Doorstep*, 1948; Carol M. Morgan, *Rim of the Caribbean*, 1942; J. Merle Davis, *The Church in Puerto Rico's Dilemma*, 1942; *idem*, *The Cuban Church in a Sugar Economy*, 1942.

[Sup.] W. STANLEY RYCROFT.

WEST MEMORIAL LECTURES, RAYMOND FRED: Lectureship "on immortality, human conduct, and human destiny" founded in 1910 at Stanford University, Stanford, Calif., by Mr. and Mrs. Fred West, of Seattle, in memory of their son. Lectures are delivered every two to four years by a clergyman or layman of any ecclesiastical connection, provided that he is not a member of the Stanford faculty. There is provision for publication by the university or author.

DONALD T. CARLSON.

WESTMINSTER ASSEMBLY: Held its sessions from 1643 until 1649. While it was a strongly Puritan body, with Presbyterians in the majority, not all its members were Calvinists. Fuller, the historian, laments that it contained so few Anglican representatives, as he held that their learning and moderation might have given a less violent tone to the proceedings. A specially notable loss was the distinguished scholar Archbishop James Ussher of Armagh, who declined the invitation to attend, having been forbidden to do so by Charles I.

The Assembly viewed toleration as a "red spectre," and proceeded at the start to impose an iron discipline upon England. This was further manifested in some of the topics which during the course of its work came up for discussion. They included such matters as the drinking of toasts, keeping pictures of God or Christ for purposes of devotion, and neglecting family prayers. A more useful application of the discipline concerned the examination of ministers to be presented to benefices. Candidates were summoned before a committee which met at eight o'clock in the morning: their credentials were thoroughly investigated, their scholarship was tested, and they had to preach a sermon before the committee, which then made its report to the Assembly.

October, 1643, saw the opening of discussions on church government, and it was obvious from these that the Assembly aimed at complete Presbyterianism. Indeed, on November 11 of the following year, it recommended this to Parliament as being the only fit and orderly government for the Church of England. Then came the *Directory of Public Worship* which was substituted for the *Book of Common Prayer* (*q.v.*). One contribution to this was made by Francis Rous, M.P. (*not* "Sir"), who had collected and edited metrical Psalms by various authors. His version was accepted after revision by the Assembly, and then adopted by Parliament. The Assembly was also in touch with the Reformed Churches on the Continent, but the response that it received from them was disappointing. A proposal made in 1658 to reconvene the Assembly came to nothing, and had only the support of a few of the more extreme Presbyterians in Parliament.

BIBLIOGRAPHY: G. Davies, *The Early Stuarts* (1937), pp. 189-192; W. K. Jordan, *The Development of Religious Toleration in England*, Vol. III (1938), pp. 43-51, 56-60, 64-75, 254, 368-370; S. W. Carruthers, *The Westminster Assembly*, 1943; *idem*, *The Westminster Confession of Faith*, 1937; B. B. Warfield, *The Westminster Assembly and Its Work*, 1931; H. W. Clark, *History of English Nonconformity*, Vol. I (1911), pp. 331-340, 346, 355.

[Sup.] GORDON HUELIN.

WESTMINSTER CHOIR COLLEGE: Offers a four-year course leading to the degree of Bachelor of Music. Its name is derived from the Westminster Presbyterian Church of Dayton, Ohio, where it was founded in 1926. After temporary location in Ithaca, New York, it moved in 1932 to Princeton, New Jersey. The Westminster Choir has made numerous concert tours in the United States and abroad, and many students and graduates of the college are directing congregational choirs in various denominations as ministers of music. In the academic year 1952–53 the college had 273 students and 38 on its faculty. LEFFERTS A. LOETSCHER.

WESTMINSTER FOUNDATIONS. See STUDENT ORGANIZATIONS, RELIGIOUS.

WESTPHALIA: The Evangelical Church of Westphalia occupies the territory of the former German province of Westphalia, but the present state of Westphalia includes the Evangelical Church of Lippe (*q.v.*) as well. In 1952 the Evangelical Church of Westphalia had 454 congregations and 894 pastorates, 162 of which were established after 1945. Following World War II 542,000 refugees (*q.v.*) were added to the church's membership, representing 60.2% of all the refugees in Westphalia. For these people 500 new preaching stations, 606 new places for religious instruction, and 77 confessional schools in refugee congregations were established. According to the census of 1950 there are 2,865,000 members in the church.

The Evangelical Church of Westphalia was an ecclesiastical province of the Prussian Union until 1945, when the former ecclesiastical provinces were declared independent member churches. The first Westphalian synod after World War II met in 1946.

Presbyteral, synodical organization is characteristic of the church's polity. Each congregation has its presbyterium, presided over by the pastor. Congregations are represented in twenty-five districts, each with its district synod and its superintendent, who is elected for a term of eight years. There is also a synod (*Landessynode*) for the whole church, and final authority rests with this synod or (in the interim between synods) with the church administration which has its seat in Bielefeld. A president, elected for a term of eight years, presides over the *Landessynode* and is head of the church administration.

The congregations in most of the districts use Luther's Small Catechism, but three districts (Siegen, Wittgenstein, Tecklenburg) are Reformed in their confession.

See also GERMANY.

BIBLIOGRAPHY: Otto Zausch, *Kirchengeschichte der Provinz Westfalens,* 1910; Hermann Rothert, *Westfaelische Kirchengeschichte,* 2 vols., 1950.

WILHELM RAHE.

WESTPHALIA, PEACE OF: Concluded an era in which the pope was always able to cast a decisive vote at important peace conferences in western and central Europe. By 1648 the process of secularization (*q.v.*) had gone so far that the leading statesmen no longer were interested in what the papal nuncio had to say. Pope Urban VIII had selected Fabio Chigi for the very difficult task of gaining some advantage for the Curia at the meetings in Osnabrueck. There the negotiations had to be carried on with powerful Protestant states which, backed by Dutch sea power, carried through some measures that were extremely painful to the Catholics. Cardinal Richelieu had played his part so well that Urban VIII became utterly miserable. His successor, Pope Innocent X, was even more helpless. Those who would argue that after Luther's career the monarchs of Europe became more deeply religious than they had ever been before should read again the terms of this treaty. Even a great cardinal had become more interested in secular gain for France than in the maintenance of the Catholic faith in Magdeburg and Bremen, two powerful archbishoprics in the Middle Ages. King Louis XIV would soon ally himself with the Turks against his cousin, the Catholic emperor in the Holy Roman Empire.

BIBLIOGRAPHY: C. V. Wedgwood, *The Thirty Years' War,* 1938; D. Ogg, *Europe in the Seventeenth Century* (5th ed., 1948), pp. 169-182; L. Pastor, *The History of the Popes from the Close of the Middle Ages,* Vol. 30 (1940), pp. 94-128; Fr. Meinecke, *Die Idee der Staatsraison in der neueren Geschichte,* 1924; G. Fagniez, *Le Père Joseph et Richelieu,* 2 vols., 1894; L. Dedouvres, *Le Père Joseph de Paris: Capucin, L'Eminence Grise,* 2 vols., 1932; H. Fischer, *Beitraege zur Kenntnis der paepstlichen Politik waehrend der Westfaelischen Friedensverhandlungen,* 1913; E. Hoevel, *Pax optima rerum: Beitraege zur Geschichte des Westfaelischen Friedens,* 1948.

[Sup.] ALBERT HYMA.

WHALE, JOHN SELDON: Congregational; b. at Mevagissey, Cornwall, England, Dec. 19, 1896. He studied at Oxford University (B.A., 1922; M.A., 1926); Mansfield College, Oxford; and Cambridge University (M.A., 1933). He was minister of Bowdon Downs Congregational Church, Manchester (1925–29); Mackennal Professor of Ecclesiastical History, Mansfield College, Oxford (1929–33); president of Cheshunt College, Cambridge (1933–43); headmaster of Mill Hill School (1943–51); professor of systematic theology, Drew University (1951–). He has written: *The Christian Answer to the Problem of Evil* (1936); *What Is a Living Church?* (1937); *The Right to Believe* (1938); *Facing the Facts* (1940); *Christian Doctrine* (1941).

WHITE, ALMA. See PILLAR OF FIRE.

WHITE, ELLEN G. See ADVENTISTS.

WHITE, WILBERT W(EBSTER): D. Aug. 12, 1944. He became the president of the Bible

Teacher's Training School in New York (1900), and soon transformed it into The Biblical Seminary in New York of which he was founder and president (1900–1940). This school became the embodiment of his ideal that theological education should be centered in and in large part consist of biblical studies. He also conducted summer conferences for theological teachers and other religious leaders at the seminary's summer headquarters at Columbiona-on-Lake George, Silver Bay, N. Y. These conferences were patterned somewhat on the style of the Iona Community (*q.v.*). His later books are: *The Resurrection of the Body* (1923); and *How to Study* (1930).

[Sup.] RAYMOND W. ALBRIGHT.

WHITEHEAD, ALFRED NORTH: B. Ramsgate, Kent, Feb. 15, 1861; d. Cambridge, Mass., Dec. 30, 1947. He studied at Trinity College, Cambridge. He was lecturer in mathematics at Trinity (1885–1910), and at University College, London (1911–14); professor, Imperial College of Science and Technology (1914–24); professor of philosophy, Harvard University (1924–36). His earlier writings made important contributions to mathematics, logic, and the philosophy of science. In his later writings, from 1925, he constructed a remarkably subtle and original metaphysical system. Integral to this system is a conception of God as the source of unactualized possibilities (God's "primordial nature") and the conserver of actualized values (God's "consequent nature"). In the creative process there is interaction between the world of finite things ("actual occasions"), which become and "perish," and God, who is both primordial and everlasting. His writings include: *Science and the Modern World* (1925); *Religion in the Making* (1926); *Process and Reality* (Gifford Lectures) (1929); *Adventures of Ideas* (1933); *Modes of Thought* (1938).

BIBLIOGRAPHY: P. A. Schilpp (ed.), *The Philosophy of Alfred North Whitehead*, 1941.

WILLIAM A. CHRISTIAN, JR.

WHITGIFT, JOHN: When vice-chancellor of Cambridge, Whitgift secured the expulsion of Thomas Cartwright (*q.v.*), on account of his Presbyterian views. A long literary warfare ensued between the two adversaries. Whitgift's ability and resoluteness, and the fact that he was unmarried, appealed to Elizabeth I (*q.v.*), who chose him as Grindal's successor for the definite purpose of suppressing the Puritans. His methods led to the suspension of more than two hundred Puritan clergy, and to bitter outcries against the archbishop's harshness. He was attacked in the Marprelate tracts, but his record was such that they could do him little harm. Whitgift is best remembered today by the school and almshouses which he founded at Croydon, Surrey.

BIBLIOGRAPHY: J. B. Black, *The Reign of Elizabeth* (1936), pp. 161–163; A. L. Rowse, *The England of Elizabeth* (1950), pp. 469-470, 473-476, 497-498, 516-517; M. M. Knappen, *Tudor Puritanism*, 1939; A. F. Scott Pearson, *Thomas Cartwright and Elizabethan Puritanism*, 1925; H. J. Clayton, *Archbishop Whitgift and His Times*, 1911; F. O. White, *Lives of the Elizabethan Bishops*, 1898; P. M. Dawley, *John Whitgift and the English Reformation*, 1954.

[Sup.] GORDON HUELIN.

WHITNEY, JAMES POUNDER: Anglican; b. Marsden, Yorks, Nov. 30, 1857; d. Cambridge, June 17, 1939. He was educated at King's College, Cambridge. Ordained in 1883, he served in parishes until 1900. Then he became principal of Bishop's College, Lennoxville, Canada (1900–1905); professor of ecclesiastical history at King's College, London (1905–18); and Dixie Professor at Cambridge (1919–39). He wrote: *The History of the Reformation; Reformation Essays;* and contributed to the *Cambridge Modern History*. He was joint editor of the *Cambridge Mediaeval History* (1907–22).

F. W. DILLISTONE.

WHITSUNDAY: The English name for Pentecost. Whitsunday is so called from the white robes worn by those catechumens whose baptism, instead of taking place at Easter, was postponed until the vigil of Pentecost. Whitsuntide is the period extending from Saturday before Pentecost to Trinity Sunday.

WIDENGREN, GEORGE: B. in Stockholm, April 24, 1907. He studied at Stockholm and at Uppsala (Th.D., 1936). He became instructor in comparative religion at Uppsala (1936); professor, history of religion and psychology of religion (1940). Among his works are: *The Accadian and Hebrew Psalms of Lamentation* (1936); *Hochgottglaube im alten Iran* (1938); *Literary and Psychological Aspects of the Hebrew Prophets* (1948); *The King and the Tree of Life in Ancient Near Eastern Religion* (1951).

ELMER E. FLACK.

WIEMAN, HENRY NELSON: B. Aug. 19, 1884, at Richhill, Mo. He studied at Park College (B.A., 1907); San Francisco Theological Seminary (1910); Jena; Heidelberg (1910–11); and Harvard (Ph.D., 1917). He was professor of philosophy at Occidental College, Los Angeles (1917–27); professor of philosophy of religion at the University of Chicago Divinity School (1927–47; emeritus, 1947–); professor of philosophy at the University of Oregon (1949–51); and professor of philosophy at the University of Houston, Tex. (1951–). Among his books those of major importance are: (with Regina Westcott-Wieman), *Normative Psychology of Religion* (1935); (co-author), *Is there a God* (1932); (with B. E. Meland), *American Philosophies of Religion* (1936); (with W. M. Horton), *The Growth of Religion* (1938); *Religious Experience and the Scientific Method*

(1926); *The Wrestle of Religion with Truth* (1927); *Methods of Private Religious Living* (1928); and *The Issues of Life* (1930).

RAYMOND W. ALBRIGHT.

WIEMAN, REGINA WESTCOTT: B. Feb. 6, 1884, at Bradner, O. She studied at University of California (1904–6); Occidental College (B.A., 1918); California at Berkeley (M.A., 1921; Ed. D., 1923); Harvard (1925); and at the University of Paris and Collège de France (1925–26). After some public school experience she was dean of women at Santa Barbara (Calif.) State College (1921–24); dean and acting director of Garland School of Homemaking, Boston (1924–25); and a consulting psychologist since 1926, giving much time to the health department of the city of Milwaukee, Wisc. With her husband, Henry Nelson Wieman (*q.v.*), she wrote *Normative Psychology of Religion* (1935); and also: *Popularity* (1936); *The Modern Family and the Church* (1937); *The Family Lives Its Religion* (1941); and *Does Your Child Obey?* (1943).

RAYMOND W. ALBRIGHT.

WIFE, THE PASTOR'S: Nothing distinguishes Protestantism more than the mistress of the manse. Without official standing, she may become the most influential woman in the community. Ideally, she devotes herself mainly to her home, and does church work indirectly. Temporarily, and for special reasons, she may accept leadership in any society or group. She shows concern about all the women's work, and cheers the leaders by presence and approval. Gradually she becomes the friend and counselor of women and girls. Most of all, she serves as her husband's helper and inspirer. A bishop of the Anglican Church declares that among his local clergy 50% were made by their wives and 50% unmade or marred.

BIBLIOGRAPHY: Carolyn P. Blackwood, *The Pastor's Wife*, 1951.

ANDREW W. BLACKWOOD.

WIKGREN, ALLEN PAUL: Baptist; b. at Chicago, Ill., Dec. 3, 1906. He studied at the University of Chicago (B.A., 1928; M.A., 1929; Ph.D., 1932); and was ordained in 1934. After a pastorate of two years he taught in Central Baptist Seminary and Ottawa University in Kansas and in the University of Chicago (1940–), where since 1949 he was associate professor of New Testament language and literature. Publications include: *Hellenistic Greek Texts* (1947); and *New Testament Manuscript Studies* (1950); and contributions to: *Studies in the Lectionary Text; The Study of the Bible Today and Tomorrow* (1947); and *The Interpreter's Bible* (1952).

WILDER, AMOS NIVEN: Congregationalist; born at Madison, Wisc., Sept. 18, 1895. In addition to three degrees taken at Yale (B.A., 1920; B.D., 1924; Ph.D., 1935), he studied at the University of Brussels, and at Mansfield College, Oxford. He served with the American Field Service and the American forces abroad (1916–19). He was pastor of the First Church of Christ (Congregational), North Conway, N. H. (1925–28); teacher at Hamilton College (1930–33); teacher at Andover Newton Theological School (1933–43); professor of New Testament interpretation in the Chicago Theological Seminary and the Federated Theological Faculty of the University of Chicago (1942–54). He is the author of: *Eschatology and Ethics in the Teaching of Jesus* (1939; 2nd ed., 1950); *The Spiritual Aspects of the New Poetry* (1940); *Modern Poetry and the Christian Tradition* (Bross Award) (1951); and three volumes of poetry, including *The Healing of the Waters*. He edited *Liberal Learning and Religion* (1951). He is now professor of New Testament in the Harvard Divinity School (1954–).

WILL, ROBERT: Lutheran; b. at Asswiller, France, July 19, 1869. He studied at the universities of Strasbourg, Berlin, and Paris (1887–92); was minister of Masevaux (1894–99), and of St. William's Church, Strasbourg (1899–1921). He was professor of theology at the University of Strasbourg (1919–37); canon of St. Thomas at Strasbourg (1936); and minister auxiliary for the Alsatian refugees at Clermont (1939–45). In theology he professed a strict theocentric conception of religion; he is known for his liturgical studies. He wrote: *La liberté chrétienne* (Luther) (1922); *Le culte mystique* (1922); and *Le Culte*, Vol. I: *son caractère religieux*, Vol. II: *ses formes*, Vol. III: *ses éléments sociaux* (1922, 1929, 1935); *Le culte de l'Église (Confession d'Augsbourg) d'Alsace-Lorraine* (1948).

BIBLIOGRAPHY: C. Hauter: *Hommage au professeur Will*, in *R.H.P.R.*, 1948–49.

WILLAERT, LEOPOLD: Roman Catholic; b. at Bruges, Belgium, March 19, 1878. He entered the Society of Jesus (1895). He studied at the Facultés universitaires Notre-Dame de la Paix at Namur, Belgium; at the Louvain University (Docteur en Philosophie et Lettres, 1905); and at the École des Chartres, Paris. He became laureate of the concours universitaire (1902), and of the concours des bourses de voyage (1905). He was professor of history at the Faculté de Philosophie et Lettres Notre-Dame de la Paix at Namur; president of the Council of the Royal Library of Belgium; president of the Commission of compared ecclesiastical history; honorary president of Universitas belgica; vice-president of the national Belgian Committee of Historical Sciences; and a member of the Royal Academy of Archeology and History. His chief works are: *Négociations*

politico-religieuses entre l'Angleterre et les Pays-Bas catholiques (1598–1625) (1908); *Les origines du jansénisme dans les Pays-Bas méridionaux,* Vol. I: *Le milieu* (1948); (with A. Poncelet), *Histoire de la Compagnie de Jésus dans les anciens Pays-Bas* (2 vols., 1927–28); (with H. Josson), *Correspondance de Ferdinand Verbiest, de la Compagnie de Jésus (1623–1688)* (1938); *Bibliotheca janseniana belgica* (bibliography of theology in the seventeenth and eighteenth centuries) (3 vols., 1949–51).

WILL, FREEDOM OF THE: Much of the popular and academic discussion of this topic during the present century has proceeded along lines already sufficiently indicated in the article dealing with this topic in Volume XII of this encyclopedia. As a general criticism of it the remark may be ventured that it confronts the problem in much too abstract and vague a manner. "Will" is discussed as if the old faculty psychology had never been abandoned, indeed as if free will can only indicate a "faculty of undetermined choice." And too little effort is devoted to the task of indicating what man is alleged to be free *from* or *for,* and to what extent.

One new aspect of the discussion, however, has resulted from the twentieth century developments in physics. The older effort to develop a complete cosmology (*q.v.*) on the basis of the mechanistically deterministic "classical physics" has, in some quarters, yielded to an effort to develop an indeterministic cosmology on the basis of the "Heisenberg principle of indeterminacy" in "the new physics." It is then either suggested or asserted, without detailed exposition, that indeterminism in cosmology is favorable to or supports human freedom; but A. Compton's book, *The Freedom of Man,* seeks to show specifically how this follows. It should be pointed out that the indeterministic interpretation of the Heisenberg principle is strenuously repudiated by scientists and philosophers of repute, and that the easy identification of freedom with indeterminism requires critical examination.

The new awareness of history in our day makes the problem of freedom and determinism more acute, but probably it has not done much to change the nature of the problem or to make its solution any easier (see History, Interpretation of). On the one hand, it seems impossible to take seriously the significance of history without facing realistically the co-operation and conflict of individuals, who, in some sense and to some extent, exercise the power of free choice. Even the so-called conflict between the totalitarian and the "free" worlds is really a conflict between a society in which the free choices of the majority are coerced into harmony with the free choices of the dominating few and one in which the free choices of individuals are less trammeled and somewhat more significant. But, on the other hand, our newer awareness of history has tended to reveal the individual as the "sport" of super-individual forces to which he contributes little and before which he is comparatively helpless. The same emphasis on and restriction of freedom which, in its "historical" impact impresses scholars perhaps more than it does the average man, is nevertheless brought home to the latter as his more immediate society becomes larger and more closely organized in our industrial society. For example, the worker is urged to exercise his free choice in joining a union and in voting as a member of one, but also pressures are put upon him which leave him little real choice.

The fact still remains that, in some senses and to some extent, we are not free beings; in some senses and to some extent we are free beings; and it is by no means easy, in theory or in practice, to reconcile these apparently contradictory aspects of the human situation. The literature bearing directly and indirectly on this problem, in both its theoretical and its practical aspects, is immense, and not very illuminating.

See also Autonomy; Psychology.

[Sup.] Andrew K. Rule.

WILLIAMS, DANIEL D.: Congregationalist; b. at Denver, Colo., Sept. 12, 1910. He studied at the University of Denver (B.A., 1931); University of Chicago (M.A., 1933); the Chicago Theological Seminary (B.D., 1934); and Columbia University (Ph.D., 1941). He was minister of the First Congregational Church of Colorado Springs (1936–38); and dean of the chapel and instructor in religion in Colorado College (1938–39). He was associate professor of Christian theology in the Chicago Theological Seminary and the Federated Theological Faculty of the University of Chicago (1939–54); and professor of theology in Union Theological Seminary (1954–). He published *The Andover Liberals* (1941); and *God's Grace and Man's Hope* (1949).

WILLIAMS, GEORGE HUNTSTON: Unitarian and Congregationalist; b. at Huntsburg, O., April 7, 1914. He studied at St. Lawrence University (A.B., 1936), having spent his junior year at the University of Munich; and at the Meadville Theological School, Chicago (B.D., 1939), from which he was sent as Cruft Travelling Fellow to the Catholic Institute in Paris and the University of Strasbourg (1939–40). He was ordained assistant minister of the Christian Union Church, Rockford, Ill. (1940–41), from which he was called to teach church history in the then affiliated Starr King School and the Pacific School of Religion, Berkeley, Cal. (1941–47). Concurrently he studied at the University

of California, completing his doctorate at Union Theological Seminary (Th.D., 1946). From 1947 he taught church history at Harvard. Especially interested in the bearing of theology upon the relationship of church and state, he devoted his Lowell Lectures of 1949–50 to the problem. His main writings are: *Rethinking the Unitarian Relationship to Protestantism: A Reexamination of the Thought of Frederic Henry Hedge* (1949); *The Norman Anonymous of ca. 1100* (1951); an essay on American ecclesiastical historiography in Arnold Nash (ed.), *Protestantism in the Twentieth Century* (1951); and "Christology and Church-State Relations in the Fourth Century," in *Church History* (Sept. and Dec., 1951).

WILLIAMS, N(ORMAN) P(OWELL): Anglican. He studied at Oxford (B.A., 1906; M.A., 1909; B.D., 1921). He was ordained deacon in 1908 and priest in 1909, having been a fellow of Magdalen College (1906–9). He served as Librarian of Exeter College, Oxford (1910–16); assistant master at Eton College (1916–17); chaplain, fellow, and theological lecturer at Exeter College, Oxford (1909–27); and was in his later years Lady Margaret Professor of Divinity and canon of Christ Church, Oxford (1927–). He contributed to: *Oxford Studies in the Synoptic Problem* (1911); Hastings' *Encyclopaedia of Religion and Ethics* (1922); *Essays, Catholic and Critical* (1926); and the *New Commentary on Holy Scripture* (1928). With Dr. Sanday he wrote *Form and Content in the Christian Tradition* (1916). He was also the author of: *The Ideas of the Fall and of Original Sin* (Bampton Lectures) (1927); *The Grace of God* (1930); and with C. Harris he edited *Northern Catholicism* (1933).

RAYMOND W. ALBRIGHT.

WILLIBRORD: After the death of the mother his father entrusted him to the care of Wilfrid, abbot of Ripon, who in turn requested the monk Ceolfrid to supervise his education. Soon after that Wilfrid became bishop of York, but in 678 was removed from his seat and then left for Rome. Willibrord now departed for Rathmelsigi in Ireland, where he studied with Abbot Egbert and became a priest. After Wilfrid and Wigbert had tried in vain to become missionaries in Friesland, Willibrord left for that region in the year 690. King Radbod did not permit him to preach there, and he traveled southward to Brabant and Antwerp. There he received many gifts for the support of missionaries and the building of churches and schools. At the request of King Pippin of the Franks Pope Sergius I consecrated him bishop in Rome, designating Utrecht as his diocese. Radbod was still hostile, but in 718 he was defeated and had to permit missionaries in his realm. In the town of Utrecht Willibrord founded a monastic school, but he spent a great deal of time at his abbey in Echternach near the great city of Trier. He donated the larger part of his possessions to this abbey, and he died there in the night of Nov. 6, 739. The abbey was later named after him, and many missionaries were trained there, even during his own lifetime. Among his fellow-missionaries were St. Boniface; two monks both named Ewald who were murdered in Westphalia; Suitbert, who was made bishop during Willibrord's residence in Rome; and Virgilius and Laurentius, who signed documents for him.

Willibrord left behind only one written work, namely, the note in his Calendar. The manuscript is to be found in the Bibliothèque Nationale, Paris, Ms. Lat. 10839. In 1939 he became the Patron Saint of the Netherlands, while in Luxemburg his grave at Echternach is highly honored. On the third Whitsunday the populace commemorates him in the famous Spring Procession.

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[Sup.] WILLIBRORD LAMPEN.

WILLOUGHBY, HAROLD RIDEOUT: Methodist; b. at North Haverhill (Blackmount), N. H., March 3, 1890. He studied at Wesleyan University (M.A., 1916); Garrett Biblical Institute (B.D., 1918); the University of Chicago (Ph.D., 1924); and the University of Berlin (1924, 1936). He taught New Testament at the University of Chicago (1924–43); and was professor of Christian origins there (1943–). In New Testament studies he exemplifies the application of social-historical methodology to the problems of Christian origins, and he has pioneered in the investigation of the iconography of the Greek New Testament. He is the author or editor of the following volumes: (with E. D. Burton), *A Short Introduction to the Gospels* (1926); *Pagan Regeneration* (1929); (with E. J. Goodspeed and D. W. Riddle), *The Rockefeller-McCormick New Testament* (1932); *Codex 2400 and Its Miniatures* (1933); *The Coverdale Psalter* (1935); (with E. C. Colwell), *The Four Gospels of Karahissar* (1936); *Environmental Factors in Christian History* (1939); (with E. C. Colwell), *The Elizabeth Day McCormick Apocalypse* (1940); *The First Authorized English Bible* (1942); *Soldiers' Bibles Through Three Centuries* (1944); *The Study of the Bible Today and Tomorrow* (1947).

WILSON, J. CHRISTY: For more than twenty years was an evangelistic missionary in

Iran under the Presbyterian Board of Foreign Missions. He was chairman of the Near East Relief Committee for Persia, and chairman of the Near East Christian Council. He has traveled widely in Soviet Russia and the countries of the Near and Middle East.

Dr. Wilson is the author of several books in Persian including a textbook on Persian art written at the request of the Imperial Ministry of Education. He is also author of the following books in English: *Introducing Islam; The Christian Message to Islam;* and *Apostle to Islam: The Biography of Samuel M. Zwemer* (1952). He wrote more than twenty articles on Near Eastern subjects for the *New Collier's Encyclopedia.* He was director of field work and associate professor of ecumenics at Princeton Theological Seminary (1952–).

WILSON, ROBERT DICK: B. Feb. 4, 1856; d. Oct. 11, 1930. He studied at the College of New Jersey, later Princeton University (A.B., 1876; A.M., 1879; Ph.D., 1886); Western Theological Seminary (1880–81); and University of Berlin (1881–83). He taught Old Testament at Western Theological Seminary (instructor, 1880–81, 1883–85; professor, 1885–1900); at Princeton Theological Seminary (1900–29); and at Westminster Theological Seminary, Philadelphia (1929–30). His writings include: *Elements of Syriac Grammar* (1890); *Manual of Syriac* (1890); *Hebrew Syntax* (1902); *Hebrew Grammar for Beginners* (1907); *Hebrew Prose Composition* (1907); *Hebrew Illustrations* (1908); *Studies in the Book of Daniel* (1916); *Is the Higher Criticism Scholarly?* (1922); *Scientific Old Testament Criticism* (1923).

LEFFERTS A. LOETSCHER.

WINEBRENNERIANS. See CHURCH (CHURCHES) OF GOD, 1, Vol. III.

WINGHEN, GODFRIED VAN (WINGIUS, GODFRIDUS): Dutch Reformed pastor and Bible translator; b. *ca.* 1520 at St. Trond in the bishopric of Liége; d. 1590. Studied at Louvain (1539–40), when à Lasco (*q.v.*) was there. In London he was the teacher of à Lasco's sons, with whom he probably had gone from Emden to England. In 1553 he fled with other Marian exiles (*q.v.*), and returned to Emden, the headquarters of the Dutch Calvinists at the time. Here he was busily engaged in the translation of the Bible; first he assisted Utenhove (*q.v.*) with the translation of the New Testament, which in 1556 was published by Gillis van der Werf. He lived with Utenhove and received from him an annual wage of sixty guilders. When this translation proved a failure he proceeded to translate the Old Testament himself. He was urged to do this by those who were dissatisfied with the translation of the Bible published by the firm of Steven Mierdman and Jan Gheyllaert at Emden (1556). Although his knowledge of Hebrew was inadequate and personal matters proved disrupting, he completed the task between January, 1557, and June, 1558. The result was a translation in which that of Liesveldt was corrected through the use of other translations. In 1562 the new translation was finally published by Van der Erven. He set forth his objections to the translation of Gheyllaert in a memorandum presented to the church board at Emden on Aug. 1, 1558, adding that in his opinion the church boards ought to sponsor more the translation of the Bible.

In May, 1559, the church board at Emden urged him to go to Flanders to preach Calvinism, which he did. But early in 1560 he was for a short time in London with Utenhove, while in the autumn of 1561 the Bishop of London sent him with a letter of recommendation to Frankfurt am Main to bring about a reconciliation between the Calvinist refugees and the Lutheran government officials. This proved too difficult for him to accomplish. In May, 1562, he served the refugee church at Sandwich, while in 1563 he went to London upon the death of the pastor from pestilence, serving first temporarily and later permanently.

In 1566 he preached in Flanders, and in 1572 he traveled through the province of Holland where the Calvinists had just secured control of important areas, remaining there till 1574. But his main task was to preach to the huge Dutch congregation in London, which at times had more than five thousand members. He also preached for a short time at Maidstone. In London he experienced some difficulties when in 1563 he insisted that at the baptism of infants there should be witnesses present, and when in 1567 and after he opposed iconoclasm and resistance to the civil authorities in ecclesiastical matters. In 1570 the church board even deposed him, but the Bishop of London had him restored. After this his flock thoroughly supported and appreciated him. In 1581 he was delegate at the national synod at Middelburg. He was a capable theologian of firm Calvinist conviction, but somewhat dictatorial. He was responsible for the publication of Utenhove's edition of the Psalms, and he also put through the press a revised edition of the liturgy used in the church in London.

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D. NAUTA.

WINSLOW LECTURES (1): The Winslow Lectureship was founded in 1943 at the General Theological Seminary of the Episcopal Church, New York, by a bequest from the Rev. William

Copley Winslow, an alumnus and distinguished archaeologist. Provision is made for special lectures at the seminary on "Archaeology and the Bible" by "acknowledged authorities on the topics treated." LAWRENCE ROSE.

WINSLOW LECTURES (2): Established at Seabury-Western Theological Seminary, Evanston, Ill., in 1947, in accordance with the will of the Rev. William Copley Winslow, this memorial lectureship provides for biennial lectures in Old Testament studies and archaeology and for their publication. Lecturers have been Cuthbert A. Simpson, James Muilenburg, H. E. W. Fosbroke. ALDEN DREW KELLEY.

WINSTANLEY, GERRARD. See DIGGERS; FAMILISTS; LEVELLERS.

WISDOM LITERATURE (Hebrew, *Ḥokmah*): The revolutionary progress in Near Eastern archaeology in the decades following World War I and the researches stimulated by these discoveries have set the Bible in general and Wisdom literature in particular within the larger framework of ancient Oriental culture. Today it is clear that Hebrew *Ḥokmah* is part of the culture-pattern of Oriental Wisdom, which flowered in the lands of the Fertile Crescent during the second and first millennia B.C. The remains of Egyptian Wisdom literature have been most extensive, those of Babylonia only a little less so, while Canaanite and Sumerian are now beginning to contribute to our understanding of biblical Wisdom.

Ḥokmah, "Wisdom," which has its analogy in Greek *sophia,* may be defined as a realistic approach to the problems of life, including all the practical skills and the technical arts of civilization. The term *ḥakam,* "sage, wise man," is accordingly applied in the Bible to the artist, the musician, the singer. Architects, craftsmen (Ex. 28:3; 35:31; 36:1), goldsmiths (Jer. 10:9), and sailors (Ezek. 27:8; Ps. 107:27) are all described as "wise." The same epithet is applied to those skilled in war and in the conduct of the state (Isa. 10:13; 29:14; Jer. 49:7). Above all, the term refers to the arts of poetry and song, both vocal and instrumental.

All these phases of *Ḥokmah* have disappeared with the destruction of the material substratum of ancient Hebrew life. Only its literary incarnation has remained, concerned not so much with the arts of living, as with developing a sane, workable attitude toward life. To convey its truths, Wisdom created an educational method and its own literature, which is generally couched in the form of the *mashal,* the parable or proverb, brief, picturesque, unforgettable.

The extensive remains of Oriental Wisdom, practically all of which antedate by centuries the emergence of Hebrew culture, make it clear that *Ḥokmah* in Israel was a very old intellectual activity, paralleling that of the priest and the prophet. Hence the biblical presentation of the Wisdom of King Solomon reflects the fact that his reign marked the first Golden Age of Wisdom literature, and that his extensive contacts, political and commercial, with other lands, particularly with Egypt, provided the basis for close intellectual relations with the Nile Valley. At the same time, the domestic prosperity and sense of national well-being of the country during his reign supplied the necessary background for literary creativity. The existence of an extensive Wisdom literature in Egypt surely served as a spur, if not as a source for emulation, in Israel.

That Solomon himself engaged in literary composition is now considered doubtful. Royal authors have been few and far between, Marcus Aurelius, James I of England, and Frederick the Great of Prussia being rare exceptions to the rule. Here, too, Egyptian Wisdom suggests the source of this interpretation. Scribes were accustomed to attribute their writings to the king under whom they worked, and in fact put their words into the king's mouth, as in the *Maxims of Merikere* and the *Wisdom of Amenemhet.*

Biblical Wisdom is, however, no mere importation from foreign soil, but an authentic Hebrew development and utilization of a common Oriental legacy. This is clear from the fact that the Bible has preserved Wisdom fragments of the pre-Solomonic age (cf. Judg. 9:7 ff.; I Sam. 24:13; II Sam. 12:1; 14:14).

The true Golden Age of Wisdom Literature, however, did not come until the postexilic period, roughly from the fifth to the third century B.C. when a heightened interest in the individual and his destiny developed. *Biblical Wisdom* falls into two classes, which have their counterparts in Egyptian and Babylonian Wisdom as well:

(1) Lower or Practical Wisdom: Sages arose to teach the young men, principally of the upper classes, how to cultivate the personal qualities needed to achieve success and avoid failure. In an age permeated by religion, Wisdom may be described as the most secular branch of Israelite intellectual activity, being broadly human rather than specifically Hebrew. It was practical in its goals and realistic in its assessment of human nature. It was rational in its approach, being based on observation and common sense, rather than on the tradition of the priests or the revelation of the prophets. Its chief literary monuments are the biblical book of Proverbs (*q.v.*), compiled about 300 B.C., and the apocryphal book of Ben Sira or Ecclesiasticus, written 190 B.C.

(2) Higher or Speculative Wisdom: Among the many preceptors of Wisdom were some who

sought to penetrate to the great abiding issues of life, the meaning of existence, the purpose of creation, the nature of death, the problem of suffering. Having been trained in practical Wisdom and probably serving as teachers in the Wisdom academies, they insisted on using the same instruments of observation and common sense that they applied to daily concerns, rather than relying upon religious authority and conventional doctrines. Like so many rationalist minds since their day, however, they found unaided human reason incapable of solving these issues. Some, no doubt, finally made their peace with the traditional religion of their day. But others, more tough-minded, refused to take on faith what their reason could not demonstrate. Hence their writings reveal various degrees and types of skepticism and heterodoxy. The extant products of this school are the book of Job (*q.v.*) (written fifth to third century B.C.) which wrestles with the problem of evil, and finds an answer in the very unknowability of the universe, and Ecclesiastes (*q.v.*) (written 275–250 B.C.), which expresses the tragic recognition that the basic truth of the universe is beyond men's ken, so that all that remains in life is the achievement of happiness, itself illusory and fleeting. Perhaps the fragmentary "Words of Agur ben Yakeh" (Prov. 30) also belongs in this class.

The speculative Wisdom books contain much conventional proverb material. This is due not to interpolation but rather to the close bonds linking both groups of Wisdom teachers who spoke the same language, shared the same thought processes and reflected a common environment.

In spite of its secular, human and international character, Wisdom could not escape the pervasive influence of the religion of Israel. In the Bible Wisdom is pictured as a transcendental figure, dwelling in heaven. She is poetically described as the instrument by which God has created the world, or the pattern that he has followed in fashioning the universe. She is pictured as the beloved playmate of his leisure hours, or the gracious hostess inviting men on the highway to enter her seven-pillared palace (Prov. 8:1 ff.; 8:22 ff.; 9:1 ff.; Ecclus. 1:8 ff.). This Hebrew conception of Wisdom as a semi-divine figure doubtless draws upon ancient Oriental ideas. In turn it has had wide influence upon such varied elements of thought as Philonian philosophy, Rabbinic mystic speculation, Christian theology and Gnosticism.

The Hebrew Bible is tripartite in character (cf. Jer. 18:18; Ezek. 7:26). The Torah (*q.v.*), or Law of the priests (*q.v.*) and the Books of the Prophets (see PROPHECY AND THE PROPHETIC OFFICE) are complemented by Wisdom. The reflections, both practical and metaphysical, of the Wisdom teachers immeasurably broadened the horizons and deepened the insights of biblical faith and of the great religions which derive from it.

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[Sup.] ROBERT GORDIS.

WISE, CARROLL A.: Methodist; b. at Verona, Penna., Oct. 31, 1903. He studied at Ohio Wesleyan (A.B., 1927); Boston University (S.T.B., 1930; Th.D., 1935); and received clinical pastoral training at Worcester State Hospital and Council for Clinical Training (1929–31). Ordained in the Methodist Church (1930), he served as chaplain and clinical training supervisor, Worcester (Mass.) State Hospital (1931–42); instructor in psychology, Boston University (1932–40, part-time); counselor, Worcester Y.W.C.A. and Y.M.C.A. (1936–42, part-time); director, Department of Religion and Health, Toledo Council of Churches (1942–44); minister in charge of pastoral counseling, Hennepin Avenue Methodist Church, Minneapolis (1944–48); professor, pastoral psychology and counseling, Garrett Biblical Institute (1948). He was active in the movement for the clinical training of theological students and in research and lecturing in the field of religion and health and the ministry to the ill. He wrote: *Religion in Illness and Health* (1942); and *Pastoral Counseling: Its Theory and Practice* (1951).

WISE, STEPHEN SAMUEL: Jewish; b. March 17, 1874, in Budapest, Hungary; d. April 19, 1949. He studied in the City College of New York (1887–91), and Columbia (B.A., 1892; Ph.D., 1901). He was the rabbi at Madison Ave. Synagogue, New York (1893–1900), and Beth Israel, Portland, Ore. (1900–1906). In 1907 he founded and became rabbi of the Free Synagogue of New York where he remained until his death. He was interested in the Zionist Movement (see ZIONISM) and founded the first section of the Federation of American Zionists. Between 1936 and 1938 he was president of the American Jewish Congress (*q.v.*); the World Jewish Congress; and the Zionist Organization of America. He also founded the eastern council of Liberal Rabbis; was founder and first president of the Jewish Institute of Re-

ligion (*q.v.*); and served on many religious, social and government committees. He is the author of: *The Ethics of Solomon Ibn Gabirol* (1901); *Beth Israel Pulpit* (3 vols.); *Free Synagogue Pulpit* (10 vols.); *How to Face Life; Child versus Parent;* (with Jacob de Haas), *The Great Betrayal; As I See It;* and his autobiography, *Challenging Years.* He also edited a magazine about Jewish life and thought, *Opinion.*

RAYMOND W. ALBRIGHT

WISTOW CENTER FOR INTERNATIONAL CHRISTIAN FRIENDSHIP AND SERVICE: Developed from a center for training German refugees (*q.v.*) for postwar Christian leadership, started during World War II under the chairmanship of G. K. A. Bell, bishop of Chichester, and headed by K. G. Schweitzer. Located in a pleasant country house loaned by its owners in Leicester, England, the Center has continued with a small resident community whose members receive maintenance and pocket-money. It welcomes visitors from many lands (1,500 from 43 nations in 1950, 8,000 in 1943–51) for spiritual and physical refreshment, or for conferences. It is currently directed by a German warden and English deputy warden, and supervised by an interdenominational committee of which the Rev. O. S. Tomkins, of the World Council of Churches (*q.v.*), is chairman.

OLIVER S. TOMKINS.

WOBBERMIN, ERNST GUSTAV GEORG: He spent his riper years teaching theology at Heidelberg and later at Goettingen. Influenced very sensitively by the theological cross currents of his age he was also particularly influenced by the contributions of both Schleiermacher (*q.v.*, Vol. X) and William James (*q.v.*) and in his major works provides a comprehensive and somewhat corrective synthesis of the two. His later publications are: *Systematische Theologie nach religionspsychologischer Methode* (3 vols., 1924); *Schleiermacher und Ritschl in ihrer Bedeutung fuer die heutige Lage und Aufgabe* (1927); *Richtlinien evangelischer Theologie zur Ueberwindung der gegenwaertigen Krisis* (1929); *Christian Belief in God* (1918); and what is perhaps his most important work, certainly most widely read in America, *The Nature of Religion* (1933).

[Sup.] RAYMOND W. ALBRIGHT.

WOLF, WILLIAM JOHN: Episcopalian; b. at Hartford, Conn., Jan. 17, 1918. He studied at Trinity College, Hartford (B.A., 1940); Episcopal Theological School, Cambridge (B.D., 1943); Union Theological Seminary, New York (S.T.M.; and Th.D., 1945). He was assistant at Grace Church, New York; minister of the Heath Union Church; minister of St. Elizabeth's Church, Sudbury, Mass.; and assistant director of the Ecumenical Institute of the World Council of Churches, Switzerland (1952). He has taught systematic theology at the Episcopal Theological School, Cambridge, Mass. (1945–); and has written *Man's Knowledge of God* (1955).

WOLFSON, HARRY AUSTRYN: Jewish; b. at Austryn, Russia, Nov. 2, 1887. He studied at Harvard (A.B. and A.M., 1912; Ph.D., 1915). He became instructor in Hebrew literature and philosophy, Harvard (1915–21); assistant professor (1921–25); Nathan Littauer Professor (1925–). He is the author of: *Crescas' Critique of Aristotle* (1929); *The Philosophy of Spinoza* (1934); *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam* (1947).

WOLSEY, THOMAS: B. in 1474, the son of Robert Wolsey, who was a grazier and probably also a butcher. George Cavendish in his biography of Thomas Wolsey, edited by S. W. Singer (1827), p. 66, called him "an honest poor man's son." But that term must be taken relatively, for the father left a will, published by Singer (p. 502), which shows that he owned a considerable amount of property. He no doubt was rather poor at first, and later accumulated his properties. Thomas also knew how to prosper financially. At the age of sixteen he became bursar of Magdalen College at Oxford, but lost the position in 1500 because he had spent money with which to complete the tower before it had been appropriated. He remained head of the College Grammar School, however, and there won the respect of an influential family which rewarded him with the living of Limington, Somerset. His squire, Sir Amyas Paulet, found him so quarrelsome that he had him put in the stocks. Wolsey took his revenge by compelling the squire to spend several years in the Middle Temple in London, in studying law. Wolsey was no gentle and forgiving soul. He spent thirteen years at Oxford, and there acquired such a love for the works of Thomas Aquinas that he was called "Thomisticus."

As soon as Henry VIII (*q.v.*) ascended the throne, he looked for a man to add to the cautious old advisers left by his father, and found Wolsey just the right type for him, jolly, lavish with money, and having romantic inclinations. In their foreign policy, according to Professor A. F. Pollard, their aim was not to maintain the balance of power on the Continent, but to assist the pope in keeping abreast of both Francis I of France and Charles I of Spain (after 1519 also Emperor of the Holy Roman Empire as Charles V, *q.v.*). In a letter Catherine of Aragon wrote to Wolsey on July 26, 1513: "All the business that the King hath was

first the cause of the Church." Moreover, Thomas Ruthall, bishop of Durham, told a Venetian diplomatist in 1515 that "the policy of England will be that of Rome." Those are interesting statements, but the thing that really counts is deeds accomplished. H. Maynard Smith comes much closer to the actual truth in showing that the first war against France, though encouraged by Julius II, was "undertaken primarily in the hope that Henry might recover Guienne with the help of his father-in-law, Ferdinand of Aragon." Again, immediately after the famous show at the Field of Cloth of Gold, Henry VIII and Charles V prepared for war against France before Pope Leo X was consulted; the pope died before hostilities began. Later on, Pope Clement VII was aided by Henry, because the latter wanted a divorce from Catherine and the pope had to be freed first.

Pope Leo X was extremely reluctant to bestow the favors upon Wolsey that he was forced to grant. Clement VII added still more, until Wolsey was Legate *a latere* for life. This step was a dangerous one, for it gave the primate of England powers that he might abuse to the disadvantage of the pope. It was the beginning of the process which transformed the Church in England into the Church of England. The cardinal legate even magnified his own positions, thinking that the Legatine Court should be superimposed upon all the others. He annoyed his colleague Archbishop Warham, and enraged many prominent citizens, by making it appear as if he were going to increase papal interference in English politics. He was in fact a sort of vice-pope for England. Being also the chancellor, he had a great deal of power, and misused some of it for his own benefit. The king left him free to do as he wished with his numerous positions, which was unfortunate, since Wolsey became a veritable dictator. By being in practice head of the state and of the church, he showed Henry what could be done by the king if the need for such action should arise. A clear instance in point is the action taken by Wolsey in 1518, when he dissolved a few of the smaller monasteries in order to found colleges at Ipswich and Oxford. The king at the time pretended to be horrified, but was not slow to follow the example set by his former chancellor, when it suited his own convenience some years later. Those who consider Wolsey as the father of the schism which sundered England from Rome, should bear in mind that it was Henry who precipitated it, as is indicated in the article on him.

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[Sup.] ALBERT HYMA.

WOMAN, EMANCIPATION OF: No development of the past century has deeper social implications than the change in status of women. Prior to 1875 advances had been very slight, particularly in the political and legal spheres. Sweeping legislation and modifications in point of view, especially since about the year 1900, constitute what can now be seen as virtually a social revolution.

The movement toward greater opportunity for women began with education. Oberlin College became coeducational in 1833 and opened the way to girls for opportunities beyond those afforded by the private academies and female seminaries. The rise of the public school movement after 1850 advanced the cause still farther, for public schools have been universally coeducational. By 1950 the number of girls in American secondary schools slightly exceeded the number of boys.

American colonists, like their European brothers, believed that woman's place was in the home. Their heritage included the British common law, which imposed serious political and legal disabilities on women. A woman could not vote or hold office. A married woman had no independent legal existence. In the custody and education of children the father's rights were pre-eminent. Until 1938 in Great Britain a husband could secure a divorce on grounds of his wife's infidelity while she had no corresponding right against him. In the United States a hard blow came in the court decision that the constitutional amendments extending rights to the former slaves did not apply to women either black or white.

Gradually the inequalities were set aside through legislative enactments in the states. These corresponded closely to developments in Britain, where an 1882 law established the right of women to own property, dispose of their possessions through wills, and make contracts. Suffrage was granted in 1918, two years prior to the extension of voting privileges to American women under the Nineteenth Amendment. A 1919 Act of Parliament removed all bars to the unlimited entrance of women into professions and incorporated societies. Only in 1925 was the tradition of the common law altered to make the welfare of the child rather than the rights of the father the basis of custody decisions. Not until 1937 was a law passed making grounds for divorce equally applicable to men and women.

In the United States, where women have filled honorably some of the highest state and federal offices, it is easy to forget that the struggle was just as hard as in Great Britain. Women have voted only since World War I. Some states still restrict women's rights in public office holding and in jury service. All professions are now open to women. Unions accept them.

They are numerous in factories and are fully eligible for social security coverage. During World War II considerably more than 200,000 women served in the armed forces of the United States. Some states have written into law the idea of community property which gives the wife equal right to all property accumulated during the period of her marriage. The Equal Rights Amendment now before state legislatures for ratification would make illegal any discrimination on the basis of sex—including so-called protective laws in industry.

The current emancipation of American women makes necessary a reorientation in family life. It challenges the long accepted double standard in morality and social relationships. It calls for a rethinking of the role of women in church government and in the ministry (see WOMEN, ORDINATION OF). Women's newly won equality has created social uneasiness, but it is a fact which must be faced squarely in any effort to understand or influence twentieth century society.

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GROVER L. HARTMAN.

WOMAN'S CHRISTIAN TEMPERANCE UNION: In 1952 the World's W.C.T.U. was organized in fifty-five countries with headquarters in London. The W.C.T.U. in the United States, with headquarters in Evanston, Ill., is organized in forty-eight states, Puerto Rico, Alaska, and Hawaii, with local, county, district, and state organizations. Its objectives are total abstinence for the individual and prohibition for state and nation.

The director of the national office in Washington, D.C., keeps the membership advised on legislation affecting the home and family, including liquor, vice, gambling, and other evils. It also maintains a public relations and a narcotics bureau in addition to a legislative bureau. The W.C.T.U. produces leaflets, charts, posters, motion pictures, and slide films. It has two branches: The Youth Temperance Council, for ages thirteen to twenty-one, and the Loyal Temperance Legion, for ages six to twelve. See also TEMPERANCE. (MRS.) D. LEIGH COLVIN.

WOMEN MINISTERS, ASSOCIATION OF: Organized 1919 in St. Louis, Mo. (originally as the International Association of Women Preachers) by about twenty women under M. Madeline Southard, the founder. Its purpose is ministerial fellowship, promotion of ecclesiastical equality, encouragement to consecrated, capable young women to consider the ministerial call. It was incorporated in Ohio. Its official periodical since 1922 is *Woman's Pulpit*. There is an annual Assembly, where findings on the current ecclesiastical status of women are presented and later published in *Woman's Pulpit*. Active members are women ordained or licensed by evangelical churches of recognized ministerial requirements, and women whose only bar is denominational refusal of women candidates. Many members are pastors or evangelists. Some are professors, several in graduate theological seminaries. A circulating library, including numerous books by members, is maintained at Butler University.

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HAZEL E. FOSTER.

WOMEN, NATIONAL COUNCIL OF JEWISH: The oldest national organization of Jewish women in the United States, the Council was formed in 1893. With 94,000 members (1952) in 240 sections throughout the country, its program covers a broad range of work: (1) education and social action, in which members keep themselves informed of the major issues of their time, particularly as advocates of world peace through international co-operation; (2) community services, a program including 600 local welfare projects and 200 projects of service to the foreign born; (3) an overseas service, embracing aid to education in Israel and the sending of food, clothes, and work-play materials for children in many needy Jewish communities abroad. ELSIE ELFENBEIN.

WOMEN, ORDINATION OF: Whether or not women were ordained to church ministries in the earliest Christian centuries is debatable. Certainly since then there was no thought of their ministerial or priestly ordination until newfound freedoms in recent generations have offered women, almost everywhere, a wide range of vocations (see WOMEN, EMANCIPATION OF). Church attitudes differ greatly. The Roman and Eastern Orthodox Churches reject the idea utterly. Other strongly sacerdotal churches incline to do so. The Anglicans set apart women as deaconesses (*q.v.*) only. Yet several of their most renowned prelates are leaders in the Society for Equal Ministry of Men and Women. English Baptist, Congregational, and Unitarian Churches have long had a few well-accepted women pastors.

Sweden, Norway, and Denmark have state Lutheran Churches with state regulation of clerical appointments. Some Swedes hold women's ordination to be un-Pauline, but strong, secular women's organizations urge complete ecclesiastical status. Since World War I Norway, and then Denmark, abolished legal barriers. Under National Socialism in Germany, students, ministers' wives, and widows performed pastoral offices against terrible odds; since World War II only men minister again in West Germany. Reformed Churches are divided; in Hungary, for

example, they are set against women's ministry, while the French Reformed initiated a study of women's place in the church in the World Council of Churches (*q.v.*). There are female French theologians, a few pastors. The Church of Scotland and the Dutch Reformed Church are debating the question. Younger churches often make ordained women their pastors—as with Korean Presbyterians. China had women preachers. The United Church of Japan reports 103 ordained women. India has at least one, a Baptist.

The United Church of Canada employs a growing number of women preachers. Interest has begun in Latin America. In the United States Antoinette Brown was the pioneer theologian and ordained preacher in the 1830's. The United States census reported 685 women clergy in 1910, 3,308 in 1940. Over forty denominations ordain women, seven others license them. Some limit their ecclesiastical functions, however; they have no place in Methodist annual conferences. The Congregational-Christian Churches make no sex distinctions and urge women to consider the ministry. The Presbyterian Church in the U. S. A. ordains women as elders and deacons and has a presbyterial commissioning service for its professional lay workers, but states that they are not ordained. Disciples, northern Baptists, Nazarenes, Unitarians, the Salvation Army, and others use women preachers often. Ordained women may be professors or administrators in church fields. By and large the ordination of women is at the stage of intense discussion.

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HAZEL E. FOSTER.

WOMEN, ROMAN CATHOLIC CONGREGATIONS OF: It would be unnecessary to list here all the orders and congregations of nuns and sisters actually represented in the United States and Canada. Statistical information can be obtained from the *Official Catholic Directory*, published yearly by P. J. Kenedy & Sons, New York, N. Y. It should be noted that the figures given in that work include often young women in preparatory schools and various categories of unpledged novices and postulants.

One ought to bear in mind that a certain number of ancient orders of nuns correspond to the orders of monks and to the male branches of the mendicant orders, as for instance the Benedictine or Cistercian nuns, and the Carmelite, Dominican, or Franciscan nuns, the latter being known more commonly as the Poor Clares, from the name of their founder, Saint Clare of Assisi. Such orders are generally given to contemplative life in strict seclusion, cf. CLOISTER, CLAUSURA. Some branches of the same religious families have shifted to mixed or to active life, engaging in educational or missionary work, nursing, and the like, under a rule adapted to the necessities of their ministry.

Information concerning the above categories of orders and congregations is generally given in the present encyclopedia in connection with the biographical notices of their founders. See also the supplementary article MONASTICISM.

The majority of modern congregations of women since the sixteenth century are independent foundations without organic connections with the religious orders or congregations of men. Most of them originated in Europe, although the number of new congregations of women organized by local initiative is on the increase in the United States and Canada.

The following orders and congregations of women are studied in separate articles, new or supplementary: BLESSED SACRAMENT, CONGREGATIONS OF; CARMELITES; CHARITY, BROTHERS AND SISTERS OF; LITTLE SISTERS OF THE POOR; MARYKNOLL; SACRAMENTINES; URSULINES; VISITATION, ORDER OF THE. [Sup.] GEORGES A. BARROIS.

WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM. See PEACE MOVEMENTS.

WOMEN'S WORK IN THE CHURCH: I. In the Early Church: The contributions to the life of the early church made by women has been well covered in the literature dealing with the church fathers. Special studies are numerous, though in the past few decades little attention has been given to this subject. Zscharnack maintains that the place of women in the church has been influenced by the story of the Creation and the Fall. According to the church fathers, woman, having been created after man, occupies an inferior position in life; and the fact that Eve was first overcome by the tempter reveals that women are more easily corrupted than men.

The fact that Paul calls women "my fellow workers" (Rom. 16:3) suggests to Zscharnack that women were not only engaged in social work but also in teaching. Preisker thinks that this inference of Zscharnack is unfounded.

The notion that the social status of women has been raised to a higher level through Jesus' and the early Christians' attitude toward them has been challenged. Delling points out that in Greece, as well as in Egypt and Rome, women had the right to divorce their husbands, hold property in their own name, and speak publicly in pre-Christian and Christian times.

Among the church fathers, Clement of Alexandria, like the Gnostics, spoke of the equality of men and women, supporting his view with

the idea that the Holy Spirit was poured out over all flesh, and by referring to the services women have rendered in all phases of church life. The teaching activity of women was largely confined to instructing women and children. But the foremost contribution by women to the life of the church was in their care of orphans, the poor, and the sick. Recent studies have given more attention to the church fathers' attitude toward marriage and the sex life than to the work of women in the early church.

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[Sup.] RUDOLF G. SCHADE.

II. In the Twentieth Century: A. THE UNITED STATES: In the United States since 1912 there have been three major trends in the place of women in the church: the unification of women's denominational organizations, the integration of women into all the work of the church, and the development of interdenominational co-operation.

By 1912 all, or nearly all, of the major denominations had one or more national women's missionary societies. American church women through their organizations are now a force also in work for international relations, better race relations, and better social conditions. More and more women in local churches work as a single society. A few national denominational women's boards are concerned with all aspects of women in church work. In several denominations a national organization, separate from the boards, unites the women.

In 1912 very few general denominational boards included women. Today their service on some boards, at least, is taken for granted in most of the Protestant denominations in the National Council of the Churches of Christ (*q.v.*). In 1947, 75 out of 110 denominations for which information could be received permit women to serve in the highest denominational body, 35 do not; 71 out of 105 allow women to serve on all local church boards, 33 do not. In one it varies by dioceses. A large proportion of Sunday school teachers are women.

National interdenominational women's work was begun by the Council of Women for Home Missions in 1908, followed by the Federation of Women's Boards of Foreign Missions in 1915, and the National Council of Church Women (bringing together the local councils of church women) in 1929. In 1941 the United Council of Church Women was organized. This became the General Department of United Church Women of the National Council of Churches (*q.v.*) in 1950. This department includes work with denominational women and with more than 1,850 local interdenominational councils of church women.

Vocational opportunities for women in the church have increased greatly since 1912. There are clerical workers in church offices, nurses in church hospitals, social workers, teachers, religious educators, general parish workers, to say nothing of missionaries, home and foreign, and ministers (see WOMEN, ORDINATION OF). In 1948 there were about six thousand women missionaries from the United States in foreign service.

B. THE REST OF THE WORLD: In Great Britain and the Dominions women's organizations tend to become centralized, as in the United States. In the Orthodox Churches much social service is done by church women with no separate organizations. This is also true of the South African Dutch Reformed Church. In some European countries and many of those of the younger churches special attention is given to the development of work for the home and the family. The women of the latter also do organized evangelistic work and, at least in India, Burma, and Assam, foreign mission work.

In most countries women may at least vote for the elected officers of their local church. Everywhere women are taking more responsibility than they did a few years ago. In England women share in the government of all the churches. The Dominions tend to follow English practice. Churches of the Reformed tradition are sharply divided. In England, France, and Czechoslovakia there are women elders and deacons, but not in the Church of Scotland, the Dutch Reformed Church, the Reformed Church of Hungary, or the Dutch Reformed Church of South Africa. Women serve, at least on local church councils, in the Scandinavian and German Lutheran churches.

Women have no part in the church government of Christian churches in Moslem countries, but in most of the younger churches women have a large part in church government —whether in South America, the Far East, or Central Africa.

Some of the professional church work of women in other countries is like that in the United States—e.g., general parish work and foreign missionaries. Native Biblewomen in the younger churches do evangelistic work. Where religious education is given in state schools, many specially trained teachers are needed. Women assistant pastors with full theological training, but not fully ordained, do most types of pastoral work, sometimes including administration of the sacraments, in some European countries.

BIBLIOGRAPHY: M. Madeline Southard, *The Attitude of Jesus Toward Women*, 1927; Lee Anna Starr, *The Bible Status of Women*, 1926; Charlotte von Kirschbaum, *Die Frau in der Wortverkuendigung*, 1950; Mabel Head, *Forward Together*, 1950; Margit Sahlin, *Man och Kvinna i Kristi Kyrka*, 1950; F. J. LeonHardt, *La Place de la Femme dans l'Église d'apres le Nouveau Testament*, 1948; *The Place of Women in the Church on the Mission Field*, 1927; *The Relative Place of Women in the Church*, 1927; Kathleen Bliss, *The Service and Status of Women in the Churches*, 1952; *A Study of Man-Woman Relationship: A Study Outline*, 1952; C. M. van Asch van Wijck, *Tweezaam is de Mens*, 1950; Inez M. Cavert, *Women in American Church Life*, 1949.

[Sup.] INEZ M. CAVERT.

WOOLMAN, JOHN: B. Oct. 19, 1720, at Ancocas, West Jersey; d. Oct. 7, 1772. He kept a tailor shop in Mt. Holly, taught school, and drafted wills. Motivated by personal religion, his opposition to slavery, intemperance, and war was far in advance of his day. Though an individualist in method and appeal, he deeply sensed the complexity of social problems, as when he refused to use sugar or clothing dye because produced by slave labor. His ideals were spread by his extended travels among fellow Quakers in America and England. His *Journal*, depicting in simple, clear language a devout personality in whom conviction led directly to action, however unconventional, is increasingly recognized as an American religious classic.

BIBLIOGRAPHY: A. M. Gummere (ed.), *The Journal and Essays of John Woolman*, 1922.

LEFFERTS A. LOETSCHER.

WORCESTER, ELWOOD: In 1912 Courtenay Baylor joined Dr. Worcester in the Emmanuel Movement and helped to create the Craigie Foundation (1925) which was to continue the healing work. Dr. Worcester resigned as rector of Emmanuel Church in 1929. He died on July 19, 1940. Included among his writings are: (with Samuel McComb and Isador Coriat), *Religion and Medicine* (1908); (with Samuel McComb), *The Christian Religion as a Healing Power* (1909); (with Samuel McComb), *Body, Mind and Spirit* (1931); *Life's Adventure* (1932); *Studies in the Birth of the Lord* (1932); and *Making Life Better* (1933).

BIBLIOGRAPHY: Lyman P. Powell, *The Emmanuel Movement in a New England Town*, 1909; John G. Greene, "The Emmanuel Movement," in *New England Quarterly*, VII, 3, 494-532.

[Sup.] ROLLIN JONATHAN FAIRBANKS.

WORCESTER LECTURESHIP AND PUBLICATION FUND: Established in 1941 at Westminster Theological Seminary, Philadelphia, by Mrs. Harry A. Worcester in memory of her husband, a constituting member of the seminary's board of trustees and later its vice-president. The Fund brings lecturers to the seminary and assists in the publication of books, not necessarily connected with the lectures. The following volumes have been published to date: N. B. Stonehouse, *The Witness of Matthew and Mark to Christ* (1944); Faculty of Westminster Seminary, *The Infallible Word* (1946); E. J. Young, *Arabic for Beginners* (1949).

PAUL WOOLLEY.

WORD OF LIFE HOUR. See YOUTH FOR CHRIST.

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH RELIGION: Founded in 1914 by the Church Peace Union (*q.v.*), with which the Alliance maintained a close relationship through the years. The Alliance works through national councils in the United States, Canada, India, Japan, and a number of European countries. Its purpose is to help substitute reason and arbitration for war as a means of settling international disputes. It conducts conferences and seminars; publishes books, pamphlets, and the *World Alliance News Letter*, the latter with a circulation of 14,000; co-operates with the United Nations, with some eighty different secular agencies, with churches, schools, colleges, and other groups working for the attainment of collective security and a just and abiding peace; and develops projects to help establish among nations, in their dealings with each other, the moral and ethical principles that stem from their religions.

BIBLIOGRAPHY: Charles S. Macfarland, *Pioneers for Peace through Religion*, 1949; A. William Loos (ed.), *Religious Faith and World Culture*, 1951.

HENRY A. ATKINSON.

WORLD ALLIANCE OF PRESBYTERIANS. See WORLD PRESBYTERIAN ALLIANCE.

WORLD CHRISTIAN YOUTH COMMISSION. See YOUTH MOVEMENT IN EUROPE.

WORLD CONFERENCE ON FAITH AND ORDER. See ECUMENICAL MOVEMENT; WORLD COUNCIL OF CHURCHES.

WORLD CONVENTION OF CHURCHES OF CHRIST. See CHURCHES OF CHRIST, WORLD CONVENTION OF.

WORLD COUNCIL OF CHURCHES: Soon after World War I two movements had been created which were concerned with different aspects of the ecumenical task of the churches. The Life and Work movement sought to bring the churches together to enable them to render a common witness with regard to the problems of modern society. The Faith and Order movement sought to promote discussion between the churches concerning obstacles to reunion and possible approaches to reunion. The development of these two movements had led to a considerable amount of overlapping. It became increasingly clear that the doctrinal issues and

the practical issues could not be isolated from each other. Several ecumenical leaders (notably William Adams Brown [*q.v.*], U.S.A.; J. H. Oldham [*q.v.*] and William Temple [*q.v.*], Great Britain) therefore began to work toward an integration of the two movements. The plan which grew out of these discussions was very similar to that which had first been proposed by Nathan Söderblom (*q.v.*), of Upsala, in 1919, namely, to create a council representative of and controlled by the churches. The plan was submitted in the summer of 1937 to the Life and Work Conference in Oxford and the Faith and Order Conference in Edinburgh and was approved in principle. The following year a representative conference of church leaders was held in Utrecht, Holland, in order to draw up a draft constitution. It was hoped that the first Assembly might be held in 1941, but this proved impossible because of the outbreak of war. Thus from 1938 to 1948 the World Council remained "in process of formation." But the years of war were not merely years of waiting. It was in those years that the ecumenical fellowship proved to be a real source of strength to the churches. Moreover, the Council began to render its ministry to refugees and prisoners of war, and the foundations were laid for the postwar task of reconstruction of church life in war-torn countries.

I. First Assembly. The Assembly met at Amsterdam, Holland, from Aug. 22 to Sept. 3, 1948. There 147 Churches from 44 countries were represented by 351 official delegates. In addition there were consultants, alternates, youth delegates, and accredited guests. The solemn opening service was held in the Nieuwe Kerk. On August 23 the formation of the World Council of Churches was declared to be completed. The Assembly adopted the draft constitution with certain modifications and spent considerable time on the program and policy of the Council. Special sections discussed the four main subjects: "The Universal Church in God's Design," "The Church's Witness to God's Design," "The Church and the Disorder of Society," and "The Church and the International Disorder." The key phrases in the Message of the Assembly were: "Here at Amsterdam we have committed ourselves afresh to Him [Christ] and have covenanted with one another in constituting this World Council of Churches. We intend to stay together."

II. Constitution: The two most important articles of the constitution of the World Council are those dealing with its basis and with its authority. The basis: "The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour." The authority: "The World Council shall offer counsel and provide opportunity of united action in matters of common interest. . . . The World Council shall not legislate for the Churches; nor shall it act for them in any matter except as indicated above." In other words, "any authority that it may have will consist in the weight which it carries with the Churches by its own wisdom" (William Temple).

The governing bodies of the Council are the Assembly (meeting ordinarily every five years), the Central Committee (about ninety members, meeting annually as a rule), and the Executive Committee (fourteen members in addition to the presidents, meeting twice each year). Since the meeting of the Central Committee in 1951 the presidents were: John R. Mott (*q.v.*), honorary, Archbishop Athenagoras of Thyateira, Eivind Berggrav (*q.v.*), Marc Boegner, Geoffrey Fisher (*q.v.*), Sarah Chakko, and G. Bromley Oxnam (*q.v.*).

The World Council and the International Missionary Council (*q.v.*) are "in association with" each other and co-operate in many fields.

III. Nature: The Council has sought to define its own nature in a statement adopted by the Central Committee at Toronto in 1950 (*Ecumenical Review,* Oct., 1950). This statement makes it clear that the Council is not a super-church and does not promote one particular conception of church unity to the exclusion of others. The Council seeks to bring the churches in living contact with each other. It believes that conversation, co-operation, and common witness must be based on the common recognition that Christ is the divine head of the body. The member churches of the Council believe, on the basis of the New Testament, that the Church of Christ is one, and consider it a matter of simple Christian duty for each church to do its utmost for the manifestation of the church in its oneness. They therefore recognize their solidarity with one another, seek to learn from one another, and to give help to one another in order that the Body of Christ may be built up and that the life of the churches may be renewed. This implies (as the Central Committee stated in 1951) that the World Council is concerned not only with the unity of the church but also with its mission to the world, and that together with the International Missionary Council it stands for a recovery in thought and action of the true unity of the church's apostolate and its obligation to be one.

IV. Membership: The membership of the Council consists of 158 churches in 42 countries, including the great majority of Anglican, Reformed, Lutheran, Methodist, Congregationalist, and Baptist Churches, as well as the Disciples of Christ and Old Catholics. Many of the younger churches in Asia have joined. Eastern Orthodoxy is represented by the ancient patriarchates and the Church of Greece. But the Church of Russia decided, at the Moscow

Church Conference of 1948, against participation.

The Roman Catholic Church (*q.v.*) does not participate. Already in 1928 the Vatican had, in the encyclical *Mortalium Animos,* issued a strong warning against the ecumenical movement (*q.v.*). The Catholic Church was not invited to participate in the setting up of the Council. The few individual Catholics who had been invited to attend the Assembly as unofficial observers were not allowed by their ecclesiastical authorities to participate. The more recent pronouncement of the Vatican, *De motione ecumenica* (1950), confirms the stand already taken.

V. Scope of Activities: The activities of the World Council are carried on by the following agencies, which are co-ordinated by the General Secretariat:

Commission on Faith and Order, which promotes study of differences in doctrine and church order and brings the churches together in conference to overcome these differences (e.g., World Conference in Lund, Sweden [1952]).

Study Department, which studies crucial issues of the church's witness in the modern world, both theological and practical.

Department of Interchurch Aid and Service to Refugees, which co-ordinates the activities of the churches in the realm of interchurch aid and has rendered spiritual and material aid to large numbers of refugees (*q.v.*).

Ecumenical Institute (*q.v.*), which gives ecumenical training and helps Christian laymen to face the problems of Christian life in a secular environment.

Commission of the Churches on International Affairs, which (together with the International Missionary Council) seeks to formulate the Christian mind on world issues and to bring to bear Christian influence in international affairs.

Youth Department, which serves as a center of inspiration and co-ordination of youth movements (*q.v.*) related to the churches and co-operates with four other Christian world movements in organizing World Conferences of Christian Youth (Oslo [1947], Travancore [1952]).

Commission on the Life and Work of Women in the Church, which conducts studies and stimulates action concerning women's place in all phases of church life.

Secretariat for Evangelism, which promotes the exchange of experience concerning evangelistic activities and new methods of evangelism (*q.v.*).

The Council has offices in Geneva, New York, and London, and (together with the I.M.C.) an East Asia secretariat.

See also Ecumenical Movement.

Bibliography: W. A. Visser 't Hooft (ed.), *The First Assembly of the World Council of Churches, Official Report,* 1949; *The Ecumenical Review,* since 1948; *The Ten Formative Years, 1938–1948,* 1948; Oliver S. Tomkins, *The Church in the Purpose of God,* 1951; Henry P. Van Dusen, *World Christianity,* 1948; William Adams Brown, *Toward a United Church,* 1946.

W. A. Visser 't Hooft.

WORLD DAY OF PRAYER FOR STUDENTS. See Student Christian Federation, World's.

WORLD DOMINION MOVEMENT: The World Dominion Movement, or World Dominion Press, is the public title for the activities of a privately created lay missionary agency, the Survey Application Trust. This Trust was the creation, in 1925, of a British business man, Sidney J. W. Clark, member also of the London Missionary Society committee to promote the rise and growth of indigenous churches and the extension of evangelism to unoccupied foreign fields. Mr. Clark retired early from business to study missionary principles and policies. To this study he gave twenty years of his life. He visited most of the great mission fields of the world, some of them many times, and made a special study of the villages. In two great areas of China he visited nearly six hundred market towns, together with several thousands out of the eleven thousand villages which these market towns served.

The Trust he created works, in co-operation with missionary societies and the International Missionary Council (*q.v.*), to carry on the surveys he initiated. The Survey Series of publications already numbers many volumes, and there is a bimonthly periodical called *World Dominion and the World To-day.* Headquarters are in London. Evelyn Clifford Urwin.

WORLD JEWISH CONGRESS. See Jewish Congress, World.

WORLD PRESBYTERIAN ALLIANCE: With sixty-six constituent church bodies claiming some forty million adherents in forty-five countries, this Alliance is one of the strongest of half a dozen "ecumenical denominational" bodies. Its official name is "The Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System," with the more popular name, "World Presbyterian Alliance," officially countenanced in the new constitution of 1954. Founded in 1875, the Alliance has held meetings of its delegated General Council as follows: Edinburgh (1877); Philadelphia (1880); Belfast (1884); London (1888); Toronto (1892); Glasgow (1896); Washington (1899); Liverpool (1904); New York (1909); Aberdeen (1913); Pittsburgh (1921); Cardiff, Wales (1925); Boston (1929); Belfast (1933); Montreal (1937); Geneva (1948); Princeton, N. J. (1954). Each constituent church body is

represented in the General Council by two delegates for every 100 congregations up to 500 congregations, then by one delegate for every 500 congregations. The constitution provides for the organization of geographical "Areas," with "Area secretaries," by constituent church bodies so desiring. The Alliance is purely federative and advisory, existing to promote the common interests of the Presbyterian and Reformed "family" of churches in the larger context of the ecumenical movement (*q.v.*) as a whole. The General Council cannot obligate any constituent church or interfere in its internal affairs. Headquarters of the Alliance is at Geneva, Switzerland. In 1954 the Alliance elected as its president Dr. John A. Mackay, president of Princeton Theological Seminary, and as its general secretary Dr. Marcel Pradervand of Geneva. See also PRESBYTERIANS; and articles on the various Reformed churches by name.

BIBLIOGRAPHY: Publications of the Alliance include a periodical magazine, *The Presbyterian World;* and *Proceedings,* published after each meeting of the General Council.

[Sup. to ALLIANCE OF THE REFORMED CHURCHES.]

LEFFERTS A. LOETSCHER.

WORLD'S STUDENT CHRISTIAN FEDERATION. See STUDENT CHRISTIAN FEDERATION, WORLD'S.

WORMS, DIET OF (1521): Often mentioned as a meeting held for the purpose of questioning Professor Martin Luther (*q.v.*) about his faith and writings. The primary purpose was to have the newly crowned Emperor Charles V (*q.v.*) consult with the higher nobility and delegates from the imperial cities. The Diet (Reichstag) was very similar to that held in 1495, where Maximilian I was confronted with the serious problem of trying to keep the seven electors within bounds. The latter felt that a new age had dawned in which emperors no longer should exercise autocratic powers. But Charles V, having spent three years in Spain as king with enormous prerogatives, and having been brought up to consider the Low Countries as his own inheritance, regardless of what the German princes might say and do, thought that now the time had come to show his prestige and privileges as emperor of the Holy Roman Empire (*q.v.*). Could he not refer to the old Germanic customs which gave the kings power over the church and the nobility? Instead of having a member of the Reichstag representing the princes act as president of the meetings, Charles took care that one of his own men take charge of all preliminary negotiations. The great issue before the German people was felt to be the tug of war between the emperor and the princes who refused to be cowed any longer.

Luther appeared as a convenient tool for the elector of Saxony, Frederick the Wise (*q.v.*). The elector took steps to secure for the famous professor a letter guaranteeing a safe-conduct to and from the Diet of Worms. When in 1524 Luther alleged that this safe-conduct was not genuine and its terms had been broken in advance, he allowed his imagination to overlook the actual facts. It was the intention of the imperial government to let Luther travel in safety to and from Worms. But at the Diet Luther did and said certain things that altered the situation. One of the main problems on the agenda was that of the *gravamina,* criticism of the higher clergy, particularly the Papal Curia (*q.v.*) in Rome. All over Germany the hatred against Rome seemed almost boundless. Aleander, the papal legate, was almost stoned to death in Worms, and nowhere could he find a room for himself. Even in distant Cologne he had met with bitter invectives, while Luther was hailed as a national hero. On April 2 the latter left Wittenberg accompanied by a friend, and safeguarded by the imperial herald Sturm called Deutschland. Albrecht Duerer, the great German artist, immortalized Sturm's features for posterity. The magistrates of Wittenberg had placed at Luther's disposal a little cart for transportation. The elector, not willing to cause too much trouble, had written Luther a letter, asking him to meet his opponents at Ebernburg, but Luther was determined to have a big show and had refused to comply with the request. It turned out to be a much bigger show than anybody had expected! Luther's friends assembled in Worms talked openly about another case of miscarried justice in a trial. Just as Christ had appeared before Pilate, who represented the imperial government in Rome, so did Luther stand on trial before the representatives of another imperial government called Roman. More than that, the emperor was there himself to watch the spectacle. Before long all the arguments about the powers of the princes and the sovereignty of the people were hushed as thousands of tongues were asking, "What will he answer tomorrow?" His answer is too well known to be repeated here, but it should be noted that Luther probably said, "Here I stand." Some pedantic scholars have made quite a fuss about this remark, since the official documents do not contain it, but the documents naturally do not reproduce a stenographic account, such as might be expected today.

The ire of the populace had won its spurs. Hereafter it would be very difficult to silence the voice of the people in Germany. Laws would be passed, it is true, ignoring the change in affairs, but they would not alter the situation. Luther rode to power on the wings of popular sentiment. The elector had written him that he must not go to Worms and that if he

did go, he could not protect Luther, but the professor had a feeling that all would be well with him. According to expectations based on former developments, the Diet of Worms would not have met at all in 1521, or else Luther would have been quietly advised to keep his mouth shut, or else he would have been burned at the stake for coming to the Diet and forcing the issue. As Professor Joseph Lortz has so ably stated in his monumental work, *Die Reformation in Deutschland,* (Vol. I [1939], p. 279): "Luther was heard before the Emperor and before the Empire. This is undoubtedly the most important thing in the case that it actually was allowed to come up, that the authorities did not take steps to execute the papal excommunication but that the whole matter was aired in the whole assembly. . . . That was the denial of all the foundations upon which the Western world rested. This vacillating policy was a sign that the structure of Western civilization was at the point of breaking to pieces." Luther stood up, was heard, and emerged victorious. The papal authorities had committed a signal blunder: they had not reckoned with actual conditions in Germany.

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[Sup.] ALBERT HYMA.

WORSHIP, CHILDREN AT. See CHILDREN AT WORSHIP.

WORSHIP, FAMILY. See FAMILY WORSHIP.

WORSHIP, FREE. See FREE WORSHIP.

WORSHIP IN NON-CHRISTIAN RELIGIONS: For worship, as for religion, deity, etc., there can be no universal trait as touchstone by which its presence or absence in any culture can be declared. It is always complex, and testifies to long antecedent evolution. Nowhere has its origin been documented. Whatever its form at any time and place, it is a kinetic idiom that expresses the world view of the culture that engenders it. This makes its exploration difficult: the people worship, the philosophers among them endeavor to rationalize it. But the philosophers (African Ewe, Pueblo Indian, Buddhist scholar, or any other) are the exceptional spirits, who testify in terms of their own experience; ethnologists are familiar with the fact that the modal type of worship is not the range of types of worship within the culture, even when people perform the externalities in common; a native informant may furnish the investigator with a naive though sincere explanation of the acts, and this must be seen through. No anthropologist today considers his description of the religious practices of a people as anything more than an artificial generalization, a compounding that is the victim of intangibles that cannot be weighed objectively. The following must be taken with these strictures in mind:

(1) All worship attempts to secure a rapport between worshiper and superhuman powers that are in some degree personalized; the personalization naturally reflecting whatever conception of person obtains in the culture in question. (2) It always harnesses the emotions and the aesthetic perceptibilities; the former being a psychophysiological datum, the latter a cultural datum. (3) Worship may be an individual, solitary performance, or it may be corporate. In any case, it involves ritual—be it as elaborate as a Polynesian or a Pueblo Indian public ceremony, or as reduced as the Quaker meeting.

(1) The character of the worshiped is inextricably bound up with the attitude of the worshiper, and whatever the latter expects from the former. The worshiped may or may not be dead ancestors, natural phenomena associated with natural objects, some more or less defined and remote supreme being variously personalized. There is no perfect correlation between level of material achievement in the cultures and level of their conceptual sophistication. A supreme being is encountered, e.g., among the Algonkian Indians, East Africans, apparently some Australians, and others; yet this does not necessarily entail cult or other worship. The figure of this being may remain quite vague. Yet without attached worship, it remains puzzling how the belief continues at all, and why it should continue. However, from the standpoint of worship, the derivation of the gods (ancestors, natural powers, etc.) is less important than the functions they are expected to perform, the content of their personalization, and the ways by which men adjust to them.

Volga Finns worship their ancestors in that they annually welcome them back to the village, entertain them at a sacrificial feast, bespeak their continued benevolence; among the Cheremiss, a special hut is dedicated to the worship. The ancestors have become gods, yet they remain members of the family and so maintain interest in its welfare. Clearly, a natural power or a supreme being is not a member of the family or clan; yet his continued benevolence may be petitioned. The Pueblo Indians (here, more specifically, the Zuni) worship their ancestors as part of a far more complex pattern which includes other spirits as well; any demarcation, moreover, between what some would call magic on the one hand and religion on the other is blurred. Nature is harmonious; men and gods fit; they possess roles. That existence may continue thus, men must perform certain functions,

including ceremonial. If men perform their ritual with perfect exactitude, the gods must do their share, for that is the nature of things. Certainly the placebo rite of deference and petition is here; yet precisely how and why this effects action from the gods, is not determined. The Pueblo world view clearly lacks the element of conflict and the pitting of man against a hostile, reluctant, or indifferent nature and arbitrary or whimsical supernaturals; hence the approach to the gods is not one of winning them over to "our" side or seeking reconciliation with them. And in so far as the ancestors are concerned—unlike the Volga Finns, where each family worships its own ancestors, the Zuni as a people worship the ancestors of the people as a whole.

Corporate worship is hardly separable from drama. As a kinetic idiom it may enlist recitation, music, dance, material emblems, and cannot fail to be interpretive of world view.

(2) On the emotional side, worship may be compounded in varying degree of fear and whatever else may enter into deference. The fear may actually mount to terror; it may remain as diffuse as anxiety. On the other hand, ancestors or other deities may be bargained with and chided if they fail to supply the benefits expected (Bantu Thonga and other Africans). Perhaps this behavior passes beyond the frame of worship; for what is lacking is a deference and petition on the part of one who recognizes his inferiority; yet what remains in common with deferential petition is a belief in the personality of the deity, his ability to do the superhuman, his amenability to petition or persuasion.

That emotions must be disciplined in worship, is widely recognized; on the other hand, unbridled release of emotions also characterizes some forms of worship, as among the Hellenic bacchantes. For days prior to a Pueblo ceremonial, the priest must refrain from anger and all evil thoughts; else the elaborate ritual will *ipso facto* completely "misfire." It is not the absence of emotion but the presence of the right kind and absence of the wrong kind, which is demanded by worship.

Commonly, Christian worship includes petition for forgiveness of a transgression of divine will, with remission of a penalty; gratitude for past favor; petition for continued favor. All according to the maturity of the worshiper's character, of course, will be the content of those ingredients. By contrast, the Hindu would pray for strength to stand up under the unremissible consequences of his transgression. The Buddhist would seek by meditation, with what he considers to be the annihilation of emotion, to merge back into an ineffable infinity which is not personalized and is no "deity." The Pueblo Indian's thanks to the gods is a form of courtesy that reveals far less of a gap between the stations of man and god than obtains in Christianity; correlatively, it seeks no mystical union and does not develop adoration. The Navajo Indian has no sense of the guilt or moral debit that is traditional in religions having Levantine antecedents; rather, his religious exercise seeks to return him to the path of life from which somehow he has become deflected. All these marshal the same human urges and seek spiritual adjustment, hence must be forms of worship; yet their patterns all differ as their conceptualizations of existence differ.

(3) Individual and corporate worships within any culture obviously must derive from one and the same world view. Both poles are shaped by the attitude of the society as to what an individual is. Among the Pueblos, the individual is not expected to assert himself in the society; his relations with his fellows are such as to merge him among them as an inconspicuous member of a team. His acts of worship are always conditioned by this fact. And here corporate worship is the highest endeavor of which the entire society is capable. By contrast, among the Plains Indians self-assertion, the performance of highly individualistic and conspicuous deeds is the social ideal. The youth on the threshold of manhood enters upon a solitary quest for power that involves self-mortification and a plea to the spirits that some one of them will adopt him as a protégé. He prays, offers tobacco, fasts, weeps, keeps vigil, until a spirit visits him in his trance and becomes his tutelary. The relationship is supposed to last for life. The Plains Indians also have tribal ceremonies that include worship; but they do not constitute a focality of society such as holds for the Pueblos.

The trance-seeking of the Plains Indian suggests a primitive form of mysticism. Yet if such it be, the diametrically different world view of the Indian does not allow us to relate it thus directly with the Christian or Hindu forms. Christianity, Judaism, Muhammadanism have a Mesopotamian spiritual ancestry. In these great religions, man stands out from the rest of creation, and above both him and that creation is a Deity with whom he seeks a union through reconciliation. In the natural world, man is not at home. He fights it, attempts to subdue it to his will (under divine sanction). Viewed in terms of total mankind, this is a very exceptional attitude or world view; it gives a distinctiveness to the worship it engenders. The American Indian, on the other hand, while recognizing himself as human, still considers himself as one among countless creatures; in fact, he believes in bodily metamorphoses of animals and men which make human distinctiveness even less distinct. His acts of worship are directed toward maintaining his harmony

with the totality of Nature. Hence, when he kills an animal for food, he apostrophizes it deferentially, thereby explaining to the animal spirit represented by his victim the necessity for what he has done. Killing an animal is an unfortunate necessity; it must not jeopardize the man's place in a nature where the material and the spiritual do not have separate existences.

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EARL W. COUNT.

WORSHIP, LITURGICAL, RECENT TRENDS IN. See LITURGICAL WORSHIP, RECENT TRENDS IN.

WORSHIP, PUBLIC: Ideally, it consists in God's revealing his grace to a group of his children, and their responding through the faith he has inspired. Symbolically (Gen. 28), angels of God ascend with our praises and prayers, to descend with mercies from the throne of grace. In the heart of the worshiper (Isa. 6) may come the vision of God, of sin (his own and that of others), of cleansing, and of service, for which he volunteers. Or again, the hour may resemble that on the mountaintop (Matt. 17) where worshipers behold the glory of Christ as other faces fade from view. Such analogies make clear the primacy of God, and the response of his children. They do not sufficiently stress the need of a leader. Except among the Friends and a few others, wherever a group of worshipers assemble, someone guides them to the heights. He must know the God to whom he leads, the hearts of those he guides, and how to lead them through praises and prayers, reading and preaching, so that worship will become a means of grace, and not an end in itself. Because of such leadership, and the customs of the church, worship may become mainly objective, where the people are supposed to think chiefly about God; subjective, where they think more about themselves; or spectacular, where they think much about the leader and his personality. Objective worship may be cold and remote from practical concerns. Subjective worship may become sentimental, even hysterical. Spectacular worship, so-called, tends to degrade things holy. Fortunately, our century has witnessed in Europe and in the United States a revival of concern about objective worship, and enough of the subjective to accord with the facts of Christian experience. As for the tendency to follow a human leader rather than God, that seems to account in part for the growth of certain cults, such as that of "Father Divine." Among historic churches liturgical bodies tend towards larger freedom, and others towards more use of forms, especially in public prayer and the administration of the sacraments. The newer churches, such as the Nazarenes and the Assembly of God, appeal to increasing numbers of people who do not care for the formal ways of the older churches. However much churchmen differ about theory, the large majority agree with the late William Temple that apart from Christian character nothing in Christianity should bulk so large as worship. Instead of disputing about the relative importance of worship and sermon, it would be better to think of the sermon as an act of worship, in which God reveals himself through grace.

See also WORSHIP, Vol. XII.

ANDREW W. BLACKWOOD.

WORSHIP, SCRIPTURES IN. See SCRIPTURES IN WORSHIP.

WORSHIP, SILENCE IN. See SILENCE IN WORSHIP.

WREDE, WILLIAM: Lutheran; b. Buecken, Hannover, May 10, 1859; d. Breslau, Nov. 23, 1906. He studied at Leipzig and Goettingen (1877–81). He was privatdozent, Goettingen (1891–93); professor extraordinary, Breslau (1893–95); professor of New Testament, Breslau (1895–1906). Protagonist of consistently historical method in the study of the New Testament he contended that biblical theology should be superseded by the history of primitive Christian religion and thought; that the Gospels represent the theology of the primitive church rather than the history of Jesus; and that Paul is the real founder of Christianity. He wrote: *Ueber Aufgabe und Methode der sog. neutestamentlichen Theologie* (1897); *Das Messiasgeheimnis in den Evangelien* (1901); *Echtheit des 2. Thessalonicherbriefes* (in *TU,* XXIV, 2, 1903); *Paulus* (1905; 2nd ed., 1907); and *Das literarische Raetsel des Hebraeerbriefes* (1906). See also MESSIANIC SECRET. OTTO A. PIPER.

WRIGHT, G(EORGE) ERNEST: Presbyterian; b. at Zanesville, Ohio, Sept. 5, 1909. He studied at the College of Wooster (B.A., 1931); Presbyterian (now McCormick) Theological Seminary, Chicago (B.D., 1934); the American School of Oriental Research in Jerusalem (1934); and Johns Hopkins University (M.A., 1936; Ph.D., 1937). He was a research assistant in archaeology at Haverford College (1938); field secretary of the American Schools of Oriental Research (1938); and taught Old Testament at McCormick Theological Seminary (1939–). He was the founder and editor of *The Biblical*

Archaeologist, and was one of the editors of *The Westminster Study Edition of the Holy Bible* (1948). He wrote: *The Pottery of Palestine from the Earliest Times to the End of the Early Bronze Age* (1937); (with Elihu Grant), *Ain Shems Excavations,* Parts IV and V (1938, 1939); *The Challenge of Israel's Faith* (1944); (with Floyd V. Filson), *The Westminster Historical Atlas to the Bible* (1945); *The Old Testament Against its Environment* (1950); and *God Who Acts: Biblical Theology as Recital* (1952).

WRIGHT, WILLIAM KELLEY: Congregationalist; b. at Canton, Ill., April 18, 1877. He studied at Lake Forest (Ill.) Academy (1895); Amherst College (1895–97); University of Chicago (A.B., 1899; Ph.D., 1906). He taught philosophy at the University of Texas (1906–7); University of Chicago (1907–9); University of Wisconsin (1909–12); Indiana University (1912); Cornell University (1913–16); and at Dartmouth College (1916–47; emeritus, 1947–). Best brief statement of his religious experience and opinions is in V. Ferm (ed.), *Contemporary American Theology,* Second Series (1933), pp. 343–370. His principal publications are: *A Student's Philosophy of Religion* (1922; rev. ed., 1935); *General Introduction to Ethics* (1929); *A History of Modern Philosophy* (1941).

WRITING, ANCIENT HEBREW: The earliest known systems of writing are the pictographic scripts of the ancient Near East which first come to light in the late fourth millennium B.C. Invention of writing is, at present, attributed to the Sumerians (*q.v.*) though problems of origins are complex. In any case, the Sumerian pictographs rapidly developed at the beginning of the third millennium into the well-known cuneiform system and were adapted to various languages throughout the Fertile Crescent. In Egypt (*q.v.*) hieroglyphic writing was already in use at the outset of the dynastic period (*ca.* 2900 B.C.). There is some evidence, also, that similar pictographic experiments were in progress in Canaan in the late fourth millennium, but no lines of connection can yet be drawn to later writing systems.

A variety of scripts, indigenous and borrowed, were at home in Palestine (*q.v.*) in the second millennium B.C. Among the non-alphabetic systems were the so-called Byblian pseudo-hieroglyphics, a syllabic writing having some vogue before 1500 B.C., and Babylonian cuneiform which was used regularly in the Amarna (*q.v.*) Age (first half of the fourteenth century B.C.) for diplomatic correspondence between Egypt and the city states of Palestine under her rule.

The true alphabet seems to have originated before 1800 B.C. in Canaan. The earliest exemplars are fragmentary inscriptions from Gezer, Shechem, and Lachish (*ca.* 1800–1600 B.C.), and especially the Proto-Sinaitic inscriptions (*ca.* 1500 B.C.). The latter have finally yielded to decipherment chiefly through the efforts of Alan Gardiner (1915) and W. F. Albright (1948). The relationship of this proto-Canaanite alphabet to previous writing systems has not yet been established; it has been related with some probability to the Egyptian hieroglyphic system for representing consonantal phonemes.

Before dealing with the subsequent development of the Canaanite alphabet, mention should be made of the so-called Ugaritic (*q.v.*) cuneiform alphabet. This script, which is found chiefly in the great corpus of mythological tablets of the fourteenth century B.C. (examples also appear in Palestine in the same period), seems to have been a novel development based on an attempt to combine the use of cuneiform writing techniques with the ingeniously simple principle of the proto-Canaanite alphabet.

The evolution of the early pictographic alphabet into the standard linear Phoenician (*q.v.*) can now be traced, in some detail, in scattered fragmentary inscriptions. By the time the great convulsions of the twelfth century had swept away the old Canaanite order, the alphabet seems to have been standardized into the twenty-two consonant system which is later reflected in the monumental Byblian inscriptions of the tenth century B.C. and the early Hebrew inscriptions.

The Canaanite (Phoenician) system of writing is the basis of all later alphabetic scripts. It was borrowed by South Semitic peoples before the end of the Bronze Age, by invading Aramaic tribes in the course of the twelfth-eleventh centuries, by the Greeks sometime in the ninth century B.C., and so throughout the civilized world.

The earliest extant Hebrew inscription is the tenth century B.C. plaque from Gezer. It records a jingle concerning the months of the calendar in the pure consonantal spelling and script common to Phoenicia and Israel before the ninth century. From the ninth century forward until the beginning of the Christian era, several hundred inscriptions in the "Old Hebrew" script have been found, and the number increases yearly. Most of these are brief or fragmentary inscriptions on potsherds, stamped jar-handles, seals, coins, and the like. In this period the Hebrew script diverges from the Phoenician both in the form of letters and in orthography.

In pre-exilic centuries, the most important exemplars of Hebrew writing are the business notations on ostraca from ancient Samaria (*ca.* 778–770 B.C.), the Siloam Tunnel Inscription from the time of Hezekiah (*ca.* 700 B.C.), and the Lachish (*q.v.*) Ostraca, some twenty-one

potsherds inscribed in ink containing a military correspondence from the last days before the siege of Jerusalem by Nebuchadnezzar.

In the Persian and Hellenistic periods, the Jews increasingly wrote in the Aramaic script. This script, an early branch of Phoenician, had its own development, becoming the vehicle of official as well as commercial and private correspondence in the Persian Empire. The old Hebrew script continued in restricted use, however, until Christian times.

Biblical references to writing and writing materials are now well understood, thanks to archaeological research and discovery. It is virtually certain that the earliest Israelite documents were written in the linear alphabet common to the old Canaanite cultural sphere. Prepared stone surfaces or tablets were frequently used for permanent records or monumental writing (cf. Ex. 31:18; 34:1; Deut. 27:2–3; Josh. 8:32). On occasion, wooden tablets, metals, and precious stones were inscribed. The commonest writing materials in Palestine, however, were potsherds, papyrus, and leather. Most of the early inscriptions extant were penned on ostraca (see above). Documents written on papyrus and leather have not survived the Palestinian climate, for the most part, but direct evidence confirms their wide use. It is probable that the "rolls" mentioned in Jeremiah 36 were made of papyrus sheets (cf. Isa. 8:1, 37:14), though possibly of leather. The term frequently rendered "book" in the Old Testament (*sepher*) simply means "written document." Papyrus and leather documents of length normally were made into scrolls. The true book (codex) first appears in the second century A.D. The so-called "inkhorn" (Ezek. 9:2, 3, 11) was actually a palette with holes for reed pens and ink; it was the symbol of the scribe's trade.

In the fabulous horde of Dead Sea scrolls (*q.v.*) discovered in 1947, two rolls of Isaiah, a commentary on Habakkuk, and numerous fragments of biblical books were found dating from the Maccabean era (165–37 B.C.). Together with the Nash Papyrus containing the Decalogue and Shema (second century B.C.), these manuscripts are by many centuries the earliest known Hebrew witnesses to the text of the Old Testament. All are written in the Aramaic script of the period with the exception of some fragments of Leviticus written in an archaizing form of the old Hebrew character.

In the Herodian age (37 B.C.–A.D. 70), the so-called square (Aramaic) hand became fully developed; this script is the direct antecedent of later "Hebrew" scripts: the book-hand of the seventh-ninth century A.D. genizah fragments of the Hebrew Bible, and of the great Ben Asher family of manuscripts of the ninth-tenth centuries on which the modern text of the Old Testament is based.

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[Sup.] FRANK M. CROSS, JR.

WUEHR, WILHELM: Roman Catholic; b. at Nuremberg, Bavaria, June 17, 1905; d. at Munich, June 14, 1950. He studied at the University of Munich (1924–28). He collaborated in completing Pastor's *History of the Popes* to 1932. Nazi persecution kept him from finishing his admission at the University of Wurzburg where the necessary thesis had been accepted in 1935. He taught at Bayreuth (1937–40), but was suspended from office by Nazi persecution against the leaders of the Catholic youth movement (1940–45). After military service he served as professor of history at the Hochschule, Freising, near Munich (1947–50). He was a pioneer of Catholic youth activity in German settlements in Rumania (1930–38). He organized many meetings of Christian historians of Germany, France, Belgium, and Switzerland (1946–50). The edition of some of his works was forbidden, and the *Popular Pastor*, a summary edition of the twenty volumes in four, ready in 1936, was partly destroyed by bombs later. He wrote: *Studien zu Gregor VI.: Kirchenreform und Weltpolitik* (1930); *Die Emigranten der Franzoes. Revolution in baier.u. frank. Kreis* (1938); *Das abendlaendische Bildungswesen im Mittelalter* (1950); and collaborated on Pastor's *"History of the Popes,"* Vols. XIII–XVI (1929–33).

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WUERTTEMBERG: In 1951 Wuerttemberg, Hohenzollern, and Baden (*q.v.*) were united in one German province. The Evangelical Church of Wuerttemberg embraces Wuerttemberg (a republic since 1918) and Hohenzollern (formerly part of Prussia) and includes 2,071,744 members in a population of 3,619,073. There are also 1,376,273 Roman Catholics, 89,292 members of other Christian groups, 788 Jews, and 80,976 unchurched. Almost 300,000 refugees (*q.v.*) settled after World War II and disturbed the confessional complexion of some communities.

Since the end of the monarchy (1918) the Evangelical Church, which is Lutheran in confession, ceased to be a state church. Autonomous, it regulates its own affairs. It includes 1,380 clergymen and 1,260 congregations divided among 50 deaneries. These, in turn, are attached to four districts, each presided over by a "prelate." Each congregation elects a church council, over which the pastor presides. Each deanery functions, under its dean, through a district committee and a district synod made up of

clergymen and of laymen elected by congregational church councils. The whole Evangelical Church, headed by a bishop who is elected for life, functions through a superior church council, presided over by the bishop, and a diocesan synod whose members are elected by members of the congregations in the several districts. The Evangelical Church of Wuerttemberg was one of the "intact churches" during the period of National Socialism; i.e., its constitution was not altered and its bishop, Theophil Wurm (*q.v.*), remained in office. Since World War II welfare work was greatly extended through the inner mission and Evangelisches Hilfswerk (*q.v.*). See also GERMANY.

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[Sup.] RUDOLF WEEBER.

WUNDT, WILHELM: D. 1920. His latter years were spent teaching philosophy at Leipzig, where he also began the institute for experimental psychology of which study he is considered the father. Uniting all this wide background, he also worked in physiological psychology and social psychology, testing the interrelations of art, language, religion, and morality. His later publications include: *Voelkerpsychologie* (10 vols., 1900–1920); *System der Philosophie* (2 vols., last ed., 1919); and *The Elements of Folkpsychology* (1916).

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[Sup.] RAYMOND W. ALBRIGHT.

WURM, THEOPHIL: Lutheran bishop; b. at Basel, Switzerland, on Dec. 7, 1868; d. Jan. 28, 1953. He studied at theological seminaries in Maulbronn and Blaubeuren and at the universities of Tuebingen and Berlin. He served churches in Stuttgart (1891–1913), Ravensburg (1913–20), and Reutlingen (1920–27); was prelate at Heilbronn (1927–29; and was church president (1929–53; with the title of Landesbischof, 1933–53). He was a leader of the Confessional Church. Because of his opposition to the "German Christians" and to the national leadership in 1934 he was deposed by an illegally called synod and interned in his home by the police. After several weeks he was restored tc office by Adolf Hitler. In 1945 he was elected the first president of the Council of the Evangelical Church in Germany at its session in Treysa. He retired Jan. 20, 1949. He wrote: *Jubilaeumsschrift fuer die Evangelische Gesellschaft* (1905); *Ratgeber fuer Armenfreunde* (1909); *Evangelischer Glaube* (1930); *Lebensraetsel und Gottesglaube* (1932); *Die Botschaft der Kirche* (1935); and *Fuenfzig Jahre im Dienst der Kirche* (1950). RAYMOND W. ALBRIGHT.

WYCLIF, JOHN: B. 1328; d. 1384. After receiving his doctor's degree at the University of Oxford (1372), Wyclif entered the services of the English crown. In consideration of them, he received from King Edward III the parish of Lutterworth, which he held to his death.

His career as a reformer began in 1374 when he first made public his theories about "lordship" (*Determinatio,* 1374; followed by *De Dominio Divino,* 1375; and *De Civili Dominio,* 1376). He taught that since God is the supreme Lord, "divine lordship is the basis of any lordship of the creature." All possessions and power are held only as stewardships on condition of grace. Only the righteous hold them rightfully, others hold them unworthily, "naturally." Applying this principle to the clergy of whom he demanded the observance of apostolic poverty, he concluded that all who do not live in grace should be deprived of their benefices by the state, since it would be futile to expect such a disciplinary action from the utterly venal Avignonese papacy.

But with the Great Schism (1378) begins a much more radical period of Wyclif's career. He then adopted the principle of the supreme authority of the Scriptures, which doctrine links him closely with the Reformation. From this principle he deduced most of his radical doctrines. In the first place, he defined the church as the totality of the predestinate, i.e., as the church invisible. Whoever does not belong to this "body of Christ," is not among the saved. Hence, even the pope need not necessarily be a member of the real church. He is the head of the Roman Church, not of the church invisible. Indeed, after 1380 Wyclif reached the conclusion that the pope is the Antichrist, since his deeds are opposed to those of Christ. In his later writings, he advocated the abolition of the papacy.

But the conclusion which seemed to his contemporaries as the acme of heresy was Wyclif's denial of transubstantiation. His own doctrine is presented in *De Eucharistia* (1379 or 1380). He claims no novelty for his view; he merely restates the doctrine of the ancient church against the innovations of the "modern doctors," Thomas Aquinas and Duns Scotus. His own authorities are St. Augustine, St. Bernard, and particularly the decree of Pope Nicholas II, *Ego Berengarius* (1059). Wyclif asserts that the ancient church held the consecrated elements of bread and wine to be efficacious symbols of Christ's body and blood. Hence, they are present in the elements sacramentally, not materially. The consecrated host is, therefore, "not

the Lord's body, but an efficacious sign thereof," to worship which would be sheer idolatry. Consequently, it is not correct to speak of his view as "consubstantiation," for the material bread and wine which remain after consecration, and the "spiritual" body and blood of Christ, are not coequal. In 1382 Archbishop Courtenay convoked a synod at Blackfriar's Convent and condemned ten conclusions as heretical.

This radical departure from the orthodoxy of the day cost Wyclif the support of most of his former adherents. He retired to Lutterworth and henceforth devoted himself to the training of his "poor preachers" for their evangelistic and evangelical work. He died on Dec. 31, 1384 at the age of 56.

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[Sup.] MATTHEW SPINKA.

WYRTZEN, JACK. See YOUTH FOR CHRIST.

WYSNER, GLORA M.: Methodist; b. at Anderson, Ind., July 4, 1898. He studied at Ohio University (A.M., 1923); Western Reserve University (M.S.Sc., 1926); and Hartford Seminary Foundation (Ph.D., 1942). After teaching (1917–21); and serving as a social worker (1923–26); he became a missionary, Algeria, North Africa (1926–40); secretary, Foreign Missions Conference of North America (*q.v.*) (1942–49); and secretary, International Missionary Council (*q.v.*) (1949–). His publications are: *The Kabyle People* (1945); and *Near East Panorama* (1950).

X

XAVERIANS: Name given to the members of two Roman Catholic congregations of men. The Xaverian Missionary Fathers, abbreviation S.X., are in charge of a seminary at Holliston, Mass.; six fathers. The Brothers of St. Francis Xavier, abbreviation C.F.X., have their American provincial headquarters in Baltimore, Md.; 425 professed brothers, serving in schools.

[Sup.] GEORGES A. BARROIS.

XENODOCHIA. See HOSPITALS, CHURCH-RELATED.

XIMENES (XIMENEZ), DE CISNEROS: Wielded tremendous influence for good living and sane thinking when Spain was being unified and both Jews and Moors were being reduced to relative impotence. Spain thus became the chief center of ecclesiastical reform while Italy still lay under the spell of humanism (see RENAISSANCE). Unfortunately, however, the civil rulers refused to accord to the church the privileges it deserved, and the concordat of 1482 took away from the higher clergy the right to appoint suitable candidates to offices. Moreover, the Spanish Inquisition was a government institution, turning over all confiscated property to the civil authorities and appointing the judges, who were for the most part laymen, not clergymen. Autocratic and reactionary policies were introduced in spite of the protests by Ximenes. Classical scholarship did not flourish in Spain during the fifteenth century, though this has often been assumed. The total number of classical books published in Spain during the fifteenth century was only forty-one, according to the standard work by Konrad Haebler, while Deventer alone turned out at least ninety, and Paris about the same number; the Low Countries boasted of some 185.

BIBLIOGRAPHY: J. P. R. Lyell, *Cardinal Ximenes*, 1917; R. Merton, *Cardinal Ximenes and the Making of Spain*, 1934; W. F. Starkie, *Grand Inquisitor: Being an Account of Cardinal Ximenez de Cisneros and His Times*, 1940; C. de Cedillo, *El cardenal Cisneros*, 3 vols., 1921–28; L. de Retana, *Cisneros y su siglo*, 3 vols., 1929–30.

[Sup.] ALBERT HYMA.

Y

YAHUDA, ABRAHAM SHALOM E.: Jewish; b. Jerusalem, 1877; d. Aug. 13, 1951. A descendant of a Shephardic family that traced its origin to the scholars of Babylon, he was educated at the universities of Heidelberg and Strasbourg. He taught biblical studies and Semitic languages at Berlin (1905–14); Hebrew language and literature at Madrid (1915–22); lectured at Oxford, Cambridge, Jerusalem, Cairo, and Yale; and at the time of his death was research professor at the New School for Social Research in New York. In addition to books in Arabic and Hebrew he published: *Accuracy of the Bible* (1935); and *Egyptian Traces in the Pentateuch.* RAYMOND W. ALBRIGHT.

YAHWEH: The pronunciation *Yahweh* of the Hebrew tetragrammaton need no longer be based primarily on traditions preserved in late, patristic sources. Both the vocalization *yahwê*

and *yahû* (a shortened form used chiefly in personal names) are now confirmed by a variety of ancient Near Eastern inscriptional materials from the first and second millennia B.C. These new sources of evidence fall into three classes: (1) transliterations of Hebrew, personal names in Assyrian and Babylonian cuneiform documents from the ninth to the fifth centuries B.C.; (2) new alphabetic inscriptions in Hebrew, Canaanite, and related tongues; and (3) transcriptions of West Semitic names and other linguistic materials from the second millennium B.C.

In light of this new data it also has become increasingly clear that no satisfactory attempt to recover the etymology and original meaning of the name "Yahweh" can ignore the laws governing the grammatical, especially the phonetic evolution of Northwest Semitic. Thus attempts to derive the name from an original *ya, yah, yaw,* or *yahû* (popular among a large number of scholars since the discovery of the independent form *YHW* in the Egyptian papyri of the fifth century B.C. from Elephantine) appear now to be without sound philological foundation.

The derivation of "Yahweh" which now appears to fit best into the typical patterns of formation of divine names in the ancient Near East, and at the same time conform to the linguistic laws of old (pre-biblical) Hebrew, is that first suggested by Le Clerc early in the eighteenth century, and developed in modern form by Paul Haupt and especially W. F. Albright. This view holds that *yahwê* was originally a finite verb derived from a causative stem of the Northwest Semitic root *hwy,* "to come into being." The divine name would thus go back to a verbal form meaning "he causes to come into existence," or in effect, "he creates." This etymology has had striking confirmation in the appearance of the form in question (not the divine name) in Amorite personal names from the early second millennium, and in a place name in southeastern Palestine mentioned in an Egyptian document of the thirteenth century B.C. That is to say, it is now clear that the causative stem *yahwê,* meaning "he creates," was current in the linguistic milieu of early Hebrew.

The name Yahweh appears to have been originally the first or key word of an ancient liturgical formula which proclaimed the creative activity of the deity. Such abbreviation of sentence-names has abundant parallels among the names and appellations of ancient Semitic gods. It is likely that the obscure sentence of Ex. 3:14, and the expression *Yahweh Ṣeba'oth* (originally, "he creates the [heavenly] armies") reflect formulae at least of the type from which the name Yahweh was derived.

Among the many new etymologies proposed in recent years, perhaps two are worthy of note: S. Mowinckel and J. Montgomery's contention that the name is a compound, *ya-hū* or *ya-hūwa,* "O He!"; and R. A. Bowman's suggestion that *Yahweh* means "Speaker" on the basis of Canaanite *hwt,* "a command."

No non-Israelite divine name "Yahweh" has yet been identified certainly in ancient Near Eastern sources. A number of enigmatic readings (e.g., Ugaritic *yw*) have been equated with the Israelite divine name; thus far, however, none of these equations has withstood scholarly scrutiny. Hence pre-Israelite origins of the name remain shrouded in mystery for the present.

BIBLIOGRAPHY: W. F. Albright, *From the Stone Age to Christianity,* 2nd ed. (1946), pp. 197 ff., and notes; the symposium of B. D. Eerdmans, G. J. Thierry, and B. Alfrink in *Oudtestamentische Studien,* Vol. V (1948), pp. 1-62; J. Obermann, "The Divine Name *YHWH* in the Light of Recent Discoveries," in *JBL,* 68 (1949), pp. 301-323. For recent discussion of the Masoretic vocalization of *YHWH,* see B. Alfrink, *Theologische Zeitschrift,* Vol. V (1949), pp. 72 ff., and the literature cited there.

[Sup.] FRANK M. CROSS, JR.

YANG, WEN-HUI: Buddhist layman chiefly responsible for revival of Buddhist literature in China; b. 1837, in Yangchow; d. 1911. In 1880 the Japanese scholar Bunyiu Nanjio presented him Buddhist texts lost in China, especially the *Ch'eng Wei-shih Lun Shu-chi,* a mountain peak of Buddhist rationalism but too abstract for the Chinese mind. These Yang published in China (1901). He initiated large-scale Buddhist publication; established circulation centers in Peking, Tientsin, Shanghai, and Yangchow; and distributed about a million tracts. He was the teacher of Ou-yang Ching-wu.

EARL H. CRESSY.

YAZIDI: The name of a Kurdish tribe which has a religion of its own. They are found chiefly in Northern Iraq with a few in Turkey, Syria, Southern Russia and Iran. The total number is less than 100,000.

They believe in God but the running of earthly affairs is in the hands of Malak Ṭa'ūs, or the Peacock Angel, who is a divine being and the chief of seven divine angels. At one time Malak Ṭa'ūs is said to have fallen from grace, which may have led to their mistakenly being called "Devil Worshippers."

The patron saint is Shaikh 'Adi, whose tomb is a central shrine for their worship, located in a valley north of Lalesh named for the saint. It is visited each autumn by all who can make the pilgrimage.

At this central shrine there are seven images made of iron or bronze in the shape of peacocks and called a *Sanjak.* One is always kept at the shrine, the six others are taken around each year to the various Yazidi communities. Yazidis believe in transmigration and the possibility of gradual gain through many births. Children

are baptized during the first week after birth by being immersed three times. Circumcision is practiced but not in all cases. The drinking of wine is not forbidden and Christian churches are often visited during the wedding ceremony.

There are two sacred books, the Book of Revelation and the Black Book, which are said to have come down from ancient copies in Arabic. The language of their ritual is, however, the common language of the people. They speak several dialects of Kurdish. A person cannot become a Yazidi by conversion but must be born into the tribe and religion. They are very well organized and every member is attached to a certain Shaikh or Pir.

The religion is eclectic and may have incorporated elements from Nestorian or Eastern Christianity as well as from Islam, Judaism, and possible Manichaean and pagan elements. The origin of the religion is not clearly known.

The Yazidis are often powerfully built; their women are unveiled. They are known for the feeling of independence like many mountain peoples. They are often considered cleaner and more honest than the people of neighboring tribes.

BIBLIOGRAPHY: Frazer, *The Golden Bough*, Vol. IV, 1911; Wigram, *The Cradle of Mankind*, 1914; Luke, *Mosul and Its Minorities*, 1925; Empson, *The Cult of the Peacock Angel*, 1928; E. S. Drower, *Peacock Angel*, 1941.

J. CHRISTY WILSON.

YIN KUANG: Chinese Buddhist abbot of the Pure Land (Paradise) sect; b. 1861; d. 1940. He made Pao-kuo Monastery in Soochow the center of a revival of popular Pure Land pietism through preaching holiness, faith in realizing one's Buddha nature, and combating evil. He promoted laymen's organizations to satisfy spiritual longings by scripture study, meditation, experiencing reality in the realm of the infinite Buddha, perhaps including 60% of the estimated four million Buddhist lay devotees in China.

EARL H. CRESSY.

YORKER BRETHREN. See RIVER BRETHREN.

YOUNG MEN'S CHRISTIAN ASSOCIATION: Founded at London in 1844 by George Williams (later "Sir"), and at Boston in 1851. A Protestant organization, interdenominational, interracial, and international, having spread round the world, with over ten thousand branches, in seventy-seven countries, and approximately three and a half million members, mostly under twenty-five years old, more than half of them in the United States. The program varies widely, with work in cities (mainly) and rural communities, colleges, railroad and industrial centers, Hi-Y Clubs, with other work for boys. The activities include housing and eating facilities for young men away from home; athletic, educational, and religious work locally, with missionary work abroad. During World War I the Y.M.C.A. rendered a large service among the Armed Forces, and less directly in World War II. Headquarters in the States are at 347 Madison Avenue, New York 17.

[Sup. to YOUNG PEOPLE'S SOCIETIES, X.]

ANDREW W. BLACKWOOD.

YOUNG PEOPLE'S CHURCH OF THE AIR. See YOUTH FOR CHRIST.

YOUNG PEOPLE'S SOCIETIES: I. Baptist Young People's Union: In the Southern Baptist Convention, the Baptist Young People's Union Auxiliary was launched in 1895. For the next twenty-five years attention was devoted exclusively to youth work; the second twenty-five years were given to the development of the modern graded all-church membership training program known as the Baptist Training Union. The B.Y.P.U. in the South has been a department of this Union since 1934.

[Sup. to Vol. XII, pp. 475 f.] ROBERT G. TORBET.

II. Baptist Youth Fellowship: In the area of the Northern Baptist Convention, the B.Y.P.U. began as early as 1931 to plan for the ultimate unification of all youth-serving departments of all denominational agencies. A plan to achieve this goal was initiated at the Youth Conference at Denison University in December, 1939. Known as the Baptist Youth Fellowship, the organization, which replaced the B.Y.P.U. in the North, launched a "Discipleship Program" aimed to lead Baptist youth to a deeper understanding of the Christian life. The program is guided by a national director.

[Sup. to Vol. XII, pp. 475 f.] ROBERT G. TORBET.

III. Daughters of the King: In 1951 there were organizations in sixty-six Protestant Episcopal dioceses, with a membership of approximately six thousand in the senior division and six hundred in the junior division which includes girls to twenty years of age. There are three principal funds which are used to support missionary workers. The monthly magazine contains a section for the junior division. The national office is in New York.

[Sup. to Vol. XII, p. 476]

WILLIAM ANTHONY CLEBSCH.

IV. Epworth League: A Methodist youth organization, now discontinued. The League functioned for fifty years as the chief agency enlisting Methodist youth in fellowship, worship, study, and service. Three Methodist churches developed League organizations, reporting membership in 1926 as follows: Methodist Episcopal Church, 797,000; Methodist Episcopal Church, South, 265,000; and Colored Methodist Episcopal Church, 61,000. After 1926 these denominations sought closer integration of youth work

with the total church program. Since 1939 the League has been replaced by the local church youth division or Methodist Youth Fellowship.

BIBLIOGRAPHY: P. Hutchinson, *Story of the Epworth League*, 1927.

[Sup. to Vol. XII, pp. 476 f.]
JOSEPH MINTON BATTEN.

V. Evangelical United Brethren Youth Fellowship: At the time of the formation of the Evangelical United Brethren Church from the former Church of the United Brethren in Christ (*q.v.*) and the Evangelical Church (*q.v.*) in 1946 the agencies involving young people's activities were united to form the Youth Fellowship. This work is administered by the General Board of Christian Education, with a full time director, and is affiliated with the United Christian Youth Movement and the Christian Youth Conference of North America. About 75,000 young people are enrolled in its various activities and about $75,000 is contributed annually in support of local conference and denominational projects selected by the young people. *The Youth Fellowship Program Guide, Builders* (official weekly journal), and *Friends* serve as publication mediums.

[Sup. to Vol. XII, p. 483]
RAYMOND W. ALBRIGHT.

VI. King's Daughters and Sons, International Order of the: The society continued an active young people's department, specializing in religious education. It owns and maintains two scholarship houses at Chautauqua, N. Y. (*q.v.*), where a wide choice of subjects is presented, both cultural and practical. The society's junior circles correspond with similar age groups developed in Germany after World War II under the American Army of Occupation's German Youth Administration. A department for young women and men, ages eighteen to thirty-five, is also continued.

[Sup. to Vol. XII, pp. 477 f.] AMY M. LOPEZ.

VII. Liberal Religious Youth: See UNITARIANS.

VIII. Luther League: The name generally applied to youth organizations affiliated with the eight member churches of the National Lutheran Council (see LUTHERANS). In 1952 these societies, exclusive of the Walther League (see below), enrolled about 200,000 young people in the United States and Canada, as follows: (1) Augustana Luther League (Augustana Church), 35,000 members; (2) Danish American Young People's League (Danish Evangelical Lutheran Church), 1,200 members; (3) International Luther League (American Lutheran Church), 37,452 members; (4) International Young People's Luther League (Evangelical Lutheran Church), 80,000 members; (5) Luther League (United Evangelical Lutheran Church), 2,944 members; (6) Luther League Federation (Lutheran Free Church); (7) Luther League of America (United Lutheran Church), 31,684 members; (8) Suomi Synod Luther League (Suomi Synod), 1,700 members. Other young people were enrolled in local societies not attached to Luther Leagues.

[Sup. to Vol. XII, pp. 478 f.]
JOHN M. MANGUM.

IX. Methodist Youth Fellowship: See EPWORTH LEAGUE, above.

X. St. Andrew, the Brotherhood of: In 1952 the national headquarters of this organization for Protestant Episcopal laymen, men and boys, which had been moved to York, Pa., reported 288 chapters in 31 states of the United States, 107 of them having been formed in 1951. Also reported were chapters in fourteen foreign countries.

[Sup. to Vol. IX, p. 288]
WILLIAM ANTHONY CLEBSCH.

XI. Universalist Youth Fellowship: Named, until 1941, the Young People's Christian Union of the Universalist Church (*q.v.*), the UYF is an organization of, for, and by Universalist young people and is embraced by the more inclusive Youth Division of the church's Department of Education. The purpose remains much the same. Name and procedure have been changed in the interest of good churchmanship.

[Sup. to Vol. XII, pp. 483 f.] ROBERT CUMMINS.

XII. Walther League: The youth organization of the Lutheran Church—Missouri Synod. It came into being at the time that this body was beginning to make the transition from German to English. In May, 1893, a General Alliance of Young People's and Young Men's Societies was organized in Buffalo, which took the name Walther League in honor of Carl F. W. Walther (*q.v.*, Vol. XII), founder of the Missouri Synod. By 1918 the League had grown to 310 societies; by 1923 the number had risen to 1,182; by 1933 it had come to 1,809; and in 1951 it stood at 3,501. The League program embraces educational service through its publications in various fields, especially the *Walther League Messenger* and the *Bible Student;* social service, particularly its tuberculosis sanitarium in Wheatridge, Colo.; and church service to the local parish and the church at large. Its headquarters are in Chicago.

BIBLIOGRAPHY: *Fifty Years of Christian Service*, 1943.

JAROSLAV PELIKAN.

XIII. Westminster Fellowship: In the Presbyterian Church in the U. S. A. the Westminster Fellowship was organized in 1943 to include junior high school, senior high school, and college age groups (aged *ca.* twelve to twenty-three years). Five "program areas" are kept in view—Faith, Witness, Fellowship, Citizenship, and Outreach. Various printed helps are prepared by the denomination including the *Kits* and *Our Job*. WF "Councils" consisting of leaders and adult advisers are organized at the levels of congrega-

tion, presbytery, synod (usually state-wide), and General Assembly (national). The WF National Council appoints representatives to such interdenominational bodies as the United Christian Youth Movement and the United Student Christian Council (*q.v.*). In addition to the National Council which meets annually, WF National Assemblies have been held in 1947, 1950, and 1954.

See also CHRISTIAN ENDEAVOR, THE INTERNATIONAL SOCIETY OF. LEFFERTS A. LOETSCHER.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION: Founded by prayer circles in New York City in 1858, along the lines of the original movement in England (1851), the Y.W.C.A. in the United States has become nation-wide. It has associations in 440 towns, on 657 university and college campuses, with some form of work in more than 1,000 rural and other areas. Women and girls as active participants number three million, including employed women, wives of service men, "Y-Teens," college students, and volunteers. The Y.W.C.A. promotes mental, physical, and spiritual growth through classes and clubs, health education and sports, worship hours and community services. As a member of the World's Y.W.C.A., the American organization is allied with work in sixty-six other lands. The Y.W.C.A. in the United States has twenty-one secretaries aiding women in sixteen countries abroad. Headquarters are at 600 Lexington Avenue, New York 22.

[Sup. to YOUNG PEOPLE'S SOCIETIES, XIV.]

ANDREW W. BLACKWOOD.

YOUTH FOR CHRIST: An organization which symbolizes a much larger world-wide movement appearing in the decade 1940 to 1950. Irish evangelists Frederick and Arthur Wood held special meetings for youth in Great Britain as early as 1911 and brought the National Young Life Campaign of London into existence. In 1937 Jim Rayburn, of Dallas, Texas, established America's Young Life Movement.

In the thirties youth fellowship meetings on week nights, emphasizing prayer, testimonies, and Bible study, appeared in many American cities. Beginning in 1929 in New York, Lloyd Bryant toured the country with the film "Youth Marches On," stressed soul-winning, and organized large youth rallies in forty cities. In 1931 Percy Crawford began broadcasting; his Sunday afternoon Philadelphia program became the Young People's Church of the Air, and has grown to include a book club, a summer camp and conference, and a Christian college.

World War II brought increasing juvenile delinquency (*q.v.*) and the spiritual needs of service men and teen-agers. Saturday (called "Devil's night" because church meetings were never scheduled) suddenly became Christ's night to reach youth. In 1940 Jack Wyrtzen and Carlton Booth launched the Word of Life Hour in Times Square, New York, and set the pattern for the next decade. Regular Saturday night meetings, averaging a thousand youth in attendance, were broadcast and later televised; week-night rallies were held in outlying districts; and occasional gigantic regional rallies projected the influence further.

Local rallies sprang up everywhere—Indianapolis, St. Louis, Minneapolis, Washington, D. C., Detroit, Boston, Winnipeg, and other cities. In 1944 Torrey Johnson, with Douglas Fisher and Beverly Shea, launched Chicagoland Youth For Christ; conferences of the various city leaders were called during the summer and fall; and on Jan. 8, 1945, Youth For Christ International was organized in Detroit to encourage and establish local rallies. Growth was accelerated and calls came from youth in other lands. Torrey Johnson, Billy Graham, Charles Templeton, and Stratton Shufelt first went to Europe in 1946. During the summer of 1950 about one hundred gospel teams went to Europe, preached to more than a million people, recorded sixteen thousand decisions. In 1951 there were organized rallies in fifty-nine foreign countries.

See also REVIVALS OF RELIGION.

BIBLIOGRAPHY: Mel Larson, *Youth For Christ*, 1949; Torrey Johnson and Robert Cook, *Reaching Youth For Christ*, 1945; *Youth for Christ Magazine*, monthly since 1945.

TERELLE BLAIR CRUM.

YOUTH INTERNATIONAL, CATHOLIC. See PAX ROMANA.

YOUTH MOVEMENT IN EUROPE: The Christian Youth Movement owes its origin to the spiritual revival of the nineteenth century, which met with an enthusiastic response all over Europe. The spiritual need of the time and the fact that the church offered no solution led to the constitution, on private initiative, of youth movements in several countries, all of which were interdenominational. The first of these, assuming the name of Young Men's Christian Association (*q.v.*), was the London association led by George Williams. At an early stage international contact was made, with the result that in 1855 the World Alliance was formed in Paris. In 1878 the World's Committee was established at Geneva. The honorary chairman, John Mott (*q.v.*), gained international distinction at this pre-ecumenical phase.

When the Y.M.C.A. had come into being, young women felt the need of creating similar groups. The Y.W.C.A. (*q.v.*) was constituted in 1894 on the initiative of the young women of America, who united on the basis of faith in God, in Jesus Christ, and in the Holy Spirit. The aim of both associations was to bring their members into a living relationship with God as revealed in Jesus Christ.

The work was taken up with great enthusiasm all over Europe. The association gained special importance in Great Britain, Scandinavia, Holland, Germany, Switzerland, and, before 1948, in Czechoslovakia.

Two systems may be distinguished, the Anglo-Saxon and the Continental. In the former youth work was focused on establishing hospices (*q.v.*) and swimming pools, and the organization of sports, debating clubs, and lectures—in short, on everything that might attract young people. The object was to meet them on their own ground and bring them in touch with the gospel in order to relieve the existing spiritual need. These are youth-serving organizations. On the Continent the problem was tackled differently. Here small groups of Christian youth were formed principally for the purpose of strengthening their faith by Bible study, lectures, and discussions. In contrast with the youth-serving organizations, these were youth-controlled movements. Some of these groups are still interdenominational, others are closely affiliated with a particular church, as, e.g., in Scandinavia.

The Anglo-Saxon system, however, made its influence felt on the Continent as well, so that occasionally both systems occur independently (e.g., in the Netherlands and Sweden), although they are united in the same World Alliance. In Germany the difference is expressed in the names "Jungmaennervereine" and "Juenglingsvereine." In England there arose, side by side with the Y.M.C.A., the Boy's Brigade, a kind of Christian Boy Scout association. Among the Boy Scouts (*q.v.*) themselves Christian groups were formed.

In 1895 the National Christian Student Movement joined the World's Student Christian Federation (*q.v.*). John Mott was the first secretary. This federation is based on practically the same principles as the Y.M.C.A. and is also interdenominational. Here, too, Bible study, conferences, and international contact are considered of the greatest importance.

In some countries the relation of the youth movement to the church was a latent problem. It became acute in World War II. In occupied countries, and in Germany and Italy, youth movements were hampered in their work, if not completely forbidden, for the benefit of the National Socialist and Fascist movements. The mere fact that they were international in character was enough to condemn them. Many youth movements continued their work under cover of the church, which consequently became aware of its responsibility toward its own youth. Youth councils were formed to supervise the church youth (named Young Church, Junge Gemeinde, in many churches and countries) and the youth work was done partly under the auspices of the church. We find this phenomenon in France, Czechoslovakia, Hungary, and Holland, as well as in countries which were not occupied, such as Great Britain and Switzerland.

The church acknowledged its mistakes in the past, which had fortunately been corrected by the youth movements, and realized that it should bear responsibility for its youth and not abandon young people to private organizations which, in spite of their good intentions, might become absorbed in their own programs and become estranged from the church.

The same development may be seen on the ecumenical level in the establishment of the Youth Department of the World Council of Churches (*q.v.*) in 1946. The Youth Department undertakes to be the means whereby the young people of the churches may help one another and Christian youth work within the various churches may be strengthened. Closer cooperation between Youth Department, Y.M.C.A., Y.W.C.A., World's Student Christian Federation, and the World Council of Christian Education (Sunday school associations) became possible by commonly creating the World Christian Youth Commission.

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WILLEM JAN KOOIMAN.

YOUTH MOVEMENT, UNITED CHRISTIAN: An interdenominational youth program formed in 1934 as "Christian Youth Building a New World" and changed to the present title the following year. It has become both a channel for the ecumenical movement (*q.v.*) among the youth of the churches and related agencies, and the official united youth organization of the churches. The Committee on the UCYM meets annually and consists of the Movement's officers, commission chairmen, chairmen of the seven regional conferences, and representatives from church bodies and youth-serving agencies.

The Movement is related to the Division of Christian Education of the National Council of Churches (*q.v.*) through the Department of Young People's Work. It develops national programs, trains youth for leadership in ecumenical action, sponsors intergroup seminars, and publishes numerous study guides.

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CLARENCE P. SHEDD.

YUGOSLAVIA: With the collapse of the Austro-Hungarian Empire at the close of World War I, the "Kingdom of the Serbs, Croats, and Slovenes" was formed in 1918 out of the former Serbia, Montenegro, and adjacent parts of Austria-Hungary, and after 1929 the new land was called Yugoslavia. Small border areas were also

acquired from Bulgaria and, later, Italy. The country comprised 95,576 square miles in 1953 and had an estimated population of 16,000,000.

Concurrently with the political unification of the various territories inhabited by Serbians, Croatians, and Slovenes, the six formerly separated Serbian Orthodox Church bodies coalesced to form one Serbian Church. Thereupon the old plan of restoring the ancient Serbian patriarchate of Pech was revived, and carried out in 1920. The first patriarch was Dimitrije (1920–30).

The Serbian Church, regarding itself a national church, shared closely in political life. For instance, when Prince Regent Paul signed a pact with Nazi Germany, it was Patriarch Gavrilo (elected in 1938) who supported the *coup d'état* which placed King Peter II on the throne. When Germany overran Yugoslavia in May, 1941, the stalwart patriarch was first imprisoned and four years later transferred to the Dachau concentration camp. Even after his release Tito did not allow him to return. During his exile the church was administered by Metropolitan Josip.

During World War II the Allies transferred their active support from Mihailovic, who led the forces of King Peter, to Tito, who as Communist leader had the support of the Soviet government. In March, 1945, a provisional government under the chairmanship of Tito was formed. Communists seized complete control of the regime. A new constitution abolished the old territorial divisions corresponding to historical regions and divided the country into six new units. This was done to overcome old regional jealousies and rivalries.

This radical change in the political orientation had a correspondingly disastrous effect upon the churches. In May, 1946, church and state were separated; compulsory civil marriage was introduced; financial support was withdrawn; property of the church was nationalized. Since most seminaries were closed for lack of funds, the need for new priests could not be met. The Nazis alone had put to death some seven hundred Orthodox priests.

Metropolitan Josip protested, but to no effect. Finally Patriarch Gavrilo, who lived at Karlovy Vary in Czechoslovakia, since Tito refused him permission to return, flew to Moscow, made submission to Patriarch Alexius and Stalin, and returned to Belgrade under Russian escort. But despite his submission, he continued to protest against Tito's religious policies and his acts of jailing and killing priests and bishops, among them even Metropolitan Josip. But when Gavrilo died in 1951, Vitentije, wholly subservient to the Communists, replaced him.

The second largest church in Yugoslavia is the Roman Catholic, which comprises mostly Croatians and Slovenes. When the Germans occupied Yugoslavia in 1941, they created a puppet Kingdom of Croatia and placed it under Ante Pavelic. His Ustashi militia acted with inhuman cruelty against the Serbian Orthodox, and thousands of them perished. The Orthodox Church was completely suppressed in Croatia. What part Stepinac, archbishop of Zagreb and primate of Croatia, played in this is not clear. But when Tito gained power he had the archbishop arrested (1946) and charged with responsibility. The trial, which followed the usual Communist pattern, resulted in sentencing the archbishop to sixteen years at hard labor. The campaign against the Catholic Church resulted in the confiscation of church property, schools and monasteries were closed, education taken over by the state, presses confiscated, priests imprisoned or put to death. Archbishop Stepinac charged that some 260 priests had been assassinated.

The same treatment was given the small minority of Protestants and the Moslems.

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[Sup. to AUSTRIA; HUNGARY; SERVIA.]

MATTHEW SPINKA.

Z

ZABRISKIE, ALEXANDER CLINTON: Episcopalian clergyman and educator; b. New York, Jan. 21, 1898. He was educated at Groton; Princeton; Cambridge University; Theological Seminary, Alexandria, Virginia. He taught in the latter (1925–); being also dean of the faculty (1940–50). His writings deal chiefly with the genius of Anglicanism and Evangelicalism, the mission and reunion of the church. They include: *Personal Evangelism* (1932); *Unity Among Ourselves* (1940); *Charles Simeon: Anglican Evangelical* (1940); *Arthur Selden Lloyd: Missionary Statesman and Pastor* (1942); (ed. and contributor), *Anglican Evangelicalism* (1943); *The Genius of Anglicanism* (1943–44) and *Bishop Brent, Crusader For Christian Unity* (1948).

ZACHARIAS: A Greek from southern Italy, he translated the *Dialogues* of Gregory the Great into Greek. The *Liber Pontificalis* ("Book of the Popes") mentions his virtues, his charity, and his affable nature. He was both clever and scrupulous. As pope he reversed the unsuc-

cessful papal policy toward the Lombards. The alliance with Duke Transamund had proved erroneous, for he was too weak to be of much use; so the new pope made a pact with Liutprand the Lombard king. When, the next year (743), the Lombards attacked Byzantine territories in Italy, Exarch Eutychius and the Archbishop of Ravenna appealed to the pope for aid. Once more the pope carried on fruitful negotiations with the Lombard king, who agreed to vacate the Exarchate of Ravenna and part of Cesena. An armistice was also ordered at this conference, where pope and king appeared in person (at Pavia this time). Liutprand died in 744, and was succeeded by Hildeprand, who was soon deposed by Ratchis. The latter extended the peace with the pope to twenty years. He invaded a large part of the Byzantine territories, but the pope persuaded him to give up his conquests. That displeased his chieftains, who chose his brother Aistulph to succeed him. Ratchis went to Rome and withdrew into the monastery of Monte Cassino. Aistulph conquered Ravenna and Spoleto (751). In the same year the pope ordered St. Boniface to crown Pepin, mayor of the palace in the Frankish kingdom, as king of the Franks, thus ending the rule of the Merovingian house. Pepin in turn recognized the pope as head of the Papal States, which marked the beginning of a new era in Italian history.

BIBLIOGRAPHY: H. K. Mann, *Lives of the Popes*, Vol. II (1903), pp. 225-288; F. X. Seppelt, *Das Papsttum im Fruehmittelalter* (1934), pp. 105-109, 113, 116-118, 149; R. Macaigne, *L'Église mérovingienne et l'État pontifical*, 1929.

[Sup.] ALBERT HYMA.

ZAHN, THEODOR: D. 1933. He taught pedagogics and New Testament exegesis at Erlangen (1892–1909). Generally a conservative scholar, he was very widely read in many fields and from them all drew support for his exegetical studies. He also did basic work in the critical study of New Testament canon, its history, and authorship. His *Forschungen zur Geschichte des Neutestamentlichen Kanons* (11 vols., 1881–1916) was completed after his retirement.

BIBLIOGRAPHY: His autobiography appears in *Die Religionswissenschaft der Gegenwart in Selbstdarstellungen*, Vol. I, 1925.

[Sup.] RAYMOND W. ALBRIGHT.

ZANZIBAR. See AFRICA.

ZĀR: An Abyssinian word meaning "ghost" or "ghosts" that obsess human beings, especially women and girls, and cause diseases. These diseases are cured, according to popular belief, by special ceremonies, prayers, sacrifices and incantations, during which special garments and special ornaments are worn. "Zār" is a general or collective name, but there are many different ghosts included in this weird collection. The belief in these ghosts and the holding of Zār meetings were up to recent times widely spread in Abyssinia, Egypt and Arabia, but they are dying out now among the more civilized people of these countries.

The name "Zār" originated from the name of the "god of heaven" among the heathen Kushites of Abyssinia. With the Abyssinian Christians and Moslems this god was degraded to an uncanny demon, and the uses of protection against it were borrowed partly from pagan uses of protection against lower spirits. The ritual dance accompanied by the beating of drums plays an important role among these rites. The Zār ghosts are believed to come from different regions and have different names: there are (1) ghosts that have personal names; (2) ghosts of nature, i.e., of the sky, of the earth, of mountains, of the coast, etc.; (3) ghosts of certain countries; (4) ghosts that are related to other demoniac beings (*jinn*). During the ceremonies the ghosts are conjured to indicate their names; for men who know these names have power over the ghosts. The exorcism meetings are generally led by a woman who is then called the *shaikha* in Arabic. The main disease caused by the Zār seems to be epilepsy.

BIBLIOGRAPHY: Snouck Hurgronje, *Mekka*, Vol. II, pp. 124–128, Eng. tr. by J. H. Monahan (1931), pp. 100–103; Cerulli, "Zār," in *Encyclopaedia of Islam;* Leiris, *L'Afrique fantôme* (1934), pp. 322-488; *idem*, "La croyance aux génies *zars* en Éthiopie du Nord," in *Journ. de psychologie* (Janv.-Mars, 1938), pp. 108–125; Littmann, *Arabische Geisterbeschwoerungen aus Aegypten*, 1950.

ENNO LITTMANN.

ZECHARIAH, BOOK OF: The historical period of this prophet has been illuminated by archaeology (*q.v.;* see also HAGGAI). The cultic background, which, unlike that of Haggai, is explicit in this book, is re-emphasized by many present-day scholars. The identification of the prophet with any particular movement in Judaism is still difficult. Finkelstein suggests that he is a pacifist who opposed the "revolt" against Zerubbabel, which so deeply concerned his contemporary Haggai.

The revival of interest in apocalyptic (*q.v.*) has given to the second half of this book disproportionate attention. Yet, despite frequent text rearrangements, and ever-increasing cultic and literary parallels, there are as yet no final, accepted conclusions concerning origin or interpretation. Zech. 9:9 ff. is recognized to be a cultically-conditioned passage, and its relation to the Gospels is clarified by this factor and by recognition of the poetic parallelism here as in Ugaritic.

Some scholars suggest that chaps. 9–14 were tied to Malachi originally rather than to Zechariah by the use of the term "burden." The overwrought literary analysis of the Book of the Twelve by Wolfe is largely ignored by modern scholars. The Scandinavian school sees several

tradition-complexes of old cultic or cultus-imitating material, compounded and written down in the Greek period.

BIBLIOGRAPHY: See articles by K. Marti in *BZAW*, Vol. 27 (1914); E. G. Kraeling, in *AJSL*, Vol. 41 (1924–25); B. Heller, in *ZAW*, Vol. 4 (1927); A. Bentzen, in *RHPR*, Vol. X (1930); K. Galling, in *ZMRW* (1931); E. Sellin, in *JBL* (1931); H. Schmidt, in *ZAW* (1936); C. C. Torrey, in *JBL* (1936). See also books on Introduction and commentaries on the Minor Prophets.

[Sup.] C. UMHAU WOLF.

ZEITLIN, SOLOMON: Jewish; b. at Vitebsk, Russia, 1893. Historian and rabbinic scholar, specializing in the Second Jewish Commonwealth, he was professor of rabbinic literature at Dropsie College, Philadelphia (1925–); co-editor of the *Jewish Quarterly Review* (1940–); editor-in-chief of *Jewish Apocryphal Literature*. He is the author of: *Megillat Taanit as a Source for Jewish Chronology and History in the Hellenistic and Roman Periods* (1922); *Josephus On Jesus* (1931); *The Canonisation of the Hebrew Scriptures* (1933); *The History of the Second Jewish Commonwealth Prolegomena* (1933); *The Book of Jubilees, its Character and its Significance* (1939); *Maimonides A Biography* (1939); *Who Crucified Jesus?* (1942, 1947); *The Sadducees and the Pharisees; Religious and Secular Leadership* (1943); *Judaism as a Religion* (1944); and *The First Book of Maccabees* (1950).

ZENOS, ANDREW (ANDREAS) C(ONSTANTINIDES): D. Jan. 25, 1942. He taught historical theology at Presbyterian Theological Seminary, Chicago (1894–1932; dean, 1920–32). His later books include: *The Son of Man* (1914); *The Plastic Age of the Gospel* (1927); and *Presbyterianism in America* (1937).

[Sup.] RAYMOND W. ALBRIGHT.

ZEPHANIAH, BOOK OF: Recent criticism of this book has moved in general from the older radical views (Schwally, Budde), which denied the genuineness of much of it, to a deeper appreciation of the prophet and his contribution. Reviving the teachings of Amos (*q.v.*), Isaiah (*q.v.*), and Micah (*q.v.*) about the time of the Scythian invasion (630–624 B.C.) in the reign of Josiah, Zephaniah probably assisted in the Deuteronomic reform (see PENTATEUCH). Hyatt, however, argues for a date in the reign of Jehoiakim (609–597 B.C.). Eissfeldt defends the genuineness of 1:2—2:3 and 3:1–13, with the exception of editorial reworkings. But he is doubtful about the remaining verses (2:4–15, 3:14–20), which seem to embrace exilic and postexilic elements. Central in the prophecy is the eschatological theme of *dies irae*.

BIBLIOGRAPHY: C. V. Pilcher, *Three Hebrew Prophets and the Passing of Empires*, 1931; G. Gerleman, *Zephanja*, 1942. See also commentaries and works on Introduction.

[Sup.] ELMER E. FLACK.

ZERBOLT, GERARD VAN ZUTPHEN: His writings are much more important than indicated in the original Schaff-Herzog article (*q.v.*). Both Thomas à Kempis (*q.v.*) and Dier de Muden were aware of their value, but from 1910 to 1924 certain writers discredited the original sources. Fortunately, however, in 1936 an admirable biography was published, showing what Zerbolt had actually accomplished. See also COMMON LIFE, BRETHREN OF THE; MYSTICISM, MEDIEVAL.

BIBLIOGRAPHY: J. van Rooij, *Gerard Zerbolt van Zutphen*, 1936; Albert Hyma, *The Brethren of the Common Life*, 1950.

[Sup.] ALBERT HYMA.

ZIGGURAT. See TOWERS, TEMPLE.

ZIMMERMAN LECTURES: With $5,000 from the Rev. and Mrs. Jeremiah Zimmerman, Syracuse, N. Y., the Dr. and Mrs. Jeremiah Zimmerman Lectureship on Effective Preaching was inaugurated at the Lutheran Theological Seminary, Gettysburg, Pa., in 1928. Lectures on this foundation are given annually.

HARRY F. BAUGHMAN.

ZIONISM: A modern movement to re-establish the Jews as a nation in the territory of Zion, based on an eighteen hundred-year-old yearning for a return to the ancient homeland as expressed, for example, in Jewish liturgy. Political Zionism originated with Theodor Herzl (1860–1904), who believed that the "Jewish question" could be solved only by granting Jews political sovereignty. Herzl won many adherents and succeeded in convening the first Zionist Congress at Basle, Aug. 27, 1897. The main achievements of this congress were the formulation of the Zionist program and the establishment of the Zionist Organization. The Basle Program, which guided Zionist activity until August, 1951, declared:

"The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law.

"In order to attain this object the Congress adopts the following means: (1) The systematic promotion of the settlement of Palestine with Jewish agriculturists, artisans, and craftsmen. (2) The organization and federation of all Jewry by means of local and general institutions in conformity with the local laws. (3) The strengthening of Jewish sentiment and national consciousness. (4) Preparatory steps for the procuring of such government assents as are necessary for achieving the object of Zionism."

Everyone subscribing to the Basle Program and paying the small annual tax of the *shekel* was regarded as a Zionist with the right to vote for a delegate to the Zionist Congress, the supreme controlling organ of the movement. After the first Zionist Congress, adherents were

won all over the world where Jews lived and numerous societies were formed which registered their affiliation with the Zionist organization. Parallel with the growth of Zionist support, however, there developed, among Jews, opposition to Zionism based on ideological differences or fear of endangering the status of Jews in their countries of settlement.

Jewish colonization in Palestine dates back to 1882 when Russian Jews organized the Hibbath Zion ("Love of Zion") movement. During the first wave of immigration (*aliyah*) (1882–1903), about twenty-five thousand Jews, predominantly Russian, went to Palestine, many founding agricultural settlements. The second *aliyah* (1904–14) consisted also largely of Russian Jews (forty thousand), animated by socialist ideals and the desire to cultivate the land. By 1914 there were forty-three agricultural colonies in Palestine.

The promulgation of the Balfour Declaration, Nov. 2, 1917, which declared that Great Britain viewed "with favor the establishment in Palestine of a national home for the Jewish people," marked considerable progress in Zionist attainment of the fourth point of the Basle Program. Incorporation of the Balfour Declaration into the Treaty of Peace with Turkey (April 24, 1920) and allotment of the Mandate for Palestine to Great Britain cleared the way for a civil administration in Palestine.

During the period of the British Mandate, the practical work of Zionism expanded. The third *aliyah* (1920–23) brought about thirty-six thousand Jews, mostly young pioneers from Eastern and Central Europe. The fourth *aliyah* (1924–31), about eighty-four thousand Jews, contained a large proportion of Polish Jews, some with capital, giving impetus to the economic development of Palestine. The fifth *aliyah* (1932–39)—264,500—consisted of Central and Eastern European Jews. The sixth *aliyah* (1940–48) brought over one hundred thousand Jews to Palestine, mostly war refugees (*q.v.*) and displaced persons. By 1948 the number of agricultural settlements had reached three hundred. Land purchase increased, industrial and financial institutions developed, and the social organization of the Jewish community took on manifold forms.

The Zionist movement comprises several types of Zionism, organized in political parties: (1) religious Zionism (orthodox), (2) socialist Zionism, (3) general Zionism (middle-class), (4) Zionist Revisionism (maximal nationalist).

With the establishment of the State of Israel, May 14, 1948, the aim of Zionism, as formulated in the Basle Program, was considered to have been achieved. The Twenty-Third Zionist Congress, Jerusalem, August, 1951, the first Congress convened since the establishment of the State of Israel, adopted the Jerusalem Program to replace the Basle Program. No formulation of the aim of Zionism was made, but the Congress adopted a resolution setting forth the task of Zionism as "the strengthening of the State of Israel, the ingathering of the exiles to Eretz Israel [Land of Israel], and the fostering of the unity of the Jewish people." The Congress revealed differences between American Zionists and Israelis as to the concept of Zionism, American Zionists holding that sympathetic activity on behalf of Israel, without actual or prospective immigration to Israel, constituted a legitimate interpretation of Zionism.

BIBLIOGRAPHY: Theodor Herzl, *The Jewish State,* 1936; Israel Cohen, *A Short History of Zionism,* 1951.

MORRIS FINE.

ZIONISTS. See COMMUNISTIC SOCIETIES.

ZOELLNER, WILHELM: Lutheran; b. at Minden, Westphalia, Jan. 30, 1860; d. at Duesseldorf, July 16, 1937. He studied at Erlangen and Leipzig; was minister (1886–97); president of the deaconess institution at Kaiserswerth (1897–1905); superintendent-general of the church-province Westphalia (1905–31); activated home mission and church press work. He was president of the Reichs-Kirchen-Ausschuss (1935–37), attempted to settle the struggle between government and church, but resigned when not successful. He wrote: *Gnade und Wahrheit* (1903); *Wege und Ziele* (1917); *Frauennot und Frauenhilfe* (1918); *Die sozialen Aufgaben der Kirche* (1924); *Im Dienst der Kirche* (1931). ROBERT STUPPERICH.

ZOROASTRIANISM: Though its adherents are very few today—about one hundred thousand, mostly the Parsis of India—it may have been through its founder Zoroaster (660–583 B.C.) the first pronouncement of a universal faith superior to all other religions of the world. Zoroaster was a Persian, the heir and advocate of a culture we have known as Indo-European, the Vedic of India and the Graeco-Roman of the western world. He moved also amidst certain Turanian and Semitic elements—and there were *shaman* priests practicing necromancy, sorcery and the black arts, who were the most persistent enemies of his reformation.

In his most influential background the shining sky was revered as God (Mithra in Persia and Mitra in India). There was an august guardian of the moral law (Varuna in India and Mazda in Persia, both worshiped as the Lord, *ahura* or *ishwara*). It was God as Ahura Mazda who attained through Zoroaster supremacy in Persia. The shaman powers were forced into the role of demons. Zoroaster's Mazda was altogether good and sought only the good of man. He was no mere nature power, whether sky or sun. His interest was the reign of Right as opposed to the world of Evil. The reformation which the prophet offered was both spir-

ritual- and ethical-dualistic in its theory of things.

Mazda as Spirit only was manifest in truth, beauty, justice, purity, good mind and right order. His was a spiritual kingdom which would ultimately come. In fact, Zoroaster preached heaven and hell as mental states and taught that the kingdom was *within*. He portrayed man's own soul as the field of battle between the evil and the good, and proclaimed the final triumph of the good. He gave large place to the freedom of man's own will—man, he said, was free to serve the truth (*artha* or *asha*) and free to hate the lie (*druj*), and should ally himself with Mazda for the final triumph over all Evil.

The religion has its ritual, its priesthood and its sacred scriptures. It maintains its fire altars, the sacred fire being symbolic of the high god Mazda who alone receives worship. The sacred writings teach that Mazda, Ormazd, is the one God, to whom all men may turn for the defeat of Ahriman the Devil for the final triumph of goodness, truth and righteousness.

BIBLIOGRAPHY: J. C. Archer, *Faiths Men Live By* (1934), chap. XII; R. E. Hume, *World's Living Religions* (1924), chap. X; J. H. Moulton, *The Teaching of Zarathushtra*, 1917.

[Sup.] JOHN CLARK ARCHER.

ZUCCHETTO: From the Italian *zucca*, "a gourd." The skullcap of Roman Catholic prelates. The pope wears it white, the cardinals red, and the bishops violet.

ZURICH CONSENSUS: Calvin and Farel met Bullinger, not Butzer, in Zurich in 1549.

BIBLIOGRAPHY: W. Kolfhaus, "Der Verkehr Calvins mit Bullinger," in *Calvinstudien*, 1909; André Bouvier, *Henri Bullinger, Réformateur et Conseiller oecuménique*, 1940.

[Sup.]

ZWEMER, SAMUEL MARINUS: Dutch Reformed; b. March 23, 1867, of Dutch-Huguenot ancestry; d. April 29, 1952. He attended Hope College and New Brunswick Seminary and in 1890 went out to the Moslem world where with James Cantine he founded the Arabian Mission of the Dutch Reformed Church. From the beginning Zwemer was interested in the whole world of Islam and was prominent in the organization of conferences on Moslem work, as well as representing the Moslem world in conferences in Europe and America.

His headquarters were later established in Cairo, from which point he became an itinerant missionary to Moslems, not on a local but a world scale. He visited many missions over the Moslem world, making notable contributions in South Africa and the Netherlands Indies where he preached in Dutch, English, and Arabic. He also visited India and China several times.

Often he was home in America, and as one of the early leaders of the Student Volunteer Movement (*q.v.*) he influenced many young people to enter missionary service.

He was the author of some fifty volumes published in English as well as a number in Arabic, and translations of his books appeared in many languages. He was also the founder and for some thirty-six years the editor of *The Moslem World*.

For nearly a decade after returning from the mission field Zwemer was professor of missions and the history of religion at Princeton Theological Seminary. After retirement there he continued to speak widely throughout America and abroad.

BIBLIOGRAPHY: J. Christy Wilson, *Apostle to Islam: A Biography of Samuel M. Zwemer*, 1952.

[Sup.] J. CHRISTY WILSON.

ZWICKAU PROPHETS: The publication of Muenzer's (*q.v.*) works in his biography by O. G. Brandt includes the articles by Nikolaus Storch (pp. 53–59). These indicate what his theories really were. His communistic principles were not shared by Muenzer, and the latter's part in the Peasants' War is no longer considered vital. The oldest source on the Zwickau Prophets is the letter which was sent on Dec. 18, 1521, to Duke John of Saxony by Nicolaus Hausmann, the chaplain of Zwickau and the main pastor, besides John Zeideler and Wolf Zeyner, two preachers. Two magistrates and three lesser citizens also signed the letter (see Brandt's work, pp. 51–53).

BIBLIOGRAPHY: O. G. Brandt, *Thomas Muentzer: Sein Leben und seine Schriften* (1932), pp. 38-250.

[Sup.] ALBERT HYMA.

ZWINGLI, HULDREICH: The original article, first sentence, Vol. XII, p. 538, should be restated to read: "Huldreich Zwingli, the Reformer of German Switzerland as preacher of Evangelical doctrines, contemporary of Martin Luther, was born at Wildhaus. . . ."

P. 539, col. 2, line 8: "Zwingli always pretended to be ignorant of what Luther wrote." Supplementation: However, Walther Koehler, Paul Wernle, and Oskar Farner have shown beyond a doubt that he was influenced by Luther's writings as early as December, 1518. He was also indebted to the scholastics, not only the nominalists, but Duns Scotus and the representatives of the *via antiqua*. But most important in his theological development was his study of antiquity and the Bible. Humanism and Paulinism, represented particularly in the writings of Erasmus (*q.v.*) and Luther (*q.v.*) respectively, were fused by Zwingli into a new, vigorous theology, in which reason supplemented and explained revelation.

P. 540, par. 2, line 25: "When the plague broke out in Zurich in 1520." Change to 1519.

P. 541, col. 1, line 13: Delete: "They did not originate in Zurich, but," Supplementation: The

earliest members of this religious group were members of Zwingli's congregation and his inner circle of friends.

Col. 2 before last paragraph: ". . . would seal their union." Supplementation: It is significant, however, that the two reformers and their colleagues reached substantial agreement on virtually all points discussed, that is, on fourteen of the fifteen articles of faith, known as the Marburg Articles, which were signed by all the participants in the colloquy. With respect to the fifteenth article, concerning the Lord's Supper, they agreed in denying that the mass was a good work and a sacrifice, in conceiving the Lord's Supper as "a sacrament of the true body and blood of Jesus Christ," and in emphasizing "the spiritual partaking of Christ's body and blood." They differed only on the question whether "the true body and blood of Christ are bodily present in the bread and wine." Despite this difference, the two parties agreed to show each other Christian love and to pray God for true understanding. Consequently they parted without personal enmity and not without hope on the part of Butzer and other irenic theologians that they might eventually reach doctrinal unity.

BIBLIOGRAPHY: Georg Finsler, Walther Koehler, *et al.* (eds.), *Quellen und Abhandlungen zur schweizerischen Reformationsgeschichte,* 1912– (12 vols. by 1939); Emil Egli, Georg Finsler, Walther Koehler, Oskar Farner, Fritz Blanke, Leonard von Muralt (eds.), *Huldreich Zwinglis saemtliche Werke,* in *Corpus Reformatorum,* Vols. LXXXVIII-XCVII, 1905–41 (complete in 10 vols.); Huldreich Zwingli, *Selected Works, 1484–1531* (S. M. Jackson, William J. Hinke, and Clarence N. Heller, eds.), 3 vols., 1901–29; Huldreich Zwingli, *Briefe* (Oskar Farner, tr.), 2 vols., 1918–20; *idem, Zwingli Hauptschriften* (Fritz Blanke, Oskar Farner, and Rudolf Pfister, eds. and trs. into German), Vols. I-III, VII, IX, XI, 1942–48; Rudolf Staehelin, *Huldreich Zwingli. Sein Leben und Wirken nach den Quellen dargestellt,* 2 vols., 1895–97; Paul Burckhardt, *Huldreich Zwingli. Eine Darstellung seiner Persoenlichkeit und seines Lebenswerkes,* 1918; Walther Koehler, W. Oechsli, O. Farner, *et al., Ulrich Zwingli. Zum Gedaechtnis der Zuericher Reformation 1519–1919,* 1919; *idem, Die Geisteswelt Ulrich Zwinglis,* 1920; *idem, Huldrych Zwinglis Bibliothek,* 1921; *idem, Zwingli und Luther,* Vol. I, 1924; *idem, Das Buch der Reformation Huldrych Zwinglis von ihm selbst und gleichzeitigen Quellen erzaehlt,* 1926; *idem, Das Marburger Religionsgespraech,* 1929; *idem, Huldrych Zwingli,* 1943; Paul Wernle, *Zwingli,* 1919; Elsa Beurle, *Der Politische Kampf um die religioese Einheit der Eidgenossenschaft 1520–1527,* 1920; Paul Meyer, *Zwinglis Soziallehren,* 1921; Heinrich Dreyfuss, *Der Politiker Ulrich Zwingli und die Entwicklung eines politischen Gemeinsinns in der Eidgenossenschaft,* 1925; Jakob Berchtold-Belart, *Das Zwinglibild und die Zuericherischen Reformationschroniken,* 1929; Oskar Farner, *Die Lehre von Kirche und Staat bei Zwingli,* 1930; *idem, Das Zwinglibild Luthers,* 1931; Henri Hug, *Ulrich Zwingli, 1484–1531. Glanures d'histoire de la Reformation en Suisse orientale,* 1931; Kurt Guggisberg, *Das Zwinglibild des Protestantismus im Wandel der Zeiten,* in "Quellen und Abhandlungen zur Schweizerischen Reformationsgeschichte," Vol. VIII, 1934; Oskar Farner, *Huldrych Zwingli,* Vol. I: *Seine Jugend, Schulzeit und Studentenjahre 1484–1506,* 1943, Vol. II: *Seine Entwicklung zum Reformator 1506–1520,* 1946; Jacques Courvoisier, *Zwingli,* 2 vols., 1947; Cyril C. Richardson, *Zwingli and Cranmer on the Eucharist,* 1949.

[Sup.] HAROLD J. GRIMM.

ZWISCHEN DEN ZEITEN: A periodical founded in 1922 by Karl Barth (*q.v.*), Friedrich Gogarten (*q.v.*), Eduard Thurneysen, and Georg Merz (editor) and published in Munich until 1933. The title came from an article in the *Christliche Welt* (1920) in which Gogarten sharply opposed the "Kultur-protestantismus" of modern theology. The editors represented a rediscovery of biblical theology and a return to the Reformation. In addition to theologians like Emil Brunner (*q.v.*), contributors included men then less known, like Hans Asmussen (*q.v.*), Hermann Diem (*q.v.*), Heinrich Vogel (*q.v.*), and also philosophers and physicians. When, in 1933, Gogarten abandoned the position of his friends and Barth felt himself compelled to withdraw as a contributor, Merz brought to a close a periodical which exercised considerable influence on neo-orthodoxy (*q.v.*).

GEORG MERZ.

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